ROMAN URDU

SAHIH AL-BUKHARI

Muhammad Bin Ismail Al-Bukhari Al-Jufi

Rahimahullah

(194-256[Hijri] 810-870[AD])

Fazilat-ush-Shaikh

Hafiz Abdul Sattar Hammad

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بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيۡمِ

Transliterators Foreword:

اَلْحَمْدُ لِلّٰہِ وَ کَفٰی وَ سَلَامٌ عَلٰی عِبَادِہِ الَّذِیْنَ اصْطَفٰی. اَمَّا بَعْد!

Allah Ta'ala ne Hazrat Muhammad-ur-Rasool Allah ﷺ ko nabuwwat o risaalat se musharraf farmaya, aap par Quran-e-Kareem naazil farmaya aur uske saath Aap ﷺ ko ye hukum diya:

وَأَنزَلۡنَآ إِلَيۡكَ ٱلذِّكۡرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيۡهِمۡ وَلَعَلَّهُمۡ يَتَفَكَّرُونَ

Aur Ham Ne Aap Ki Taraf Quran Is Liye Utaara Ke Aap Logo'n Ke saamne Is Ki Wazaahat Kare'n.[1]

Quran-e-Kareem hi mein Allah Ta'ala ne ummat-e-muslima ko hukum diya:

وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمۡ عَنۡهُ فَٱنتَهُواْۚ

Aur Rasool Tumhe'n Jo (hukum o tariqa) De To Usey Le Lo Aur Jisse Manaa Kare To Ruk Jaao.[2]

Aap ﷺ ne apni hayaat e mubaaraka mein Allah ke hukum ki taameel ki aur Allah Ta'ala ne Quran mein apne rasool ki besat ka maqsad ye bataaya ke uski itaa-at ki jaae, rasool ki itaa-at dar-haqiqat Allah hi ki itaa-at hai. Irshad-e-Baari Ta'ala hai:

مَّن يُطِعِ ٱلرَّسُولَ فَقَدۡ أَطَاعَ ٱللَّهَۖ

Jis Ne Rasool Ki Itaa-at ki, To Us Ne Allah Ki Itaa-at Ki.[3]

Rasool Allah ﷺ ki itaa-at ka ye muqaam is liye hai ke:

وَمَا يَنطِقُ عَنِ ٱلۡهَوَىٰٓ، إِنۡ هُوَ إِلَّا وَحۡيٌ يُوحَىٰ،

Aur Wo (apni) Khwahish Se Nahi Bolta. Wo Wahee Hi To Hai Jo (uski taraf) Bheji Jaati Hai.[4]

Hadees e Nabawi ﷺ dar-asl Quran ki Sharah[5] hai. Hadees ke baghair Quran-e-Majeed ke kai muqamaat samajh mein nahi aa-sakte, un muqamaat ko saheeh samajhne ke liye hame'n hadees-e-nabawi ﷺ ki taraf rujoo karna padega.

Isi ehmiyat ki wajah se Sahaba Ikram ﷿, Taabaeen, Taba-taabaee ﷫ ke daur aur uske baad Aimma o Mohaddiseen, ne Hadees e Rasool Allah ﷺ ki naa sirf hifaazat, nigehbaani, aur nigraani ki balke usko mazbooti se thaame rahe aur sirf usi ki raah par rawaa'n-dawaa'n rahe, aur apne baad waalo'n ke liye zakhira-e-ahadees ko mehfooz rakha.

Kutub-e-hadees mein jo martaba aur muqaam Saheeh Bukhari ko haasil hai wo kisi aur kitab ko nahi mil saka. Mohaddiseen-e-ikraam ka Saheeh Bukhari ke taalluq se ye qaul mashoor hai ke: (اصح الکتب بعد کتاب اللّٰہ) "Kitabullah ke baad saheeh-tareen kitab". Imam Nasai ﵀ farmate hain: "*Kutub e ahadees mein Muhammad bin Ismail Bukhari ki kitaab se behtar koi kitaab nahi*".[6] Saheeh Bukhari ke mutaalliq Shah Waliullah Mohaddis Dehelwi ﵀ ne likha: "*Jo insaan is kitaab ki azmat ko tasleem na kare wo bidati, musalmaano ki raah ke khilaaf raasta ikhteyaar karta hai*".[7] Aisa muqaam Quran-e-Majeed ke baad kisi aur kitaab ko haasil nahi. Ahle ilm ne is kitaab ko aur is kitaab ke baare mein bohot kuch likha hai aur in sha Allah qiyaamat tak likha jaaega.

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[1] Surah an-Nahl: 44
[2] Surah an-Nahl: 44
[3] Surah an Nisa: 80
[4] Surah an-Najm: 3-4
[5] T: (شَرْحْ) Tashreeh [Rekhta]
[6] Taareekh e Baghdad: V2 P9
[7] Hujjatullahil Baalegha: V1 P134

Saheeh Bukhari ke Taraajim[8], Sharah, Taaliqaat[9], Arbi, Urdu, aur English ke alaawa doosri zabaano'n mein bhi maujood hain. Lekin Roman-Urdu mein iska tarjuma kitaabi shakl mein mujhe nahi mila.

Islamic kitabe'n dunya ki taqreeban tamaam zabaano'n mein maujood hain. Aaj-kal ke moaashre mein Roman-Urdu ka istemaal ziyaada ho gaya hai, khaas taur se naujawaan nasl mein. Iski kai wujuhaat[10] hain, jaise: awaam ko Urdu seekhne ka mauqa na milana, Urdu ki taraf adm-tawajjohi, be-parwaahi, gharelu mahol, English, Hindi ya kisi doosre zabaan mein school ki taaleem ka haasil karna waghaira-waghaira. Isi liye ye zaroorat mehsoos hui ke islami kitaabo'n ko roman-urdu mein translitrate kiya jaae. Allah ki taufeeq ke saath maine ye koshish ki ke alag-alag topics par islaami kitaabo'n ko transliterate karne ke alaawa main hadees ki khidmat bhi karu'n.

Meri khwahish hai ke main kam-az-kam kutub-e-sitta (Bukhari, Muslim, Tirmizi, Ibne Majah, Nasai, aur Abu Dawood) ko Roman-Urdu mein transliterate karu'n, in sha Allah. Ahadees ke zakheere mein Saheeh Bukhari ki khususiyaat aur martabe ki wajah se maine sab se pehle is kitab ko transliteration select kiya aur bi-hamdillah isko mukammal kar liya.

Is pdf ke taalluq se kuch nikaat (points):

1) Is tranlitration ke liye maine sann 1433h Maktaba Darusslam, Riyadh se 6 jildo'n mein shaya hone waale edition ka istemaal kiya hai. Is edition ke mutarjim: Shaikh Hafiz Abdul Sattar Hammad (حَفِظَهُ اللّٰهُ) hain.

2) Shaikh Hafiz Abdul Sattar Hammad (حَفِظَهُ اللّٰهُ) ne tarjuma karte hue bohot hi aasaan, shaaista, mohazzab, aur aam-faham alfaaz ka istemaal kiya, ye aise alfaaz hain jinhe'n ulama aur tullaab-e-ilm aasaani se samajh sakte hain.

3) Roman-Urdu mein quran ki aayaat ko www.quran.ksu.edu.sa se copy kiya gaya hai. Albatta aayat ka ek (1) lafz ya kuch hissa aur doosri tamaam arbi ibaaraat, aasaar o aqwaal ko Urdu pdf dekh kar type kiya gaya hai.

4) Urdu pdf mein kai jagah typing error hain, Roman-Urdu pdf mein unki tasheeh[11] kardi hai, kuch jagah is typing correction ki nishaan-dahi bhi kardi hai. (misaal ke liye neeche maujood tasweer dekhiye)

> [957] T: (مُلک گِیری) Mulk par tasallut qaaem karna, ilaaqe fatah karna, sultanat ki hudood badhaana [Rekhta]
>
> [958] راجع: 3130
>
> [959] T: Typing karte hue shayad urdu pdf mein "جاتا" jaata ki jagah "جاتی" jaati type ho gaya. [RSB]
>
> [960] T: (مَنظُوم تَرجُمَہ) Ek (1) zabaan se doosri zabaan mein kiya gaya tarjuma jo nazm mein ho [Rekhta]
>
> [961] T: (چِیسْتان) Ghuma-phira kar ya phir khufiya andaaz mein koi baat bayaan karne ka amal, chupa ka baat kehne ka andaaz jo ba-aasaani samajh mein na aasake [Rekhta]

5) Saheeh se scanning na hone ki wajah se "Jild 6, Kitab ul Faraaez, Baab 15" ka ek (1) safha urdu pdf se ghayab tha. Un ahadees ka tarjuma Shaikh Dawood Raaz ﵀ ke tarjuma waali Saheeh Bukhari se liya gaya hai. Un ahadees ke text ka color Blue hai. (neeche maujood tasweer dekhiye)

> [6745] Hazrat Abu Huraira (rz) se riwayat hai, unho'n ne kaha: Rasool Allah (s) ne farmaya: "*Main ahle imaan ka khud unki zaat se bhi ziyaada wali hoo'n. Pas, jo shakhs mar jaae aur maal chod jaae to wo uske waariso'n ka haq hai, aur jis ne biwi-bacche chode ho'n, ya qarz ho, to main unka wali hoo'n, unke liye mujhse maanga jaae*".[474]

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[8] T: (تَراجِم) Tarjuma ki jamaa (Rekhta)

[9] T: (تَعْلِیق) Taaleeq ki jamaa, haashiya, wazaahat [Rekhta]

[10] T: (وُجُوہات) Wajah ki jamaa [Rekhta]

[11] T: (تَصْحِیح) Saheeh karna, ghalati door karna [Rekhta]

6) Translitrate karte hue kuch jagah tarjuma waala text aur reference section mein maujood text ko Red font mein likha gaya hai. Red font ka matlab ye hai ke us line mein di gai meri tafseel/explaination mein mazeed behtari ki zaroorat hai. (neeche maujood tasweer dekhiye)

[245] T: (مادّہ تَخلِیق) Wo cheez jis se insaan wujood mein aata hai, ya uski takhleeq hoti hai [RSB]
[246] راجع: 3208
[247] راجع: 318
[248] Surah al Jaasiyya: 23
[249] Surah al Mominoon: 61
[250] T: (سَعادَت) Khush-qismati, khush-naseebi [Rekhta]
[251] Dekhiye: 7551
[252] T: (اَزَلی) Bohot puraana, qadeem [Rekhta]
[253] T: (مَعصِیَت) Gunah, khataa, naa-farmaani [Rekhta]

7) "Volume 3, Kitab ul Ambiya, Baab 7", urdu pdf mein baab ka sequence aage-peeche hai. Roman-Urdu transliteration karte hue usi sequence ko follow kiya gaya hai.

Transliteration karte hue meri ye koshish rahi hai ke aise alfaaz jo aam bol-chaal mein istemaal nahi hote, ya phir aise alfaaz jin ke maane-o-mafhoom aasaani se samajh mein nahi aate, awaam-un-naas ki aasaani ke liye un ko identify karke unka mafhoom likhu'n. Aise taqreeban 2000 se bhi ziyaada alfaaz hain jin ka mafhoom maine Feroz-ul-Lughaat, Urduinc, Rekhta, aur doosri dictionaries/websites se liya hai. Padhne waale ki aasaani ke liye reference section mein mushkil alfaaz ke maane aur mafhoom likhte hue maine un mushkil urdu alfaaz ko bhi likh diya hai.

Har aise text ko, jo maine Saheeh Bukhari mein apni taraf se likha hai uske shuru mein maine "T:" lagaa diya hai aur us jumle ke aakhir mein maine ye bhi wazaahat kardi hai ke maine ye mafhoom, ya tafseel kis kitab ya website se li hai. Kuch "T:" ke aakhir mein maine sirf "[RSB]" likha hai, iska matlab wo tafseel maine likhi hai. (neeche maujood tasweer dekhiye)

[1066] راجع: 2054
[1067] راجع: 2356
[1068] Surah aale Imran: 77
[1069] راجع: 2357
[1070] راجع: 2458
[1071] T: Iske lafzi maane hain: Tadbeer karne waala, salahkaar. Par Maulana Dawood Raaz (rh) ke tarjuma o tashreeh mein mudabbir lafz ke baad bracket mein likha hai "(ke unki maut ke baad wo aazaad ho jaaega)" [RSB]

Transliteration karte hue maine poori koshish ki hai ke urdu alfaaz ko roman-script mein is tarah likhu'n ke padhne waala shakhs us lafz ko aasaani se padh sake aur us jumle ko samajh bhi sake. Saheeh Bukhari ki in 6 jild ke transliteration ka page count "A4" size mein 2000 pages se bhi ziyaada hai. Translitration khatam hone ke baad maine "typing errors" aur "auto correct" hue words ko identify karke sahi kar diya hai. Bashari taqaza ki wajah se, ho sakta hai ke mujhse kuch kotaahiya'n hui ho'ngi aur aise huroof reh gae ho'nge jin ko main sahi nahi kar saka.

Meri aap tamaam se adaban guzaarish hai ke agar padhte hue aapko kaheen koi ghalati nazar aajaae, ya aap mujhe koi aisa mashwara dena chaahe'n jo is transliteration ko aur behtar banaa sake aur awaam-un-naas ka faaeda ho to neeche diye gae email par contact kare'n. Quran-o-Sunnat ko manhaj-e-salaf ke mutaabiq samajh kar amal karne ke liye aur doosre topics par roman-urdu transliterated kitaabo'n ko download karne ke liye neeche maujood link par click keejiye.

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Aap in roman-urdu pdf's ko tableegh-e-deen aur deen ki nashr-o-ishaa-at ke liye download, print aur share kar sakte hain.

Duaao'n ka taalib,

Rehan Syed Barey
Riyadh
Dhul Qada 20, 1443 – June 19th, 2022

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

Arz-e-Naashir

Insan jism aur rooh do (2) cheezo'n ka majma hai, jismani zindagi ka inhesaar maaddi ashyaa par aur roohani zindagi ka daar-o-madaar aasmaani ghiza par hai. Jism ki nash-o-numa ke liye Allah Ta'ala ne duniya mein tarah tarah ke anaaj, phal, aur mewe paida kiye. Taake jism ko taaqat aur raahat muyassar aae. Rooh ke sukoon-o-itmenaan ke liye Allah Ta'ala ne apni baargah-e-aali se hidayat naazil farmae'n aur unhe'n bani-e-aadam tak pohchaane ke liye insaano hi mein se apni bargazida hastiyo'n ka intekhaab farmaya. Unhe'n ambiya-o-rusul kaha jaata hai. Is silsile ke pehle safeer Syedna Aadam ؑ the. Is silsila-e-nabuwwat ki takmeel ke liye Allah Ta'ala ne kaenaat ki sabse Afzal aur ajmal-o-akmal hasti Hazrat Muhammad ﷺ ka intekhab farmaya. Jis tarah pehle ambiya-o-rusul ko unke zamaane mein ahd-ba-ahd, yeke baad deegare sahaaef-e-samaawi diye gae. Usi tarah aapko bhi aasmaani adab ki akhri kitab ataa farmaai gai, jiska unwaan Quran-e-Kareem hai.

Uski tauzeeh-o-tashreeh ki zimmedaari bhi Aap ﷺ hi ke supurd hui. Aap Quran-e-Majeed ki ilmi tasweer the, is liye aapke aqwaal-o-amaal, hatta ke kisi amr par sukoot tak ko bhi deen qaraar diya gaya. Quran-e-Kareem ki hifaazat ke liye laazim tha ke uske alfaaz ke saath-saath uski tauzeeh aur tashreeh ko bhi mehfooz rakha jaata, kyou'nke kalaam ke mafhoom ka ziyaa khud us muqaddas-o-mukarram kalaam ko zaae karne ke mutaraadif hai. Is liye Allah Ta'ala ne jin azeem logo'n se Quran-e-Majeed ki hifaazat ka kaam liya, unhi logo'n ne apne azm ki bargazeedgi aur mehnat-e-shaaqa ko bar-sar-e-kaar laakar ahadees-e-rasool ﷺ ko bhi naa sirf mehfooz rakha, balke usey kama-haqqahu apne shaagirdo'n tak muntaqil kiya.

Bohot se se asbaab ke baais, jinki tashreeh ka ye mauqa nahi, quroon-e-oola mein likhne likhaane ka ziyaada riwaaj na tha. Lekin hadees ki ghair mamuli ehmiyat ke pesh-e-nazar Nabi ﷺ ne usey ba-nafs-e-nafees qalam-band karne ka hukum diya. Hadees yaad karne waalo'n aur usey kama-haqqahu aagey pohchaane waalo'n ke na sirf fazaael-e-azeema bayan farmae, balkey unhen dhero'n duaao'n se bhi sarfaraaz farmaya.

Kutub-e-seer-o-taareekh mein mutaaddid Sahaba Ikraam ke saheefo'n ka zikr milta hai. Sahaba Ikraam ؓ se taabaeen-e-azzaam ne Ahadees e Rasool akhaz kee'n, aur mutaaddid rijaal-e-Rasheed ne baqaaeda tehreer ka ehtemaam kiya. Har-chand ke zamaane mein qawi haafze par etemaad ki wajah se kitaabat ko bohot ziyada ehmiyat nahi di jaati thi, lekin uske ba-wujood uska ehtemaam roz-ba-roz badhne laga. Hatta ke jaleel-ul-qadar taabai Hazrat Umar bin Abdul Aziz ؒ ne apne daur-e-hukumat mein tehreer-e-hadees ki baqaaeda daagh-bail daali.

Tehqeeq-e-hadees ki reet aur riwayat agarche daur-e-sahaaba hi mein pad chuki thi, lekin ye ba-qaaeda fann ki shakl aur shaan mein numayaa'n nahi hui thi. Magar jab Sahaba Ikraam ke baad Rasool Allah ﷺ se ba-raah-e-raast sunne waale hazraat Allah ko pyaare ho gae to isnaad ki zaroorat pesh aai, taake koi shakhs Rasool Allah ﷺ ki taraf koi aisee baat mansoob na karde jo aapne irshad naa farmaai ho. Is liye tabaeen aur unke ma-baad daur mein is silsila mein ba-qaaeda ek fann-e-jaleela ki shakl ikhteyar karli.

Imam Maalik aur Imam Ahmad ؒ ne isnaad ke saath ahadees ki baqaaeda tadween ki, aur kitabi shakl mein kai majme saamne aae. Un mein sar-e-fehrist Muwatta Imam Maalik aur Musnad Ahmad hain. Lekin un mein saheeh aur zaeef, har tarah ki isnaad waali riwayaat darj kardi gai thee'n. Zaroorat is baat ki thi, ke sirf saheeh ahadees par mushtamil ek majma taiyyaar kiya jaae, jisse aam afraad bhi bila-taraddud istefaada kar sakey, aur zindagi ke har shobe ke liye rahnumaai ki roshni haasil ki jaa sakey. Imam Bukhari ؒ ne ummat par ehsaan-e-azeem karte hue saheeh isnaad ke saath ahadees jamaa karne ka beeda uthaya.

Allah Ta'ala ne unki mehnat-e-shaaqa aur ikhlas ko qubool farmaya, is tarah ek intehaai mustanad-o-motabar aur laa-zawaal kitab ma'araz-e-tehreer mein aagai, jiska unwaan unho'n ne

اَلْجَامِعُ اَلْمُسْنَدُ اَلْصَّحِيْحُ اَلْمُخْتَصَرُ مِنْ أُمُوْرِ رَسُوْلِ اللهِ صَلَّى اَللهُ عَلَيْهِ وَسَلَّمَ وَ سُنَنِهِ وَ أَيَّامِهِ

Al Jaameu Al Musnadu As Saheehu al Mukhtasaru Min Umoor Rasool Allah ﷺ wa Sunanihi wa Aiyyamihi

tajweez farmaya. Jo baad azaa'n "Saheeh Bukhari" ke naam se shahra-e-afaaq hui. Allah Ta'ala ne is rafee ush-shaan kitab par qubool-e-aamma ki mohr lagaadi. You'n unki ye mehnat bahot mubarak saabit hui aur khalq-e-khuda ko usse bahot faaeda pohcha.

Zamaane aur zindagi ki raftaar aagey badhi aur islami futuhaat ka daaera wasee hua, to mukhtalif zabaane'n bolne aur samajhne waale log joq-dar-joq daaera-e-islam mein dakhil hue. Is liye ashad zaroorat thi ke farameen-e-rasool ﷺ ki tafheem ke liye unhe'n muqaami zabaano'n mein muntaqil kiya jaae. Maftuha ilaaqo'n mein Hindustan ko khaas ehmiyat haasil thi aur yahaa'n ke baashindo'n ka bada tabqa urdu-daan tha. Zaroorat is baat ki thi ke yahaa'n ke bashindo'n ko saheeh aur khaalis deen unki maadri zaban mein bataaya aur sikhaaya jaae, taake islam ka faiz aam ho. Uski ek hi raah thi, ke log Nabi ﷺ ke irshadaat-o-farameen se ba-raah-e-raast aagahi haasil kare'n. Is maqsad ke liye Allah Ta'ala ke fazal-o-karam se farameen-e-rasool ﷺ par mushtamil nihayat motabar majma, kutub-e-sitta ki soorat mein maujood tha.

Nawab Siddiq Hasan Khan ؒ ne kutub-e-sitta ki ghair mamuli ehmiyat ke pesh-e-nazar unke taraajim ki zimmedaari uthaai aur ye kaam Maulana Waheeduzzama se karaaya, jise bahot shohrat mili. Maulana Waheeduzzama ki fikri laghzisho'n aur baad azaa'n urdu zaban ki taraqqi ki wajah se un kutub ke nae taraajim aur tauzihaat ki zaroorat badi shiddat se mehsoos hui. Mukhtalif afraad aur idaaro'n ne is kaar-e-khair mein hissa liya. Lekin inferaadi mehnat ki wajah se koi khatir-khwah tarjuma aur fawaaed saamne naa aasake. Bil-aakhir is mubarak kaam ka aghaaz Darussalam ne kiya, aur Alhamdulillah us tishnagi ka badi hadd tak izaala ho gaya.

Sunan Abu Dawood, Sunan Nasai, aur Sunan Ibne Majah ke baad ab Saheeh Bukhari ka tarjuma aur mukhtasar fawaaed aapke zer-e-mutaala'a hain. In sha Allah, bahot jald Saheeh Bukhari ki mufassil urdu sharah bhi manzar-e-aam par aajaaegi. Ye tarjuma-o-fawaaed Shaikh-ul-Hadees Haafiz Abdul Sattar al Hammad (حَفِظَهُ اللّٰهُ) Faazil Madina University ne tehreer farmae hain. Jabke nazar-e-saani aur tasheeh-o-tanqeeh ka fareeza asr-e-haazir ke adeeb-e-najeeb Faazil Mufassir-o-Mutarjim aur muallif kutub-e-kaseera Haafiz Salahuddin Yusuf (حَفِظَهُ اللّٰهُ) mudeer-e-shoaba tehqeeq-o-tasneef Darussalam, Lahore aur unke rufaqa Maulana Abu Abdullah Muhammad Abdul Jabbar, Maulana Haafiz Muhammad Asif Iqbal, Maulana Muhammad Usman Muneeb, Maulana Ghulam Murtaza aur Maulana Abul Waina Mukhtar Ahmad Ziya *hafizahumullahum* ne nihaayat dayaanat-o-isteqaamat aur bareek-beeni se sar-anjaam diya hai. Nez fanni maraahil, composing-o-designing mein Muhammad Asad, Abdul Jabbar Ghazi, Muhammad Ramzan Shaad, Muhaammad Waseem aur Gul Rahman ne usey khoob se khoob-tar banaane mein bharpoor mehnat ki hai.

Allah Ta'ala un sab ahbaab ko isi tarah ke moazzam aur mubarak kaam ke liye ziyaada se ziyaada der tak zinda aur taa-banda rakhe. Ameen Yaa Rabbul A'alamen

Khaadim-e-Kitab-o-Sunnat

Abdul Malik Mujaahid (حَفِظَهُ اللّٰهُ)
Mudeer: Darussalam, Riyadh/Lahore
Jamadil Oola: 1433h – April 2012

Halaat Imam Bukhari ﷺ

Abu Muhammad Haafiz Abdul Sattar al Hammad (حَفِظَهُ اللهُ)

Syedna Abu Huraira ﷺ bayan karte hain ke jab Surah Juma naazil hui to ham Rasool Allah ﷺ ke paas baithe hue the. Maine sawaal kiya: Allah ke Rasool! Surah Juma ki is aayat *Aur Unhi Mein Se Kuch Doosre Log Hain, Jo Inse Nahi Mile*[12] ka misdaq kaun log hain? Hazrat Salman Faarsi ﷺ bhi waha'n baithe hue the. Rasool Allah ﷺ ne apna dast-e-mubarak un (ki raan) par rakh kfar farmaya: *Agar imaan suraiyya ki bulandi par hota, to un logo'n mein se kai log waha'n tak paho'nch jaate, aur imaan ko waha'n se haasil karte*.[13]

Rasool Allah ﷺ ns is aayat-e-karima ka misdaaq ahle faaras ko thehraaya hai, ke ye log doosro'n se badhkar deen-e-islam ki khidmat kare'nge, chunache aisa hi hua. Sahaba Ikraam ke daur ke baad islam ki nashr-o-ishaa-at ka jitna kaam ahle faaras ne sar-anjaam diya, ye saadat doosre logo'n ko naseeb naa ho saki. Bade bade mohaddiseen aur fuqaha-e-azzaam ki aksariyat usi ilaaqe se taalluq rakhti hai. Imam Bukhari ﷺ bhi usi ilaaqe se taalluq rakhte the, kyou'ne us waqt Bukhara shahr mulk-e-faaras ka hissa tha. Imam Bukhari ﷺ ne deen-e-islam ki sar-bulandi ke liye jo khidmaat sar-anjaam di hain, unka silsila bohot wasee hai. Allah Ta'ala unhe'n apne yahaa'n ajar-e-azeem ataa farmae. Ameen

Naam-o-Nasab: Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Mugheera bin Bardazba Joafi Bukhari. Bardazba, faarsi zuban ka lafz hai, jiske maane kaashtkaar aur ziraa-at pasha ke hain. Choo'nke Imam Bukhari ﷺ ke jadd-e-aala kheti-baadi karte the, is liye Bardazba ke naam se mash-hoor hue. Ye buzurg apna abaai mazhab ke mutaabiq majoosi aatish-parast the. Unke bete aur Ibrahim ke walid Mugheera, Yamaan Joafi ke haath par musalman hue. Us zamaane ke dastoor ke mutaabiq jo shakhs kisi ke haath par musalman hta, wo usi ke qabile ki taraf mansoob hota tha. Is binaa par aap Joafi kehlaae. Kyou'nke arab qubool-e-islam ke rabt-e-khaas ko walaa-e-islam se taabeer karte the, aur phir us waala ki shaakhe'n door-door tak phailti jaati thee'n, usi ke saath wo apni nisbate'n qaaem kar lete the. Imam Bukhari ﷺ ko bhi unke jadd-e-aala ki nisbat-e-waala ki wajah se Joafi kaha jaata hai. Choo'nke aap Bukhara mein paida hue the, is binaa par aap Bukhari kehlaae. Goya aap ki do (2) nisbate'n hain: Ek watan Bukhara ki wajah se Bukhari, aur doosri waalae islam ki binaa par Joafi hai.[14]

Wilaadat: Aap 13 Shawwal 194h, ba-mutaabiq 21 July 810CE baad-az namaz-e-juma Bukhara shahr mein paida hue. Bukhara, Roos[15] ke ilaaqe Uzbekistan mein Maawara un Nahar[16] ke bade shehro'n mein se ek hai, jo Cheen[17], Iran, aur Afghanistan ki sarhado'n ki shahraah par waaqe hai. Us shahr mein un teeno mulko'n ke raste aakar aapas mein milte hain.

Bachpan Ke Halaat: Imam Bukhari ﷺ abhi chote the, ke unke walid Ismail bin Ibrahim ka saaya sar se uth gaya. Phir unki waleda ne unki tarbiyyat ki, jo bohot saabera, Haleem ut tabe thee'n, bahot ibaadat-guzaar aur mustajaab ud da'awaat thee'n. Imam Bukhari ﷺ bachpan mein kisi marz ki wajah se dono ankho'n ki binaai se mehroom ho gae, to unki waleda ko bohot sadma hua. Allah ki baargah mein ro-ro kar duae'n kee'n ke lakht-e-jigar ki binaai waapas aajaae. Bil-aakhir Allah Ta'ala ne sabh-khezi ki duaao'n ko sharf-e-qubooliyat se nawaaza. Aap ne Ibrahim Khalilullah ﷺ ko khwaab mein dekha, unho'n ne aapko basharat di ke Allah Ta'ala ne aapke lakht-e-jigar ki basaarat waapas kardi hai. Chunache jab neend se bedaar huee'n to dekha ke bete ki aankhe'n raushan hain.[18]

Imam Bukhari ﷺ farmate hain ke main abhi Quran-e-Majeed hifz kar raha tha, ke mujhe ahadees hifz karne ka ilhaam hua. Jab main maktab se faarigh hua to us waqt meri umr taqriban 10 baras thi. Maine Quran-e-Majeed hifz kar liya

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[12] Surah Juma 62: 3

[13] Saheeh Bukhari: At Tafseer H4897

[14] Muqaddama Fath-ul-Baari: P669

[15] T: Russia

[16] T: (ماوراء النهر) Transoxiana wast asia ke ek (1) ilaaqe ko kaha jaata hai, iske teen ahem shahr the Samarqand, Bukhara, Khujand, Ashroosna, aur Tirmiz shaamil the. Ab Uzbekistan ka hissa hai [RSB]

[17] T: China

[18] Muqaddama Fath-ul-Baari: P669

tha, aur kuch ibtedaai kitaabe'n bhi padhli thee'n. Uske baad maine mukhtalif asaatza ke paas aana-jaana shuru kar diya.

Imam Bukhari ﷺ Ki Zahaanat: Allah Ta'ala ne Imam Bukhari ﷺ ko zehen-rasaa aur qawee haafza ataa farmaya tha. Aapne isnaad samet laakho'n ahadees yaad kar rakhi thee'n. Aapka apna bayan hai: "*Mujhe lakh (100,000) saheeh ahadees aur do (2) lakh (200,000) ghair saheeh ahadees yaad hain*". Balke aap farmate hain ke sanad mein koi taabai ho, yaa sahaabi, main unki waldiyat, jaae paidaaish, aur sinn-e-wafaat, algharz sab kuch jaanta ho'n. Ek dafa Imam Bukhari ﷺ ke saamne kisi ne unke Shaikh Imam Ishaq bin Raahweya ka ye qaul pesh kiya: "*Maine apni kitab mein 70,000 ahadees ko dekhta hoo'n*". Ye sun kar Imam Bukhari ﷺ ne farmaya: "*Shayad us zamaane mein koi aisa shakhs bhi ho, jo do (2) lakh ahadees apni kitabo'n mein dekhta ho*". Imam Bukhari ne agarche apna naam nahi liya, lekin unki muraad apni zaat thi.[19]

Ek martaba Imam Bukhari ﷺ Baghdad tashreef le gae to Baghdad ke mashaaekh ne jamaa ho kar Imam Bukhari ka imtehan lene ka program banaaya. Imtehan ka tareeqa ye tae hue, ke 10 ulama ko muqarrar kiya gaya, aur har aalim ko 10-10 ahadees di gaee'n, phir unho'n ne sanad aur matan mein tabdeeli ki, is tarah ek hadees ki sanad doosri hadees ke matan ke saath mila diya, doosri hadees ka matan kisi aur hadees ki sanad ke saath mila diya. Is tarah unho'n ne 100 ki taadaad mein maqloob ahadees taiyyaar kee'n.

Har ek aalim ki duty lagaai gai ke jab majlis khoob jam jaae to baari baari un ahadees ko Imam Bukhari ﷺ par pesh kiya jaae. Jab Baghdad mein majlis hadees qaaem hui, jis mein muqaami aur baeooni be-shumaar log maujood the, aur ahle majlis mutmaeen ho kar baith gae, jo tae-shuda program ke mutaabiq un das (10) ulama mein se ek aalim Imam Bukhari ﷺ aur ahle majlis mutameen ho kar baith gae to tae shuda program ke mutaabiq un das (10) ulama mein se ek aalim Imam Bukhari ﷺ ke saamne aaya aur ek maqloob hadees pesh ki. Imam Bukhari ﷺ ne farmaya: "*Main usey nahi pehchaanta*". Jab usne doosri hadees pesh ki to Imam Bukhari ﷺ ne wohi jawab diya ke main usey nahi jaanta, is tarah usne apni 10 ahadees poori kar lee'n.

Imam Bukhari ﷺ har hadees ke mutaalliq yehi kehte the, main usey nahi pehchaanta. Pehle shakhs ke baad doosra shakhs khada hua, usne bhi tae-shuda mansoobe ke mutaabiq 10 maqloob ahadees pesh kee'n. Is tarah baaqi ulama ne bhi baari-baari ahadees ko ulat palat kar parsh kiye. Imam Bukhari ﷺ har ek ko yehi jawab dete the: "*Main is hadees ko nahi pehchaanta*". Ahle majlis mein se kuch hazraat to mansube ki the tak pohoch gae, aur kuch tazabzub ka shikaar hone lagey, aur Imam Bukhari ﷺ ke haafze aur zahaanat mein shak-o-shubha karne lagey.

Imam Bukhari ﷺ ne pehle shakhs ko bulaya aur usey kaha: "*Toone pehle ye hadees is tarah padhi, jabke saheeh hadees apne matan aur sanad ke saath aise hai*". Phir uski pesh-karda doosri hadees padhi aur asal matan aur sanad ki nishaan-dahi farmaai. Isi tarah baaqi 8 ahadees durust karke bataae'n. Phir aapne doosre shakhs ko bulaya aur uski pesh-karda maqloob ahadees, saheeh matan aur sanad ke saath bataaee'n. Usi tarah har admi ko bulaate rahe, aur har ek ki 10 maqloob ahadees ko saheeh sanad aur matan ke saath bataate rahe.

Is waqea ko Haafiz Ibne Hajar ﷺ ne apni sanad ke saath bayan kiya hai, aur uske baad baae'n-alfaaz us par tabsara kiya hai: "*Is waqea ko sunne ke baad insan Imam Bukhari ﷺ ke haafze ka sika tasleem kar lene par majboor ho jaata hai. Lekin us majlis mein 100 saheeh ahadees ka bayan kar dena koi taajjub-angez baat nahi, balke taajjub-o-hairat is baat par hai ke aapne maqloob-shuda 100 ahadees ko sirf 1 dafa sun lene ke baad unhe'n usi tarteeb ke saath yaad kar liya, aur usi majlis mein unhe'n dohra diya*". Haafiz Ibne Hajar ﷺ ne bhi isse milta-julta waqea bayan bayan kiya hai.

Bahar-haal Imam Bukhari ﷺ Hifz-e-ahadees, tezi-e-zehen, diqqat-e-nazar, kasrat-e-faqaahat, elal-e-hadees ki wasee marefat, marefat-e-asaneed, quwwat-e-haafza aur malka-e-ijtehaad-o-istembaat mein apni misaal aap the.

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[19] Muqaddama Fath-ul-Baari: P681

Rehlaat-e-Bukhari: Mohaddiseen ki istelah mein "رحله" *Rehla* us safar ko kaha jaata hai, jo hadees yaa uski sanad-e-aali haasil karne ke liye kiya jaata hai. Imam Bukhari ﷬ apni umr ke solwe'n (16) baras tak apne hi mulk ke asaatza se tehseel-e-ilm karte rahe, kyou'nke ilmi safar ke liye mohaddiseen ke yahaa'n ye shart hai ke jab ilmi safar ka qasd ho, to apne watan ke shuyookh se jis qadar ahadees mil sake'n, unhe'n haasil kar liya jaae, agarche wo qaleel taadaad mein ho'n.

- Imam Bukhari ﷬ ne sabse pehel ilaaqa-e-hijaaz ka iraada kiya, jo-ke uloom-e-shariat ka maawa aur Rasool Allah ﷺ ka maskan aur nuzool-e-wahee ka muqaam tha. Nez wo markaz-e-islam aur jumla Sahaba Ikraam ﷩ ki jaae sukoonkat tha, lehaaza Aap 210h mein apni waleda-maajeda ke hamraah Makkah Mukarrama pohche. Us waqt Makkah Mukarrama mein jin shuyookh ki dars-gaahe'n mumtaaz thee'n, aur jo log imam-e-fann-o-marja'a-e-khalaaeq the, wo hasb-e-zel hain: Abu al Waleed Ahmad bin Al Azraqi, Abdullah bin Yazid, Ismail bin Saali Saaegh, Abu Bakar Abdullah bin Zubair, Allama Humaidi. Unke alaawa doosre shuyookh se bhi kasb-e-faiz kiya, jinka Makkah Mukarrama mein qiyaam tha.
- Makkah Mukarrama mein husool-e-ilm se faraaghat ke baad Imam Bukhari ﷬ ne Madina Taiyyaba ka rukh kiya, aur 212h mein Madina Taiyyaba pohche. Wahaa'n jin ahle ilm ka charcha tha, aur jo log dars-e-hadees dete the, un mein sar-e-fehrist hasb-e-zel shuyookh hain, jinse Imam Bukhari ﷬ ne ilm-e-hadees haasil kiya: Ibhraim bin Munzir, Matraf bin Abdullah, Ibrahim bin Hamza, Abu Saabit Muhammad bin Obaidullah, aur Abdul Aziz bin Abdullah al Owaisi. Waazeh rahe ke Imam Bukhari ﷬ ne Madina Taiyyaba mein dauraan-e-iqaamat apni kitab Taareekh-e-Kabeer ka musauwada[20] chaandni raato'n mein likha.
- Madina Taiyyaba mein tehseel-e-ilm se faraaghat ke baad Imam Bukhari ﷬ ne Basra ka qasd kiya, jo un dino'n wus-at-e-ilm aur ishaa-at-e-hadees ke etebaar se bohot taraqqi par tha. Aapne Basra ka safar martaba kiya, aur hasb-e-zel shuyookh se ilm haasil kiya: Imam Abu Aasim an Nabeel, Safwan bin Isa, Badal bin Mahbar, Harmi bin Ammarah, Afwan bin Muslim, Muhammad bin Ar-Arah, Sulaiman bin Harb, Abu Al Waleed at Tayaalsi aur Muhammad bin Sanaan.
- Basra ke baad aapne Kufa ka rukh kiya, jo un dino'n ilm-o-irfaan ka gehwaara tha. Wahaa'n ke chand mashaheer shuyookh hasb-e-zel hain: Abdullah bin Musa, Abu Nayeem, Ahmad bin Yaqoob, Ismail bin Abaan, Al Hasan bin Ar Rabea, Khalid bin Mukhlad, Saeed bin Hafs, Talq bin Ghanaam, Umar bin Hafs, Qubaisa bin Uqba aur Abu Ghassaan. Imam Bukhari ﷬ ne Kufa mein in hazraat se riwayaat lee'n.
- Baghdad, Sultanat-e-Abbasiya ka daar-ul-hukumat tha. Sarkaari taur par ulama-o-mashaekh ki qadar-afzaai ne Baghdad ko marja-e-uloom bana diya tha. Wahaa'n har taraf se ahle kamaal jamaa ho gae the. Imam Bukhari ﷬ ne husool-e-ilm ke liye Baghdad ka kai martaba safar kiya. Baghdad ke shuyookh mundarja-zel hain: Imam Ahmad bin Hambal, Muhammad bin Isa As Sabaagh, Muhmmad bin Saaeq aur Sareej bin Noman. Imam Bukhari ﷬ jab akhri martaba Baghdad se waapas aane lagey aur Imam Ahmad bin Hambal ﷬ se mulaqaat karne ke liye gae to Imam Mausoof ne unhe'n bade dardnaak lehje mein farmaya: "*Aap logo'n, ahle zamaana, aur ilm ko chodhkar khorasaan jaa rahe hain*". Jabke Haakim-e-Bukhaara Abu Tahir ne Imam Bukhari ﷬ par bohtaan lagaakar Bukhara-badar karne ka mansooba banaaya, to Aap Ahmad bin Hambal ﷬ ke mazkura maqole ko yaad karke bohot afsos karte the. Farmate the: "*Ab mujhe unki baat yaad aati hai*".
- Imam Bukhari ﷬ Shaam bhi gae, waha'n hasb-e-zel mashaekh se ilm haasil kiya: Imam Yusuf Faryaabi, Abu Nasar Ishaq bin Ibrahim, Aadam bin Abi Iyaas, Al Hakam bin Naafe aur Heewah bin Shareeh. Unke alaawa doosre ahle ilm ma-aasireen se bhi takmeel-e-ilm ki.

[20] T: Wo tehreer jo sarsari taur par likhi jaae, aur jise saaf-o-saheeh karne ki zaroorat ho, Wo tehreer jo ba-taur-e-khaaka likhi gai ho [Rekhta]

- Imam Bukhari ﵀ husool-e-ilm ke liye Misr bhi gae, aur waha'n Usman bin Saeed Saaegh, Saeed bin Abi Mariyam, Abdullah bin Saaleh, Ahmad bin Saaleh, Ahmad bin Shabeeb, Asbagh bin Farj, Saeed bin Abi Isa, Saeed bin Kaseer, aur Yahya bin Abdullah se ahadees haasil kee'n.
- Isi tarah aapne Jazirah[21] ka safar kiya. Wahaa'n Ahmad bin Abdul Malik al Harrani, Ahmad bin Yazid al Harrani, Amr bin Khalaf, aur Ismail bin Abdullah ar Raqi se khoob-khoob istefaada kiya.
- Aap ne Muru mein Ali bin Hasan, Abdaan, Muhammad bin Maqaatil.
- Balkh mein Makki bin Ibrahim, Yahya bin Bashar, Muhammad bin Abaan, Hasan bin Shuja, Yahya bin Musa, Imam Qutaiba.
- Heraat mein Ahmad bin Abu al Waleed al Hanafi.
- Nishapur mein Yahya bin Yahya, Bashar bin Hakam, Ishaq bin Raahwiya, Muhammad bin Raafe.
- Ree mein Ibrahim bin Musa.
- Waasit mein Hassan bin Hassan, Hassan bin Abdullah aur Saeed bin Abdullah se ahadees haasil kee'n.

"رحمة الله عليهم أجمعين"

Imam Bukhari ﵀ farmaya karte the ke: "*Maine sirf unhi shuyookh se ahadees lee'n hain, jo imaan mein kami-beshi ke qaael the, aur amaal ko juzz-o-imaan khayaal karte the, jaisa ke Sahaba Ikraam aur taabaeen-e-azzaam ka mauqif tha*".[22]

- Tabaqaat Shuyookh-e-Imam Bukhari ﵀: Imam Bukhari ne be-shumaar mashaekh se kasb-e-faiz kiya, wo khud farmate hain: "*Maine 1080 shuyookh se ahadees likhi hain, aur wo sab ke sab mohaddis the*".[23] Haafiz Ibne hajar ﵀ ne Imam Bukhari ke asaatza ko 5 tabaqaat mein taqseem kiya hai, wo hasb-e-zel hain:
  - Pehla Tabqa: Is tabqe mein wo shuyookh shaamil hain, jinho'n ne aapko tabaeen ke waaste se ahadees sunaee'n, jaisa ke Imam Bukhari ke ustad Muhammad bin Abdullah Ansari hain. Imam Bukhari ﵀ ke bohot se asaatza aise hain, jo taabaeen se ahadees bayan karte hain. Mashaaekh-e-Bukhari mein ye aala tabqa hai.
  - Doosra Tabqa: Is tabqe mein Imam Bukhari ﵀ ke wo shuyookh shaamil hain jo Tabqa-e-Oola ke ham-asr to hain, lekin suqaat-e-taabaeen se unka samaa' (سَماع) saabit nahi hai. Masalan: Aadam bin Iyaas, Abu Mashar Abdul A'aala bin Mashar, Saeed bin Abi Mariyam, aur Ayyub bin Sulaiman waghaira. Ye tamam hazraat tabaqa-e-saniya se hain, jinse Imam Bukhari ﵀ ne ahadees abayan ki hain.
  - Teesra Tabqa: Is tabqe mein Imam Bukhari ﵀ ke wo asaatza hain, jinki kisi taabai se mulaqaat saabit nahi. Masalan: Sulaiman bin Harb, Qutaiba bin Saeed, Naeem bin Hammad, Ali bin Madeeni, Yahya bin Muyeen, Ahmad bin Hambal, Ishaq bin Raahwiya, Abu Bakar bin Abi Shaiba aur Usman bin Abi Shaiba waghaira. Is tabqe se riwayat karne mein Imam Muslim ﵀ bin Imam Bukhari ﵀ ke saath shareek hain.
  - Chautha Tabqa: Is tabqe mein Imam Bukhari ﵀ ke wo mashaekh shamil hain, jo talab-e-hadees mein Imam Bukhari ke saathi the, yaa unho'n ne unse kuch arsa qabl ilm-e-hadees padha. Masalan: Muhammad bin Yahya Zahli, Abu Haatim Raazi, Abd bin Humaid, Ahmad bin Nasar, aur Muhammad bin Abdur Raheem waghaira. In asaatza se Imam Bukhari ﵀ ne wo ahadees riwayat ki hain, jo pehle teen (3) tabaqaat se naa mil sakee'n.
  - Paachwa'n Tabqa: Is tabqe mein wo asaatza shamil hain, jo umr aur ustad ke etebaar se Imam Bukhari ﵀ ke shaagirdo'n mein se hain. Masalan: Abdullah bin hammad al Aamli, Abdullah bin Abil Aas Khwarzami aur Hussain bin Muhammad Qabbani waghaira.

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[21] T: Aaj kal Arbi mein ise Al Jazirah Foraatiya (الجزيرة الفراتية) English mein ise Upper Mesopotomia kehte hain. Ye Turkey, Iraq aur ash Shaam ke darmiyaan waaqe tha [RSB]

[22] Muqaddama Fath-ul-Baari: P669

[23] Muqaddama Fath-ul-Baari: P670

Imam Bukhari ne khaas faaede ke tahat unse ahadees bayaan ki hain. Masana: Ek hadees apne asaatza aur saathiyo'n se na mil saki, to wo apne shaagirdo'n se bayan kare'nge. Aisa karne mein Imam Bukhari ﷫ ne Imam Wakee ki baat par amal kiya hai. Wo farmate hain: "*Admi us waqt tak aalim nahi ho sakta, jab tak wo apne se aala, apne se ham-umar, aur apne se neeche waale se ahadees bayan nahi karta*". Imam Bukhari ﷫ khud farmate hain ke insan mohaddis-e-kaamil us waqt tak nahi ban sakta, jab tak wo apne se aala, apne ham-umr aur apne se kam-darja waale se ahadees bayan na kare.[24]

- Talameza-e-Bukhari: Imam Bukhari ﷫ ke talameza hazaaro ki taadaad emin hain. Imam Bukhari ke shaagird Firabari kehte hain ke jin logo'n ne aapse Saheeh Bukhari ka samaa' (سَماع) kiya hai, unki taadaad 90,000 hai.[25] Imam Bukhari ﷫ se riwayat karne waalo'n ko ham 3 tabaqaat mein taqseem kar sakte hain:
  - Pehla Tabqa: Is tabqe mein wo mashaekh hain, jinse Imam Bukhari ﷫ ne kasb-e-faiz kiya. Un mein se chand-ek ye hain: Abdullah bin Muhammad Musandi, Abdullah bin Muneer, Ishaq bin Ahmad Sarmaari, Muhammad bin Khalf bin Qutaiba.
  - Doosra Tabqa: Ye tabqa Imam Bukhari ﷫ ke ham-sr mashaekh par mushtamil hai, jo aapse ahadees bayan karte hain. Is tabqe mein mash-hoor mash-hoor talameza ye hain: Abu Zar-aa Raazi, Abu Haatim Raazi, Ibrahim Harbi, Abu Bakar bin Abi Aasim, Moosa bin Haroon, Muhammad bin Abdullah bin Mateen, Ishaq bin Ahmad bin Zeerak Faarsi, Muhammad bin Qutaiba Bukhari, Abu Bakar Aen.
  - Teesra Tabqa: Is tabqe mein wo talameza shamil hain, jinka shumaar bade bade huffaz mein hote hai. Chand-ek ke naam ye hain: Saaleh bin Muhammad Jazra, Abul Hussain Muslim bin Hajjaaj Qashiri, Abul Fazal Ahmad bin Salma, Abu Bakar bin Ishaq bin Khuzaima, Muhammad bin Nasar Maroozi, Abu Bakar bin Abi ad Duniya, Abu Bakar al Bazzaar, Hashid bin Ismail, Abul Qasim Baghwi, Hussain bin Ismail al Mahaamli.26

Ye wo talameza hain jinho'n ne ba-raah-e-raast Imam Bukhari ﷫ ke saamne zaanu-e-talammuz tae kiye, bil-waasta talameza ki taadaad mein qiyamat tak izaafa aur aapke liye sadqa-e-jaariya ka saamaan paida hota rahega.

ذلك فضل الله يؤتيه من يشاء.

- Imam Bukhari ﷫ Ka Maslak: Imam Bukhari fiqhi, furooi, aur ijtehaadi masaael mein murawwaja masaalik se bilkul aazaad hain. Mazahib-e-Arba mein se kisi ki mukhalifat yaa muwaafaqat ka inhesaar taassub yaa aqeedat ki binaa par nahi, balkey daleel par hai. Jaisa ke Saheeh Bukhari ka mutalea karne se maloom hota hai. Hamaare paas aapka maslak maloom karne ka waahed zariya aap ki taleef Saheeh Bukhari hai. Usse maloom hota hai ke aapka maslak darj-e-zel aayat-e-karima ka aainda-daar hai.

  اتَّبِعُوا مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ.

  "Jo Kuch Tumhare Parwardigaar Ki Taraf Se Tumhari Taraf Naazil Kiya Gaya hai, Uski Pairwee Karo, Uske Siwa Aur Doosto'n Ki Pairwee Naa Karo".[27]

  Agarche kuch hazraat ne Imam Bukhari ﷫ ko Shafai, yaa Hambali likha hai, lekin ye haqeeqat ke khilaaf hai. Aap mujtahid-e-mutlaq, imam-ul-fiqa, aur tehreek-e-azadi-e-fikr ke alam-bardaar hain. Jaisa ke darj-e-zel misaalo'n se maloom hota hai:
  - Shawaafe ke nazdeek Juma ki adaegi ke liye kam az kam 40 admiyo'n ka hona zaroori hai. Imam Bukhari ﷫ ne unki tardeed karte hue baae'n-taur unwaan qaaem kiya hai: "*Jab Log Namaz-e-Juma Ke Waqt Imam Ko Chodhkar Chale Jaae'n to Imam Aur Baaqi Maanda Admiyo'n Ki Namaz Saheeh hai*".[28] Phir uske tahat hadees zikr farmaai, ke Rasool Allah ﷺ ne 12 admiyo'n ke saath namaz-e-juma adaa farmaai, jabke tijarati qafila aane ki wajah se log dauran-e-juma chale gae the.[29]
  - Ahnaaf ke yahaa'n juma ki adaaegi ki mutaaddid sharaaet hain. Unke yahaa'n aam dehaato'n mein juma jaaez nahi. Imam Bukhari ﷫ ne us mauqif ki tardeed mein baae'n-alfaaz unwaan qaaem kiya: "*Dehato'n*

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[24] Muqaddama Fath-ul-Baari: P670-671
[25] Muqaddama Fath-ul-Baari: P686
[26] Muqaddama Fath-ul-Baari: P687
[27] Surah A'raaf 7: 3
[28] Kitab ul Juma: Baab 38
[29] Kitab ul Juma: H936

Aur Shehro'n Mein Juma Ki Adaaegi".[30] Phir ek hadees ka hawaala diya ke Masjid-e-Nabawi ke baad pehla juma Abdul Qais ki ek basti Jawaathi mein shuru hua, jo Bahrain mein thi.[31]

- Hanaabela ka mash-hoor maslak hai ke zawaal-e-aftaab se pehle juma jaaez hai. Imam Bukhari ﷺ ne saraahat farmaai ke ye mauqif saheeh nahi hai, aur tardeed mein ek unwaan qaaem kiya: "*Jab Suraj Dhal Jaae To Juma Ka Waqt Hota Hai*".[32] Phir aapne uske tahat Hazrat Anas ﷺ se marwi ek hadees bayan ki, ke Rasool Allah ﷺ zawaal-e-aaftaab ke baad juma padhte the.[33]
- Maliki hazraat ke nazdeek barish ki wajah se juma chod dena jaaez nahi. Imam Bukhari ﷺ ne us mauqif se ittefaq nahi kiya, balkey unki tardeed mein ek unwaan baae'n-alfaaz qaaem kiya: "*Baarish Ki Wajah Se Juma Mein Haazir Naa Hone Ki Rukhsat Hai*".[34] Uske tahat Hazrat Ibne Abbas ﷺ ka qaul zikr kiya, ke agarche juma ki adaaegi bohot zaroori hai, taaham barish ki wajah se main nahi chahta ke tumhe'n mashaqqat mein daaloo'n, aur tum mitti aur keechad mein luthde hue masjid mein aao.[35]

Maulana Anwar Shah Kashmiri ne Imam Bukhari ﷺ ke maslak ki wazaahat karte hue likha hai: "*Mere nazdeek haq baat ye hai ke Imam Bukhari ﷺ ne apni saheeh mein kisi maslak ki taqleed nahi ki, balkey ijtehaad ka raasta ikhteyar kiya hai. Unki faham-o-baseerat ne jo faisla kiya, unho'nne usey aazaadi ke saath apnaaya hai*".[36] Masaael mein ek mujtahid ka doosre mujtahid ke saath muwaafiq hona *cheese deegar ast*, ye baat mujtahid ke muqallid hone ki daleel nahi hai.

- Talifat-e-Imam Bukhari ﷺ: Imam Bukhari ne mutaaddid talifaat ki soorat mein apna ilmi tarka ummat ke supurd kiya hai. Un tasaneef ki do (2) aqsaam hain. ① Jo aaj dastiyaab hain. ② Jinka zikr sirf muarrikheen ne kiya hai. Dastiyaab taalifaat ki tafseel hasb-e-zel hai: Al Jaame as Saheeh: Jiska tafseeli tazkira ham aainda auraaq mein kare'nge.

  Al Adab al Mufrad, Juzz Raful Yadain, Juzz al Qirat, Kitab uz Zoafa, Khalq Afaal al Ibaad, Baraa-ul-Waledain, At Taareekh-ul-Kabeer, At Taareekh-ul-Ausat, At Taareekh us Sagheer.

  Unke alaawa kuch talifaat ka muarrikheen ne zikr kiya hai, jo hasb-e-zel hain: Al Jaame-ul-Kabeer, Al Musnad-ul-Kabeer, At Tafseer-ul-Kabeer, Kitab-ul-Hiba, Kitab-ul-Ashrabah, Kitab-ul-Wahdaan, Kitab Asaami as Sahaaba, Kitab-ul-Mabsoot, Kitab-ul-Elal, Kitab-ul-Kunaa, Kitab-ul-Fawaaed.[37]

Abu Haatim Waariq kehte hain ke maine Imam Bukhari ﷺ se arz kiya: "*Aap ne apni tamam tasaneef mein jo kuch zikr kiya hai, wo aapko yaad hai?*" To Imam Bukhari ﷺ ne jawab diya: "*Un tasaneef mein jo kuch hai, un mein se koi cheez mujh par makhfi nahi hai, nez maine tamam kitabo'n ko 3-3 martaba tasneef kiya hai*". Imam Bukhari ﷺ khud farmate hain ke: "*Maine un tasaneef mein 2 (do) lakh (200,000) se ziyaada ahadees jamaa ki hain*". Apni talifaat ke mutaalliq farmate the: "*Mujhe ummeed hai ke Allah Ta'ala musalmano ke liye in tasaneef mein barkat ataa farmaega*".[38] In tamam tasaneef mein jo qubooliyat aur shohrat-e-dawaam Saheeh Bukhari ko Allah Ta'ala ne ataa farmaai, wo doosri kisi kitab ke hisse mein nahi aai. Dua hai ke Allah Ta'ala Imam Bukhari ﷺ ko itni azeem mehnat ka apne yahaa'n ajar-e-jazeel ataa farmae, aur hame'n qiyamat ke din khuddam-e-hadees emin uthaae. آمین یا رب العالمین'

Wafat: Aap ne 30 Ramzan-ul-Mubarak 256h ba-mutaaibq 31st Aug, 870CE eid-ul-fitr ki raat, ba-waqt namaz-e-isha 62 saal ki umr mein wafat paai, aur eid ke roz baad-az namaz-e-Zohar basti-e-khartang mein dafan hue, jo Samarqand se 6 meel ke faasle par hai. Choo'nke aapke jazaane par log ba-kasrat aae, jiski binaa par saari ki tangi pesh aai, usi din se us basti ka naam Khartang mash-hoor ho gaya.

[30] Kitab ul Juma: Baab 11
[31] Kitab ul Juma: H892
[32] Kitab ul Juma: Baab 16
[33] Kitab ul Juma: H904
[34] Kitab ul Juma: Baab 14
[35] Kitab ul Juma: H901
[36] Faiz ul Baari: V1 P335
[37] Muqaddama Fath-ul-Baari: P681
[38] Muqaddama Fath-ul-Baari: P681

Imam Bukhari ﷺ ko dafan karne ke liye jab qabar mein rakha gaya to mitti se kastoori ki tarah khushboo aane lagi, ye khushboo kai din tak aati rahi. Log aap ki qabar se khushboo waali mitti uthakar le jaate, hatta ke qabar ke ird-gird lakdi ka jungle lagaa diya gaya, taake wo mehfooz rahe. Abdul Wahid bin Aadam Taoosi kehte hain ke maine Nabi ﷺ ko khwaab mein dekha, aap apne Sahaba Ikraam ﷺ ke hamraah ek muqam par khade hain, goya aap kisi ka intezar kar rahe hain. Maine salaam kiya, aur arz kiya: "*Aye Allah ke Rasool! Aap yahaa'n kiske intezar mein hain?*" Aap ne farmaya: "*Main Muhammad bin Ismail Bukhari ka intezar kar raha hoo'n*". Mujhe chand dino'n ke baad Imam Bukhari ﷺ ki wafat ka pataa chala, to maine dekha ke unki wafat ka wohi waqt tha, jis waqt maine Nabi ﷺ ko khwaab mein kisi ka intezar karte dekha tha.[39]

[39] Muqaddama Fath-ul-Baari: P688

Taaruf-e-Saheeh Bukhari

Abu Muhammad Haafiz Abdul Sattar al Hammad (حَفِظَهُ اللهُ)

Kutub-e-hadees mein jo martaba Saheeh Bukhari ko haasil hai, wo kisi aur kitab ko nahi mil saka. Mohaddiseen-e-ikram ke yahaa'n ye maqula mash-hoor hai: "*Allah ki kitab ke baad saheeh tareen kitab Saheeh Bukhari hai*". Is azeem kitab ka mukhtasar ta'aruf pesh-e-khidmat hai:

- Saheeh Bukhari ka naam: Al Jaame as Saheeh al Musnad al Mukhtasar Min Umoor Rasool Allah ﷺ wa Sunanihi a Aiyyamihi "اَلْجَامِعُ اَلْمُسْنَدْ اَلْصَّحِيْحُ اَلْمُخْتَصَرُ مِنْ أُمُوْرِ رَسُوْلِ اللهُ صَلَّى اَللهُ عَلَيْهِ وَسَلَّمَ وَ سُنَنِهِ وَ أَيَّامِهِ" Imam Bukhari ؒ khud farmaya hai: "*Maine is kitab mein sirf saheeh ahadees ko darj kiya hai*".[40] Ab ham is naam ki mukhtasar wazaahat karte hain:

    1) Al Jaame: Mohaddiseen ki istelah mein *Jaame* us kitab ko kehte hain jo mundarja-zel 8 qism ki ahadees par mushtamil ho: Ahkaam, Manaaqib, Seer, Adaab, Tafseer, Fitan, Riqaaq aur Aqaaed.

    2) As Saheeh: Usool-e-hadees ke etebaar se Saheeh Hadees ki 5 sharaet hain: 1) Itsaal-e-Sanad[41], 2) Adl-e-Ruwaat, 3) Zabt-e-Ruwaat, 4) Adm-e-Shuzooz, 5) Adm-e-Illat. Imam Bukhari ؒ ne is kitab mein buniyadi ahadees ke liye saheeh hone ka poora-poora iltezaam kiya hai.

    3) Al Musnad: Isse muraad wo marfoo hadees hai, jiski sanad muttasil ho, khwah wo hadees qauli ho, feli ho yaa taqreeri. Agar kisi mauqa par ahadees-e-moa'alqa aur asaar-e-mauqufa bayan hue hain, to wo asal maqsood nahi, balkey unhe'n sirf mataabeat aur taaeed-o-istesh-haad ke liye pesh kiya gaya hai.

    4) Al Mukhtasar: Imam Bukhari ؒ ne 6 lakh (600,000) ahadees se is kitab ka intekhaab kiya hai. Us mein mukarraraat-o-muallaqaat ki majmui taadaad 9089 hai, un mein 1341 muallaqaat, 341 matabeaat aur baaqi 7397 ahadees mausila hain.

    5) Min Umoor Rasool Allah ﷺ: Isse musnad ki wazaahat maqsood hai. Yaane is kitab mein Rasool Allah ﷺ ke aqwaal-o-afaal aur taqriraat ka bayan hoga.

    6) Sunanehi: Isse muraad Rasool Allah ﷺ ki taraf se jaari hone waali fiqhi ahkaam hain. Yaane zaabta-e-zindagi aur uski tafseel jo aapse manqool hai, usey bayan kiya jaaega.

    7) Aiyyamehi: Isse muraad Rasool Allah ﷺ ko pesh aane waale shab-o-roz ke hawaadis-o-waqeaat hain. Yaane is kitab mein abwaab-e-jihad aur ghazwaat ki tafseel bayan ki jaaegi.

- Sabab-e-Taleef Saheeh Bukhari: Saheeh Bukhari se pehle kutub-e-hadees likhi gai thee'n, balkey Rasool Allah ﷺ ke ahd-e-mubarak hi mein hadees ki tadween shuru ho chuki thi, jaisa ke Hazrat Ali ؓ ne ek saheefa mudawwan kiya tha. Hazrat Abdullah bin Amr bin al-Aas ؓ ne bhi Rasool Allah ﷺ ki ijaazat se "الصحيفة الصادقة" *As Saheefa as Saadiqah* murattab kar rakha tha. Nez h Abu Huraira ؓ ke "الصحيفة الصادقة" ka bhi taareekh mein hawaala milta hai. Lekin un mein sirf ahadees ko jama kiya gaya tha. Unki unwaan bandi nahi thi. Uske baad Sufiyan Soori, Imam Maalika aur Imam Auzaai ؒ ne apne majmuo'n ko kutub-o-abwaab ke saath murattab farmaya, lekin un mein sirf saheeh ahadees jamaa karne ka iltezaam nahi kiya gaya tha. Aam logo'n ko is amr ki zaroorat thi ke koi aisa majma ho, jis par ankhe'n band karke amal kiya jaae, jis ki har hadees qaabil-e-hujjat ho, aur itmenan ho ke uski har hadees waqai Rasool Allah ﷺ ka farmaan hai. Imam Bukhari ؒ ke ustad Imam Ishaq bin Raahwiya ne ek dafa apni ilmi majlis mein is amr ka izhar kiya. Imam Bukhari ؒ farmate hain ke ustad-e-mohtaraf ki ye baat mere dil mein utar gai. Maine us khwahish ki takmeel ke liye Allah Ta'ala se dua maangi. Unhi dino'n Imam Bukhari ne ek khwaab dekha ke wo morchal[42] ke zariye se Rasool Allah ﷺ ke chehra-e-mubarak se makkhiyaa'n udaa rahe hain. Us khwaab ki taabeer you'n ki gai ke aap Allah ke Rasool ﷺ ke kalaam-e-mubarak se kazb-o-iftara ki makkhiyaa'n door farmae'nge,

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[40] Muqaddama Fath-ul-Baari: P7

[41] T: (اِتِّصال) Kisi hadees ke silsila-e-sanad ka ghair-munqata hona ya silsila-e-sanad ke tamaam raawiyo'n ka naam [Rekhta]

[42] T: Moro'n ke paro'n ka cator [FL]

aur Allah Ta'ala aapse Rasool Allah ﷺ ke farmudaat ke mualliq koi azeem khidmat le ga. Chunache Saheeh Bukhari ki taaleef dar-asl aapke ustad-e-mohtaraf ki khwahish ki takmeel aur aapke khwaab ki taabeer hai.[43]

- Sharaaet-e-Saheeh Bukhari: Imam Bukhari ؒ ne akz-e-riwayaat ke silsile mein apni kisi kitab mein sharaaet waghaira ka zikr nahi kiya, balkey unke baad aane waale ulama hazraat ne unki talifaat ka mutalea kiya. Khaas taur par unki taaleef Al Jaame-ul-Saheeh par ghaur-o-khauz kiya to tatabbo-o-talash ke baad un sharaet ka zikr kiya hai, jo unho'n ne akhz-e-riwayaat ke silsile mein malhooz rakhi hain.

- Taraajim-e-Saheeh Bukhari: Kisi cheez ke aghaaz aur ibtedai hisse ko tarjuma kaha jaata hai, jise doosre lafzo'n mein unwaan kehte hain. Imam Bukhari ؒ ne Al Jaame as Saheeh ke taraajim mein bohot se ilmi, fiqhi, usooli aur loghwi haqaaeq bayan kiye hain. Bade bade ulama un taraajim ko dekh kar angusht bandaa'n hain.

  Imam Bukhari ؒ ke qaaem karda taraajim se pataa chalta hai ke unhe'n hadees, tafseer, lughat aur ilm-e-kalaam par poora poora uboor haasil tha. Ye baat to ahle ilm mein mash-hoor hai. "فقه البخاري في تراجمه" Yaane "*Imam Bukhari ؒ ki fiqa unke qaaem karda taraajim mein hai*".

- Nuskha-haae Saheeh Bukhari: Imam Bukhari ؒ ke shaagird-e-Rasheed Firabari ne zikr kiya hai ke Al Jaame As Saheeh ko 90,000 admiyo'n ne Imam Bukhari se baraah-e-raast suna[44], lekin ham tak Saheeh Bukhari ke jo nuskhe muttasil sanad se pohche hain, wo sirf hain, jinki tafseel hasb-e-zel hai:

  - Pehla Nuskha: Ye Haafiz Firabari ka nuskha hai. Ye Imam Bukhari ؒ ke Arshad talameza mein se hain. Unho'n ne Saheeh Bukhari ko Imam Bukhari ؒ se do (2) martaba suna hai. Saheeh Bukhari ka ye nuskha baaqi teeno'n nuskho'n se ziyaada shohrat yaafta hai.

  - Doosra Nuskha: Ye Haafiz Nasfi ka nuskha hai. Unka naam Ibrahim bin Ma'aqal bin Hajjaaj Nasfi hai. Haafiz Nasfi ne poori kitab Imam Bukhari se nahi suni, chand auraaq reh gae the, is tarah is nuskhe mein mamuli sa naqs reh gaya. Haafiz Nasfi ke nuskhe ko wo shohrat na mil saki, jo Nuskha-e-Firabari ko haasil hui.

  - Teesra Nuskha: Ye nuskha Haafiz Naswi ka hai, unka naam Hammad bin Shakir Naswi hai. Us nuskhe ko aagey bayan karne waala sirf ek shakhs hai, jabke Firabari ke nuskhe ko naqal karne waale 9 talameza hain. Is bina par Hammad bin Shakir ke nuskhe ko bhi wo shohrat haasil naa ho saki, jo Nuskha-e-Firabari ko haasil hui.

  - Chautha Nuskha: Ye nuskha Haafiz Bazoodi ka hai. Unka poora naam Abu Talha Mansoor bin Muhammad bin Ali Bazoodi hai. Is nuskhe ko bhi sirf ek admi naqal karta hai. Is liye Nuskha-e-Firabari ke muqable mein uski hoshrat kam hai.

Baaz hazraat Haafiz Mahaamli ko bhi saaheb-e-nuskha kehte hain, lekin unke paas Saheeh Bukhari ka koi nuskha nahi tha. Bahar-haal hamaare hind-o-paak mein Haafiz Firabari ka nuskha hi madaar-e-riwayat hai. والله أعلم

Tarteeb-e-Saheeh Bukhari: Saheeh Bukhari ek aisee kitab hai, jis par Saheeh aur Jaame dono sifaat ka itlaaq hota hai. Jaameiyat ka ye aalam hai ke ye shariyat ke tamam funoon, yaane aqaaed-o-ibadaat, jihad-o-ghazwaat, adaab-o-muaamalaat, seer-o-akhlaqiyaat, hudood-o-ta'aziraat, tafseer-o-fazaael, tibb-o-ilaaj aur riqaaq-o-tauheed jaise 54 funoon-e-islamiya par mushtamil hai. Mulki, siyaasi qawaneen ke alaawa roz-marrah ke juzuwi momelaat bade saaf aur raushan dalaael se mustambat kiye hain. Al-gharz, Allah ki kitab ke baad ye ek aisee kitab hai jo deen-o-duniya ke muaamalaat bade acche andaaz mein hal karti hai, aur musannif ke mutaalliq tamam funoon mein qaabiliyat ki shahadat deti hai.

Imam Bukhari ؒ ne aghaaz-e-kitab mein wahee aur aakhir mein tauheed ko bayan kiya, kyou'nke tauheed ki asal waheeh aur wahee ka samra tauheed hai, aur darmiyan mein uska taqaaza-e-amal hai. Aapne waazeh kiya ke jisne

[43] Muqaddama Fath-ul-Baari: P9

[44] Muqaddama Fath-ul-Baari: P676

duniya mein is phal ko paa liya, wo akhirat mein kamiyaab hoga, aur Jannat mein Allah ki nemato'n se lutf-andoz hoga. Allah Ta'ala ham sabko kamiyaabi se ham-kinaar kare. Amen.

- Muqaam-e-Saheeh Bukhari: Imam Bukhari ﷺ ne apni Al Jaame As Saheeh ko husn-e-niyyat aur ikhlas se taleef farmaya, aur uski taleef mein badi mehnat aur jaanfishaani se kaam liya. Aap farmate hain: "*Maine apni saheeh mein koi bhi hadees ghusl karne, do (2) rakat padhne aur istekhaara karne ke baghair nahi likhi*".[45]

  Imam Bukhari ﷺ khud is taleef ke baare mein farmate hain: "*Maine 16 baras ki mehnat-e-shaaqqa se apni is kitab ko murattab kiya hai, aur 6 lakh ahadees se uska intekhab karke apne aur Allah ke darmiyan usey hujjat qaraar diya hai*". [46]

  Shah Waliullah Mohaddis Dehelwi likhte hain: "*Saheeh Bukhari aur Saheeh Muslim ke mutaalliq tamam mohaddiseen-e-ikram ka ittefaq hai ke un mein mazkoor tamam ki tamam muttasil aur marfoo riwayaat yaqeenan saheeh hain aur ye dono kitabe'n apne musannifeen tak tawaatur ke saath pohchi hain. Jo insan unki taazeem naa baja laae, wo bidati, mulhid aur musalmano ke raaste ke khilaaf chalta hai*".[47]

Saheeh Bukhari ke mutaalliq Abu Zaid Maroozi farmate hain: "*Main hajr-e-aswad aur muqam-e-Ibrahim ke darmiyan sya hua tha, us dauraan maine khwaab mein Rasool Allah ﷺ ko dekha, aapne mujhse farmaya: Abu Zaid! Tum kab tak shafai ki kitab padhte rahoge? Meri kitab tum kyoun nahi padhte? Maine arz kiya: Allah ke Rasool! Aap ki kitab kaunsi hai? Aap ne farmaya: Muhammad bin Ismail ki jaame Saheeh, meri kitab hai*".[48] Bahar-haal Allah Ta'ala ne Imam Bukhari ﷺ ki taleef Al Jaame as Saheeh ko sharf-e-qubooliyat se nawaaza ke koi bhi aami yaa ahle ilm usse be-niyaaz nahi ho sakta.

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[45] Muqaddama Fath-ul-Baari: P9
[46] Muqaddama Fath-ul-Baari: P681
[47] Hujjatullahil Baalegha: V1 P134
[48] Muqaddama Fath-ul-Baari: P683

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

1: Kitab Badd-il Wahee (Waheeh Ke Aghaaz Ka Bayan)

Shaikh, Imam, Haafiz Abu Abdullah Muhammad bin Ismail bin Ibrahim bin Mugheera Bukhari ﷺ ne farmaya:

Baab 1: Rasool Allah ﷺ Par Waheeh Ka Aghaaz Kyou'nkar Hua? Nez Allah Azzawajal Ke Farmaan (ki wazaahat): "Ham Ne Aap ki Taraf Usi Tarah Waheeh Naazil Farmaai Hai, Jaise Hazrat Nuh ﷺ Aur Unke Baad Aane Waale Tamaam Ambiya ﷺ Ki Taraf Naazil Ki Thi".[49]

[1] Hazrat Alqama bin Waqas Laithi kehte hain ke maine Hazrat Umar bin Khattab ﷺ ko mimbar par ye kehte suna ke maine Rasool Allah ﷺ se suna, Aap farma rahe the: "*Amaal ka madaar niyyato'n par hai, aur har aadmi ko uski niyyat hi ke mutaabiq phal milega, phir jis shakhs ne duniya kamaane, yaa kisi aurat se shaadi rachaane ke liye watan choda, to uski hijrat usi kaam ke liye hai, jiske liye usne hijrat ki*".[50]

Faaeda: Is hadees ki mazkura baala unwan se baae'n-taur mutaabaqat bayan ki gai hai ke agarche nabuwwat-o-risaalat aisee cheez nahi hai, jaise mehnat-o-riyaazat ke bal-boote par haasil kiya jaa sakey, balkey ye khaas inaayat Rabbani ka nateeja hai. Taaham ahle duniya se kat-kar Allah ki taraf hijrat karke ghar-e-hira mein khilwat-gazee'n hona atiya-e-nabuwwat milne ka sabab zaroor bana hai. Aur ye khilwat-gazeeni bhi Allah ke fazal aur ehsan hi se naseeb hui. Goya Rasool Allah ﷺ ka apne ghar se ghar-e-hira tak hijrat karna nuzool wahee ka muqaddama aur makkah se madina ki taraf hijrat karna zuhoor wahee ke liye pesh-kheema saabit hua, kyou'nke makkah mein kuffaar ki mukhalifat ki wajah se wahee ko aam karne ka mauqa na mil saka, aur hijrat madina ke baad us wahee ka khoob charcha hua.[51]

- ❖ Is hadees mein amaal se muraad insan ke wo ikhteyaari afaal hain jo ibadaat ke zumre mein aate hain, kyou'nke ibadaat hi mein ikhlaas aur husn ne niyyat ki zaroorat hoti hai. Fasad-e-niyyat se ibadaat ki adaaegi naa sirf sawab se mehroomika bas hai, balkey Allah ke yahaa'n us par sakht saza ka bhi andesha hai. Uske bar-aks adaat-o-muaamalaat niyyat ke baghair bhi wuqoo-pazeer ho jaate hain. Masalan: Koi shakhs kisi ko hazar rupiye deta hai, to doosre ki milkiyat saabit ho jaaegi. Albatta, agar wo us mein niyyat Allah ki raza kar le, to phir ikhlas ajaane se usey bhi ibaadat ka darja haasil ho jaata hai, jis par Allah ke yahaa'n ajar-o-sawaab ka waada hai.
- ❖ Choo'nke niyyat dil ka fe'l hai, is liye zuban se niyyat ke alfaaz adaa karna takleef-e-mahez hai, nez jin ibadaat-o-amaal ka taalluq hi dil se hai, masalan: Kashiyat-o-anaabat, aur khof-o-rijaa waghaira. Un mein sirey se niyyat ki zaroorat hi nahi hai. Bahar-haal hajj aur umrah ki niyyat ke alaawa kisi bhi amal ki niyyat ke liye zuban se niyyat ke alfaz bolna bidat hai. Hara mal ke liye dil mein jo niyyat hoti hai, wohi kaafi hai.

[2] Ummul Momineen Hazrat Ayesha ﷺ se riwayat hai ke Hazrat Haaris bin Hisham ﷺ ne Rasool Allah ﷺ se poocha: "*Aye Allah ke Rasool ﷺ! Aap par wahee kaise aati hai? To Rasool Allah ﷺ ne famraya: Kabhi to wahee aane ki kaifiyat ghanti ki tan-tan ki tarah hoti hai, aur ye kaifiyat mujh par bohot giraa'n guzarti hai, phir jab farishte ka paighaam mujhe yaad ho jaata hai, to ye mauquf ho jaati hai, aur kabhi farishta insaani shakl mein mera paas aakar mujhse ham-kalam hota hai, aur jo kuch wo kehta hai, main usey mehfooz kar leta hoo'n*". Hazrat Ayesha ﷺ ka bayan hai: "*Maine sakht sardi ke dino'n mein Rasool Allah ﷺ ko dekha ke jab waheeh aati, to uske mauqoof hone par aap ki peshaani se pasina beh nikalta*".[52]

- ❖ Faaeda: Is hadees mein wahee ki, un do (2) soorato'n ko bayan kiya gaya hai, jo aam taur par aapko pesh aati thee'n. Unke alaawa kabhi kabhi khwaab ki soorat mein aur kabhi ba-zariya-e-ilham-o-ilqa bhi wahee aati aur basa-auqaat Hazrat Jibraeel ﷺ apne asal roop mein wahee le kar tashreef laate. Aur kabhi Allah

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[49] Surah Nisa: 163

[50] Dekhiye: H54, 2529, 3898, 5070, 6689, 6953

[51] Al Mutawaari Alaa Taraajib Abwaab al Bukhaari: P49

[52] Dekhiye: 3215

Ta'ala ke pas-parda ba-zaat-e-khud kalam farmaane se bhi wahee ka suboot milta hai, jaisa ke hadees-e-meraj uski sareeh daleel hai.

[3] Ummul Momineen Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ par wahee ki ibteda sacche khwaabo'n ki soorat mein hui. Aap jo kuch khwaab mein dekhte wo supeeda-e-subah[53] ki tarah numudaar ho jaata. Phir aapko tanhaai mehboob ho gai, chunache aap ghar-e-hira mein khilwat ikhteyar farmate, aur kai-kai raat ghar tashreef laae baghair masroof-e-ibaadat rehte. Aap khane peene ka saamaan ghar se le jaakar waha'n chand roz guzaarte, phir Hazrat Khadeeja ﵂ ke paas waapas aate, aur taqriban utne hi dino'n ke liye phir tosha le jaate.

Yahaa'n tak ke ek roz jabke aap ghar-e-hira mein the, (yaka-yak) aapke paas haq aagaya, aur ek farishte ne aakar aapse kaha: *"Padho!",* Aapne farmaya: *"Main padha hua nahi hoo'n".* Aapka farmaan hai: *"Us par farishte ne mujhe pakad kar khoob bheencha, yahaa'n tak ke meri quwwat-e-bardasht jawab dene lagi, phir usne mujhe chodh diya"* aur kaha: *"Padho!", "Maine kaha main to padha hua nahi hoo'n".* Usne dobaara mujhe pakad kar dabocha, yahaa'n tak ke meri quwwat-e-bardasht jawab dene lagi. Phir chodhkar kaha: *"Padho!"* Maine phir kaha: *"Main padha hua nahi hoo'n".* Usne teesri baar mujhe pakad kar bheencha, phir chodkar kaha: "Padho Apne Rabb ke Naame Se Jisne Paida Kiya, Jisne Insan Ko Khoon Ke Lothde Se Paida Kiya, Padho! Aur Tumhara Rab To Nihaayat Kareem Hai".

Phir Rasool Allah ﷺ un ayaat ko le kar wapas aae aur aapka dil (khof se) dhadak raha tha. Chunache aap (apni biwi) Hazrat Khadija bint Khwailid ke paas tashreef laae, aur farmaya: *"Mujhe chaadar udhaado, mujhe chaadar udhaado*". Unho'n ne aapko chaadar udhaadi, yahaa'n tak ke aapse khof-zadgi ki kaifiyat door ho gai. Phir aapne Hazrat Khadija ﵂ ko waqea ki ittela dete hue farmaya: "*Mujhe apni jaan ka dar hai*". Hazrat Khadija ﵂ ne kaha: "Qat-an nahi, Allah ki qasam! Allah Ta'ala aapko kabhi ranjeeda nahi karega, aap sila-rehmi karte hain, darmaando'n ka bojh uthaate hain, faqeero'n, mohtaajo'n ko kamakar dete hain, mehmaano'n ki mezbaani karte hain aur haq ke silsile mein pesh aane waale masaeb mein madad karte hain".

Phir Hazrat Khadija ﵂ Rasool Allah ﷺ ko saath le kar apne chacha-zaad bhai Warqa bin Naufal bin Asad bin Abdul Uzza ke paas aaee'n. Warqa daur-e-jahaalat mein isaai ho gae the, aur ibraani zuban bhi likhna jaante the, chunache ibrani zuban mein hasb-e-taufeeq-e-ilaahi injeel likhte the. Us waqt bahot boodhe aur naabina ho chuke the. Unse Hazrat Khadija ﵂ ne kaha: "Bhai jaan! Apne bhatije ke baat sune'n". Warqa ne poocha: "Bhateeje! Kya dekhte ho?" Rasool Allah ﷺ ne jo kuch dekha tha, bayan farma diya. Us par Warqa ne aapse kaha: "Ye to wohi naamoos (wahee laane aala farishta) hai, jise Allah Ta'ala ne Hazrat Moosa ﵇ par naazil farmaya tha. Kaash! Main aapke zamaana-e-nabuwwat mein tawaana hota, Kaash! Main us waqt tak zinda rahoo'n, jab aap ki qaum aapko nikaal degi". Rasool Allah ﷺ ne farmaya: "Accha to kya wo log mujhe nikaal de'nge?" Warqa ne kaha: "Haa'n! Jab bhi koi aadmi is tarah ka paighaam laaya, jaisa aap laae hain, to usse zaroor dushmani ki gai, aur agar mujhe aapka zamaana naseeb hua to aap ki bharpoor madad karoo'nga". Uske baad Warqa jald hi faut ho gae aur wahee ruk gai.[54]

- Faaeda: Wahee ke mauqoof hone ke zamaane mein sirf nuzool-e-quran mauqoof hua tha. Taaham Jibraeel ﵇ ka Rasool Allah ﷺK se raabta munqata nahi hua tha. Chunache jab aap tawaqquf-e-wahee se pareshan hue to Jibraeel ﵇ ne baar baar tasalli di, aur aapko nabi-e-bar-haq hone ka marsada jaanfaza sunaaya.

[4] Hazrat Jaabir bin Abdullah Ansari ﵁ se riwayat hai, unho'n ne Rasool Allah ﷺ ki zubani bandish-e-wahee ka waqea suna. Aap ne bayan farmaya: Ek baar main (kahee'n) jaa raha tha, ke mujhe achaanak aasmaan se ek awaaz sunaai di, maine nigaah uthaai to dekhake wohi farishta, jo mere paas ghar-e-hira mein aaya tha, aasmaan-o-zameen ke darmiyaan ek kursi par baitha hua hai". Main usey dekhkar sakht dehshat-zada ho gaya. Ghar lautkar maine ahle-khaana se kaha: "*Mujhe chaadar udhaao, mujhe chaadar udhaao*". (Unho'nne mujhe chaadar udhaadi) Us waqt Allah Ta'ala ne wahee naazil ki: "Aye Lehaaf Mein Lipatne Waale! Utho Aur Khabardar Karo, Apne Rab Ki Badaai Ka

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[53] T: Subh saadiq ki raushni [Rekhta]

[54] Dekhiye: H3392, 4953, 4955, 4956, 4957, 6982

Elaan Karo, Aur Apne Kapde Paak Rakho, Aur Gandagi Se door Raho". Phir nuzool-e-wahee mein tezi aagai aur lagataar naazil hone lagi.[55]

Is hadees ko (Laith bin Sa'ad se Yahya bin Bakeer ke alaawa) Abdullah bin yusuf aur Abu Saaleh (Abdullah bin Saaleh) ne bhi riwayat kiya hai. Aur Ibne Shahab Zohri se (Aqeel ke alaawa) Bilal bin Raddaad ne bhi bayan kiya hai. Nez Yunus aur Ma'amar ne (guzishta hadees mein mazkoor "فُؤَادُهُ" ke bajaae "بَوَادِرُهُ" ke alfaaz zikr kiye hain.

- ❖ Faaeda: Ye riwayat pehli riwayat hi ka tatammh hai, jise ek doosri sanad se bayan kiya gaya hai. Pehli sanad Hazrat Ayesha ﵂ tak Hazrat Urwah ke waaste se pohochti hai, jabke us riwayat ki sanad Hazrat Abu Salama bin Abdur Rahman ke waaste se Hazrat Jaabir ﵁ tak pohochti hai, pehli riwayat mein Ibne Shahab Zohri ne ba-waasta-e-Urwah a'an Ayesha ﵂ bandish-e-wahee tak ka waqea bayan kiya tha, aur us riwayat mein ba-waasta-e-Abu Salama a'an Jaabir ﵁ uska nateeja zikr kiya hai.

[5] Hazrat Ibne Abbas ﵄ farmaan-e-ilaahi: "(Aye Paighambar!) Aap Wahee Ko Jaldi Jaldi Yaad Karne Ke Liye Apni Zuban Ko Harkat Naa De'n",[56] ki tafseer bayan karte hue farmate hain ke: Rasool Allah ﷺ nuzool-e-wahee ke waqt bohot mashaqqat bardasht karte the aur aap (aksar) ane labb-e-mubarak ko harkat diya karte the… Hazrat Ibne Abbas ﵄ ne kaha: Main aapke saamne apne hont hilaata hoo'n, jis tarah Rasool Allah ﷺ hilaate the. (aapke shaagird) Hazrat Saeed bin Jubair kehte hain ke maine apne hont hilaata hoo'n, jis tarah maine Hazrat Ibne Abbas ﵄ ko hilaate hue dekha. Phir unho'n ne apne hont hilaae… (Hazrat Ibne Abbas ﵄ ne kaha:) Us par Allah Ta'ala ne ye aayat naazil ki: "(Aye Nabi!) Is Wahee Ko Jaldi Jaldi Yaad Karne Ke Liye Apni Zuban Ko Harkat Naa Do, Usey Jamaa Karna Aur Padha Dena Hamaari Zimmedaari Hai". Yaane aapke seene mein mehfooz kar dena aur padhaana hamaara kaam hai. Phir irshad-e-ilaahi: "Chunache, Jab Ham Padh Chuke'n To Hamaare Padhne Ki Pariwee Karo". Ki tafseer karte hue farmaya: Khamoshi se kaan lagaakar sunte raho. Phir farmaan-e-ilaahi: "Uska Bayan Karna Bhi Hamaara Kaam Hai"[57] ki tafseer karte hue farmaya: Phir uska matlab samjha dena bhi hamaari zimme-daari hai. Un ayaat ke nuzool ke baad jab Jibraeel ؑ aapke paas aakar quran sunaate to aap kaan lagaakar sunte rehte. Jab wo chale jaate to aap (waada-e-ilaahi ke mutaabiq) us tarah padhte jis tarah Hazrat Jibraeel ؑ ne padha hota.[58]

- ❖ Faaeda: Nuzool-e-wahee ke waqt Aap ﷺ 3 tarah ki mashaqqate'n bardasht karte the. Ek ye ke aap qaul-e-saqeel sun rahe hote. Doosre, zuban-e-mubarak ko jaldi jaldi harkat dete. Teesre, uske mataalib-o-maane bhi mehfooz farma rahe hote the. Phir mehboob apne muhibb ko apni sifat-e-kalam ataa farma raha hai. Goya aap fart-e-ishtiyaaq aur hifaazat-e-kalaam ke baais ye mashaqqate'n bardasht karte the, lekin jab Allah Ta'ala ne un tamam baato'n ki zimmedaari qubool farmali, to aapka hafiza itna qawee ho gaya ke Hazrat Jibraeel ؑ lambi labmi soorate'n padhte, Rasool Allah ﷺ unhe'n itmenan aur sukoon se samaa-at farmate, aur Hazrat Jibraeel ؑ ke rukhsat hone ke baad unhe'n usi tarah padh lete jis tarah Hazrat Jjibrael ؑ ne padhi hotee'n.

[6] Hazrat Ibne Abbas ﵄ se riwayat hai ke Rasool Allah ﷺ sab logo'n se ziyada sakhi the, khusoosan ramzan mein jab Hazrat Jibraeel ؑ se aap ki mulaqaat hoti to bohot sakhawat karte. Aur Hazrat Jibraeel ؑ ramzan-ul-mubarak mein har raat aapse mulaqaat karte aur aap unke saath Quran-e-Majeed ka daur farmate. Al-gharz Rasool Allah ﷺ sadqa karne mein khuli (tez) hawaa se bhi ziyaada tez raftaar hote.[59]

- ❖ Faaeda: "مُدَارَسه" Ye hai ke Hazrat Jibraael ؑ ramzan mein naazil-shuda quran padhte aur Rasool Allah ﷺ usey sunte, phir Rasool Allah ﷺ tilaawat farmate aur Hazrat Jibraael ؑ uska samaa' (سَماع) farmate. Goya, baari-baari Quran-e-Majeed padhte, jise hamaare yahaa'n daur karna kaha jaata hai. Aakri saal Rasool Allah ﷺ ne Hazrat Jibraael ؑ se do (2) martaba daur kiya, taake majmui taur par poore quran ki yaad-dahaani ho jaae, nez yaad rahe ke ye akhri daur isi tarteeb se hua tha. Jis tarteeb se aaj hamaare yahaa'n quran

[55] Dekhiye 3238, 4922, 4923, 4924, 4925, 4926, 4954, 6214

[56] Surah al Qiyaama: 16

[57] Surah al Qiyaama: 16-19

[58] Dekhiye: 4927, 4928, 4929, 5044, 7524

[59] Dekhiye: 1902, 3220, 3554, 4997

maujood hai, kyou'n us akhri daur ke waqt Hazrat Zaid bin Saabit ﷺ maujood the. Unho'n ne baad mein usi tarteeb se likha, jis tarteeb se unho'n ne suna tha. Waazeh rahe ke Hazrat Ubai bin Kaab ﷺ ne tarteeb-e-nuzooli ke mutaaibq quran jamaa kiya tha, aur Hazrat Abdullah bin Masood ﷺ ki tarteeb unke alaawa hai.

[7] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, unho'n ne farmaya: Abu Sufiyan bin Harb ﷺ ne unse bayan kiya ke harqil (shah-e-rome) ne unhe'n quraish ki ek jamat samet bulwaaya. Ye jamat (sulah-e-hudaibiya ke tahat) Rasool Allah ﷺ, Abu Sufiyan aur Kuffaar-e-quraish ke darmiyan tae-shuda arsa-e-aman mein mulk-e-sham ba-gharz-e-tijaarat gai hui thi. Ye log Eeliya (B'ait-ul-Muqaddas) mein uske paas haazir ho gae. Harqil ne unhe'n apne darbaar mein bulaya. Us waqt uske ird-gird rome ke raees baithe hue the. Phir usne unko aur apne tarjumaan ko bulakar kaha: "*Ye shakhs jo apne aapko nabi samajhta hai, tum mein se kaun uska qareebi rishtedaar hai?*" Abu Sufiyan ne kaha: "*Main uska sabse ziyada qareeb un nasab hoo'n*". Tab harqil ne kaha: "*Usey mere qareeb kar do, aur uske saathiyo ko bhi qareeb karke uske pas-e-pusht bithaao*". Uske baad harqil ne apne tarjumaan se kaha: "*Unse kaho, ke main is shakhs se us admi (Nabi ﷺ) ke mutaalliq sawalaat karu'nga, agar ye ghalat bayaani kare to tum logo'n ne usey jhutla dena hai*". Abu Sufiyan kehte hain: "*Allah ki qasam! Agar jhoot bolne ki badnami ka khof naa hota to main Aapke mutaalliq yaqeenan jhoot bolta".*

Abu Sufiyan kehte hain: "*Uske baad pehla sawal jo harqil ne mujhse Aapke baare mein kiya, ye tha ke tum logo'n mein uska nasab kaisa hai?*" Maine kaha: "*Wo ham mein oonche nasab waala hai*". Phir kehne laga: "*Accha! To kya ye baat usse pehle bhi tum mein se kisi ne kabhi kahi thi?*" Maine kaha: "*Nahi*". Kehne laga: "*Accha uske buzurgo'n mein se koi badshah guzra hai?*" Maine kaha: "*Nahi*". Kehne laga: "*Accha ye bataao ke bade logo'n ne uski pairwee ki hai, yaa gharibo'n ne?*" Maine kaha: "*Balke kamzoro'n ne*". Kehne laga: "*Uske pairokaar (din-ba-din) badh rahe hain, yaa kam ho rahe hain?*" Maine kaha: "*Balke unki taadaad mein izaafa ho raha hai*". Kehne laga: "*Kya us deen mein dakhil hone ke baad koi shakhs us deen se bar-gashta ho kar murtad bhi ho jaata hai?*" Maine kaha: "*Nahi*". Kehne laga: "*Usne jo baat kahi hai, kya us (daawa-e-nabuwwat) se pehle tum log usey jhoot se muttaham* (مُتَّہَم) *karte the?*" Maine kaha: "*Nahi*". Kehne laga: "*Kya wo bad-ahdi karta hai?*" Maine kaha: "*Nahi, albatta ham log is waqt uske saath sulah ki ek muddat guzaar rahe hain, na maloom us mein wo kya karega…?*" Abu Sufiyan kehte hain: "*Is faqre ke siwa mujhe aur kahee'n (apni taraf se) baat* daakhil *karne ka mauqa nahi mila*"… Kehne laga: "*Kya tum logo'n ne usse jung ladi hai?*" Maine kaha: "*Ji haa'n!*". Usne kaha: "*Phir tumhaari aur uski jung kaisee rahi?*" Maine kaha: "*Jung mein ham dono ke darmiyan baraabar ki chot hai, kabhi wo hame'n zik pohcha leta hai, aur kabhi ham usey nuqsaan se do-chaar kar dete hain".* Kehne laga: "*Wo tumhe'n kin baato'n ka hukum deta hai?*". Maine kaha: "*Wo kehta hai: sirf Allah ki ibaadat karo, uske saath kisi cheez ko shareek naa karo aur apne baap dada ki (shirkiya) baate'n chod-do, aur wo hame'n namaz, sacchai, parhezgaari, paakdamani aur qaraabat-daaro'n ke saath husn-e-sulook ka hukum deta hai*".

Uske baad harqil ne apne tarjuman se kaha: Tum us shakhs (Abu Sufiyan) se kaho ke maine tumse us shakhs (Nabi ﷺ) ka nasab poocha, to tumne bataaya ke "*wo oonche nasab ka hai*". Aur dastoor yehi hai ke paighambar (hamesha) apni qaum ke oonche nasab mein bheje jaate hain. Aur maine tumse dariyaft kiya, ke aaya ye baat usse pehle bhi tum mein se kisi ne kahi thi? Tumne batlaaya ke "*nahi"*. Main kehta hoo'n: Agar ye baat usse pehle kisi aur ne kahi hoti, to main kehta ke ye shakhs ek aisee baat ki naqqali kar raha hai, jo usse pehle kahi jaa chuki hai. Aur maine tumse dariyaaft kiya ke uske buzurgo'n mein se koi baadshah guzra hai, to tumne batlaaya ke "*Nahi*". Main kehta hoo'n: Agar uske buzurgo'n mein se koi baadshah guzra hota, to main kehta ke ye shakhs apne baap ki baadshahat ka taalib hai. Aur maine tumse ye dariyaaft kiya ke jo baat usne kahi hai, us (daawa-e-nabuwwat) se pehle tumne kabhi us par jhoot bolne ka ilzaam aaed kiya hai? To tumne batlaaya ke "*Nahi*". Aur main acchi tarah jaanta hoo'n ke aisa nahi ho sakta, ke wo logo'n par jhoot baandhne se to parhez kare, lekin Allah par jhoot bole. Maine tumse (ye bhi) dariyaaft kiya ke bade log uski pariwee kar rahe hain, yaa kamzor? To tumne batlaya ke "*Naa-tawaa'n logo'n ne uski pariwee ki hai*". Aur haqeeqat yehi hai ke us qism ke logo hi paighambaro'n ke periukaar hote hain. Maine tumse poocha: Wo badh rahe hain yaa kam ho rahe hain? To tumne batlaaya ke: "*Unke taadaad mein musalsal izaafa ho raha hai*". Dar-haqeeqat iman ka yehi haal hota hai, ta-aa'nke wo paaya-e-takmeel tak pohoch jaata hai. Phir maine tumse poocha: Kya us deen mein dakhil hone ke baad koi shakhs mutanaffir ho kar murtad bhi hota hai? To tumne batlaya ke "*Nahi*". Aur iman ka haal yehi hota hai ke uski bashaashat (khushi) jab dil mein samaa jaati hai (to phir

nikalti nahi). Aur maine tumse dariyaaft kiya: Kya wo ehed-shikni karta hai? To tumne batlaya ke "*Nahi*". Aur Rasool aise hi hote hain, wo dhoka nahi karte. Maine tumse (ye bhi) poocha: Wo tumhe'n kin baato'n ka hukum deta hai? to tumne batlaya ke: "*Wo Allah ki ibaadat karne aur uske saath kisi ko shareek naa thehraane ka hukum deta hai, tumhe'n buth-parasti se mana karta hai, aur namaz, sacchai (aur parhezgaari) aur paakdamani ikhtiyar karne ke mutaalliq kehta hai*". Lehaza jo kuch tumne bataaya hai, agar wo saheeh hai to ye shakhs bohot jald is jagah ka maalik ho jaaega, jaha'n mere ye dono qadam hain. Main Janata tha ke ye nabi aane waala hai, leki mera ye khayaal na tha ke wo tum mein se hoga. Agar mujhe yaqeen hota ke main uske paas pohoch sakoo'nga to usse mulaqaat ki zehmat zaroor uthaata, aur agar main uske paas (Madina mein) hota to zaroor uske paao'n dhota.

Uske baad harqil ne Rasool Allah ﷺK ka wo khat mangwaaya, jo aapne Dihyah Kalbi ؓ ke zariye se Haakim-e-Basra ke paas bheja tha, aur usne wo khat harqil ko pohocha diya tha. Harqil ne usey padha, usme likha tha:

"*Shuru Allah ke naam se jo bohot meherbaan nihayat rahem karne waala hai. Allah ke bande aur uske Rasool Muhammad ﷺ ki taraf harqil-e-azeem (shah e) rome ke naam. Us shakhs par salaam jo hidayat ki pairawi kare. Uske baad main tujhe Kalma-e-Islam* "لَا إِلٰهَ إِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ"." ki dawat deta hoo'n. Musalman ho ja tu mehfooz rahega. Allah Ta'ala tujhe dohra ajar de ga. Agar tu ye baat naa maane to teri riaayaa ka gunah bhi tujhi par hoga. Aur "*Aye Ahle Kitab! Ek Aisee Baat Ki Taraf Aajao Jo Hamaare Aur Tumhare Darmiyan Yaksaa'n Hai, Ham Allah Ke Siwa Aur Kisi Ibaadat Naa Kare'n Aur Uske saath Kisi Cheez Ko Shareek Naa Thehraae'n, Aur Ham Mein Se Koi Allah Ke Siwa Ek Doosre Ko Apna Karsaaz Naa Samjhe. Chunache Agar Ye Log Eraaz Kare'n To Saaf Kehdo Ke Gawah Raho Ham To Farma-bardaar Hain*".[60]

Abu Sufiyan ؓ ne kaha: Jab Harqil jo kehna chahta tha, keh chuka aur khat padhkar faarigh hua to waha'n awaaze'n buland huee'n, aur bohot shor macha aur ham bahar nikaal diye gae. Meine baahar aakar apne saathiyo'n se kaha: "*Abu Kashba ke bete ka muaamala bada zor pakad gaya hai, usse to roomiyo'n ka badshah bhi darta hai. Us roz ke baad mujhe baraabar yaqeen raha ke us (Rasool) ka deen ghalib aakar rahega, yahaa'n tak ke Allah Ta'ala ne mere andar islam jaagazeen kar diya*".

Ibne Naatoor, jo Eeliya ka governer, Harqil ka masaahib aur shaam ke isaaiyo'n ka paadri tha, bayan karta hai ke harqil jab eeliya (Bait-ul-Muqaddas) aaya to ek roza subah ke waqt ranjeeda-e-khaatir bedaar hua. Uske kuch masaahib kehne lagey: Ham dekhte hain ke aap ki tabiyyat kuch bujhi bujhi hai? Ibne Natoor ne kaha: Harqil maahir nujoomi aur sitaara shanaas tha. Jab logo'n ne usse poocha to kehne laga: Maine aaj raat taaro'n par ek nigah daali to dekhta hoo'n, ke khatna karne waalo'n ke badshah ka tahoor ho chuka hai. (Bataao) un dono kaun log khatna karte hain? Masaahib kehne lagey: Yahoodiyo'n ke siwa koi khatna nahi karta, unse fikrmand hone ki chandaa'n zaroorat nahi. Aap apne ahle ilaaqa ko parwaana bhej de'n ke waha'n ke tamam yahoodiyo'n ko maar daale'n.

Us guftagu ke dauran mein harqil ke saamne ek shakhs pesh kiya gaya, jise shah-e-ghassan ne bheja tha, aur wo Rasool Allah ﷺ ka haal bayan karta tha. Jab Harqil ne usse tamam malumaat haasil kar lee'n to kehne laga: Usey le jaao, aur dekho ke uska khatna hua hai yaa nahi? Logo'n ne usey dekha aur harqil ko bataaya ke uska khatna hua hai. Harqil ne usse dariyaft kiya: Arab khatna karte hain? Usne kaha: Haa'n, wo khatna karte hain. Tab harqil ne kaha: Yehi shaksh (paighambar) us ummat ka badshah hai, jiska zuhoor ho chuka hai. Phir hariql ne apne ilm mein ham-palla ek dost ko roomiyo'n mein khat likha aur khud Homs rawaana ho gaya. Abhi homs nahi pohocha tha, ke usey apne dost ka jawab mausool ho gaya. Uski raae bhi Rasool Allah ﷺ ke zaahir hone mein harqil ke muwaafiq thi ke apni nabi-e-bar-haq hain. Aakhir homs pohoch kar usne rome ke sardaro'n ko apne mahel aane ki dawat di. (jab wo aagae to) Phir usne hukum de kar darwaze band karwa diye, phir bala-khane (bal-kufi) se unhe'n dekha aur kehne laga: Rome ke logo'n agar tum apni kamyabi, bhalai aur badshahat par qaaem rehna chaahte ho to us paighambar ki bait karlo. Ye (elan haq) sunte hi wo log jungle gadho'n ki tarah darwazo'n ki taraf daude, dekha to wo band the. Jab harqil ne unki nafrat ko dekha aur unke imaan laane se maayoos hua to kehne laga: Un sardaro'n ko mere paas laao. (jab wo aae to) kehne laga: Maine abhi jo baat tumhe'n kahi thi, wo sirf azmaane ke liye thi ke dekho'n tum

[60] Surah aale Imran: 64

apne deen par kis qadar mazboot ho, ab main wo dekh chuka. Tab tamam hazireen ne usey sajda kiya aur usse raazi ho gae. Ye harqil (ke imaan laane) ke mutaalliq aakhri haalat hain. Ye riwayat Saaleh bin Kisaan, Yunus aur Ma'amar ne bhi Zohri se bayan ki hai.[61]

- ❖ Faaeda: Abu Sufiyan ne Rasool Allah ﷺ ko Abu Kashba ki taraf mansoob kiya hai ke Abu Kashba ka muaamala to bohot badh gaya hai. Dar-asl arab ka ye tareeqa hai ke kisi ki tehqeer-o-istehza ke pesh-e-nazar usey aise shakhs ki taraf mansoob kar dete hain jo gumnaam ho, lekin us muqam par asal baat ye hai ke arab mein Abu Kashba naami ek shakhs bhi guzaara tha, jisne apna abaai deen chodhkar Sha'ara شعریٰsitaare ki parastish shuru kardi thi. Choo'nke Abu Kashba ne ek naya deen ikhtiyar kiya tha, is liye har wo shakhs jo arab ke abaai deen se hat-kar koi naya deen ikhtiyaar karta, usey Ibne Abi Kashba ke naam se yaad kiya jaata tha.[62] Is sisile mein kuch aur tawilaat bhi ki gai hain, un tamam mein qadar mushtarik yehi hai ke Abu Sufiyan ne mazaq aur haqaarat se ye usloob ikhtiyar kiya.

[61] Dekhiye: 51, 2681, 2804, 2941, 2978, 3174, 4553, 5980, 6260, 7196, 7541

[62] Fath-ul-Baari: V1 P57

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

2: Kitab-ul-Imaan – Imaaniyaat Ka Bayan كِتَابُ الْإِيْمَانِ

Baab 1: Nabi ﷺ Ke Irshad-e-Giraami: "Islam Ki Buniyad Paach Cheezo'n Par Hai" (ki wazaahat)

Aur wo (imaan) qaul-o-fe'l (dono) par mushtamil hai, nez wo ziyadati aur kami ko qubool karta hai. Irshad-e-Baari Ta'ala hai: "*(Wohi hai jisne ahle imaan ke dilo'n mein tamaaniyat utaari) taake unke imaan mein mazeed imaan ki afzoni ho*". "*(Wo chand naujawaan the, jo apne Rabb par imaan laae the) aur ham ne unko hidayat mein taraqqi bakhshi thi*". "*Aur jo log raah-e-raast ikhtiyar karte hain Allah Ta'ala unko raast-rawi mein taraqqi ataa farmata hai*". Aur irshad-e-Baari Ta'ala hai. "*Aur wo log jinho'n ne hidayat qubool ki, Allah ne unko (aur ziyada) hidayat mein badha diya aur unhe'n unka taqwa ataa farmaya"*. Aur iman laane waalo'n ka iman badhe. Aur Allah Ta'ala ka farmaan hai: "*(aur jab koi surah utarti hai to un mein se baaz wo log hain jo poochte hain ke) Usne tum mein se kiske imaan mein izaafa kiya hai? Tu jo haqeeqi ahle iman hote hain, wo surah unke iman mein izaafa karti hai*". Irshad-e-Baari Ta'ala hai: "*(Aur wo jin se logo'n ne kaha ke tumhare khilaaf badi fauje'n jamaa hain) Unse daro, to (ye sun kar) unka iman aur badh gaya*". Nez Allah Ta'ala ka farmaan: "*Aur us cheez ne unke imaan-o-itaa-at mein aur izaafa kar diya*".

Aur Allah ke liye kisi se mohabbat karna uar bughz rakhna dakhil-e-imaan hai. Hazrat Umar bin Abdul Aziz ne (apne governer) Hazrat Adi bin Adi ؓ ko likha ke iman ke liye faraaez-o-ahkaam, nez hudood aur sunan hain. Jisne unko poora kiya, usne apne iman ko mukammal kiya aur jisne un tamam ko poora naa kiya, usne apne imaan ko naaqis rakha. Agar main zinda raha to tumhare liye un tamam cheezo'n ko zaroor bayan karu'nga taake tum un par amal kar sako aur agar mujhe zindagi naa mili to mujhe bhi tumhare paas rehne ka utna shauq nahi hai. Hazrat Ibrahim ؑ ka qaul (quran mein naqal hua) hai: "*Lekin main qalbi itmenan chahta hoo'n*". Hazrat Moaaz (bin Jabal) ؓ ne (Hazrat Aswad bin Hilal se) kaha: Hamaare saath baith taake chand lamhaat ke liye apne iman ko taaza kar le'n. Hazrat Ibne Masood ؓ ne farmaya: Yaqeen poora iman hai. Hazrat Ibne Umar ؓ farmate hain: Insan us waqt tak taqwa ki haqeeqat ko nahi paa sakta, jab tak aisee cheezo'n ko na chodh de, jo dil mein khatakti hoo'n. Imam Mujahid ؒ (is irshad-e-baari ki tafseer mein) farmate hain: "*Allah ne tumhare liye wohi deen muqarrar kiya hai (jiske qaem karne ka nuh ko hukum diya tha)*". Uska matlab ye haike aye Muhammad! Ham ne tumhe'n aur nuh ko ek hi deen ki wasiyyat ki thi. Hazrat Ibne Abbas ؓ "شِرْعَةً وَّمِنْهَاجًا" ki tafseer karte hue farmate hain. "شرعة" se murad qaanoon-e-ilaahi aur منهاجًا se murad us qaanoon par amal karne ka tareeqa hai.

Baab 2: Tumhari Dua Se Muraad Tumhara Imaan Hai. Irshad-e-Baari Ta'ala Hai: "(Aye Paighambar!) Keh Deejiye: Agar Tumhari Dua Naa Hoti To Mera Rabb Tumhari Mutlaq Parwana Karta". Aur Arabi lughat mein dua ke maane imaan bhi hain.

[8] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Islam ki buniyad 5 cheezo'n par hai, us baat ki shahaadat ke Allah ke siwa koi maabood-e-haqeeqi nahi, aur ye ke Hazrat Muhammad ﷺ Allah ke Rasool hain, aur namaz qaaem karna, zakat ada karna, hajj karna aur ramzan ke roze rakhna*".

Baab 3: Umoor Iman Ka Bayan

Irshad-e-Baari Ta'ala hai: "Saari Achaai Mashriq-o-Maghrib Ki Taraf Mu'n Kar Lene Hi Mein Nahi, Balke Haqeeqat Ke Etebaar Se Accha Wo Shakhs Hai, Jo Allah Ta'ala Par Qiyamat Ke din Par Farishto'n Par, Kitabullah Par Aur Ambiya Par Iman Rakhne Waala Ho. Aur Maal Se Mohabbat Karne Ke Ba-wujood Qaraabat-daaro'n, Yateemo'n, Miskeeno'n, Musaafiro'n Aur Sawaal Karne Waalo'n Ko De, Ghulamo'n Ko Aazaad Kare, Namaz Ki Paabandi Aur Zakat Ki Adaaegi Kare. Jab Waada Kare To Usey Poora Kare, Tang-dasti, Dukh-dard Aur Ladaai Ke Waqt Sabr Kare. Yehi Log Sacche Hain, Aur Yehi Parehezgar Hain".[63]

(Nez farmaya:) "*Yaqeenan un mominon ne falah paai (jo apni namazo'n mein khushoo karne waale hain)... alakh*".[64]

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[63] Surah al Baqara: 177

[64] Surah al Mominoon: 1

[9] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi-e-Akram ﷺ se bayan karte hain ke Aap ne farmaya: "*Iman ki 60 se kuch zaaed shaakhe'n hain, aur hayaa bhi imaan ki ek shakh hai*".

Baab 4: Musalan Wo Hai Jiski Zuban Aur Haath Se Doosre Musalman Mehfooz Rahe'n

[10] Hazrat Abdullah bin Amr bin Aas ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke Aap ne farmaya: "*Musalman wo hai, jiski zuban se aur haath se doosre musalman mehfooz rahe'n. Aur muhajir wo hai jo un kaamo'n ko chod de jise Allah Ta'ala ne manaa farmaya hai*".

Abu Abdullah (Imam Bukhari ؒ) ne farmaya: Aur Abu Muawiya ne kaha: *Hame'n (ye) hadees Dawood ne bayan ki, unko Amir (Sha'abi) ne, unho'n ne kaha: Maine Hazrat Abdullah bin Amr bin Aas se suna, wo Nabi ﷺ se bayan karte hain.* Aur Abdul Aala ne Dawood se bayan ki, unho'n ne Amir (sha'abi) se, unho'n ne Abdullah bin Amr bin Aas se, unho'n ne Nabi ﷺ se.[65]

Faaeda: Imam Bukhari ؒ is hadees se us be-amali yaa bad-amali ke toofan ko rokna chaahte hain, jo Murjiya ke mauqif ki wajah se logo'n mein paai jaati hai. Kyou'nke murjiya ke nazdeek iman sirf tasdeeq-e-qalbi ka naam hai. Uski maujood mein amaal-e-saaleha ki chandaa'n zaroorat nahi, balkey momin sirf tasdeeq hi se un basharato'n ka haqdaar ban jaata hai, jo uske liye Quran-o-Hadees mein maujood hain, nez aap ye bhi saabit karna chaahte hain ke islam ki buniyad agarche 5 cheezo'n par hai, lekin unke alaawa bhi kuch nek adaat aur paakiza khasaael aise hain, jinke baghair insan haqeeqi musalman nahi ban sakta.

Baab 5: Kaunsa (Saaheb e) Islam Afzal Hai?

[11] Hazrat Abu Moosa Ashari ؓ se riwayat hai, wo kehte hain ke logo'n ne sawal kiya: "*Aye Allah ke Rasool! Kaunsa (saaheb e) islam afzal hai?*" Aapne farmaya: "*Jiski zuban aur haath se doosre musalman mehfooz rahe'n*".

Baab 6: Khana Khilaana, Islam Ka Hissa Hai

[12] Hazrat Abdullah bin Amr ؓ se riwayat hai, ek admi ne Nabi ﷺ se sawal kiya: "*Kaunsa islam behtar hai?*" To Aap ne farmaya: "*Tum khana khilaao, aur sabko salaam karo, (aam usse ke) tum usey pehchante ho yaa nahi pehchante ho*".[66]

Faaeda: Mazkura baala ahadees mein ek hi sawal ke mukhtalif jawabaat is binaa par hain, ke saail ke ahwaal mukhtalif hote hain. Uski zaroorat ko dekhkar jawab diya jaata hai. Masalan: Ek shakhs namaz ka paaband hai, roze bhi rakhta hai, lekin tabiyyat mein zara bukhl hai, to us shakhs ko aisa amal bataaya jaaega, jo us kamee ka ilaaj kar sakey. Is tarah ek shakhs mehman nazwaaz hai, rahem-dil bhi hai, lekin namaz mein kotaahi karta hai, to usey namaz ke mutaalliq talqeen ki jaaegi, ke ye Afzal amal hai. Rasool Allah ﷺ choo'nke roohani murabbi hain, is liye jis amal ki kamee dekhte hain, usi ki targheeb dilaai hai.

Baab 7: Apni Pasandeeda Cheez Ko Apne bhai Ke Liye Pasand Karna Imaan Ka Hissa Hai

[13] Hazrat Ansa ؓ se riwayat hai, wo Nabi-e-Akram ﷺ se bayan karte hain ke Aap ne farmaya: "*Tum mein se koi shakhs momin nahi ho sakta, yahaa'n tak ke apne bhai ke liye wohi cheez pasand kare, jo apne liye pasand karta hai*".

Faaeda: Is hadees mein imaan ki nafi se muraad kamal-e-imaan ki nafi maqsood hai, jaisa ke arabi zuban mein kaha jaata hai: "فُلَانٌ لَيْسَ بِإِنْسَانٍ" "*Fulaa'n shakhs insaan nahi hai*". Isse muraad kaamil insaan hone ki nafi hai. Isse maloom hota hai ke jo musalman deegar arkaan-e-islam ka khayaal rakhte hue is mubarak khaslat ko amal mein laaega, wo momin-e-kaamil hoga, ba-soorat-e-deegar uska imaan naaqis hoga. Imam Bukhari ؒ ka maqsood bhi yehi hai ke iman kam-o-besh hota rehta hai.[67]

[65] Dekhiye: 6484
[66] Dekhiye: 28, 6236
[67] Sharha al Kirmaani: V1 P92

Baab 8: Rasool Allah ﷺ Se Mohabbat Bhi Imaan Ka Hissa Hai

[1] Hazrat Abu Huraira ؓ se riwayat hai, Nabi-e-Akram ﷺ ne farmaya: "*Qasam hai us zaat ki jiske haath mein meri jaan hai! Tum mein se koi bhi imaandaar nahi ho sakta, taa-aa'nke main usey uske waalid aur uski aulaad se ziyaada mehboob naa ban jaaou'n*".

Faaeda: Deegar unaaween ke bar-aks is unwan mein adaban Rasool Allah ﷺ ka zikr muqaddam farmaya hai. Nez imaniyaat ke muaamale mein aap ki mohabbat asal-ul-usool ki haisiyat rakhti hai. Kyou'nke jis musalman ko Rasool Allah ﷺ se mohabbat hogi, wohi deegar ahkaam ki ta'ameel kar sakega, aur usi mohabbat-e-rasool hi se imaan ki takmeel hoti hai. Agar ye mohabbat maujood hai to imaan hai, ba-soorat-e-deegar iman se wo mehroom hai. Isse imaan ki kami-beshi par bhi raushni padti hai, kyou'nke mohabbat ek aisa amal hai, jis mein kami-beshi rehti hai. Rasool Allah ﷺ se mohabbat ka taqaaza ye hai ke aap ki sunant ki taaeed-o-nusrat, uska difaa aur munkireen-e-sunnat ka muqaabla kiya jaae. Aapke laae hue tareeqe par amal kiya jaae. Uske liye waqt, salaahiyat, aur maal waghaira kharch kiya jaae. Haqeeqi imaan unhi baato'n se mukammal hoga. Is silsile mein jo cheez bhi rukaawat baney, usey qurban kar diya jaae. Agar momin apne andar is meyaar ko mehsoos karta hai, to haqeeqi momin hai, ba-soorat-e-deegar usey apne imaan ke mutaalliq ghaur-o-fikr karna chaahiye.[68] والله المستعان

[15] Hazrat Anas ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Tum mein se koi momin nahi ho sakta, jab tak ke main uske nazdeek uske waalid, uski aulaad aur tamaam logo'n se ziyaada mehboob naa ho jaaou'n*".

Faaeda; Mohabbat ki teen (3) aqsaam hain. ① Mohabbat-e-Taazeem: Jaise walid aur ustad se mohabbat ki jaati hai. ② Mohabbat-e-Shafqat: Jaise aulaad aur shaagirdo'n se ki jaati hai. ③ Mohabbat-e-Istehsaan: Jo aam insaano se ki jaati hai. Rasool Allah ﷺ ne is hadees mein tamaam asnaaf-e-mohabbat ko jamaa kar diya hai ke us waqt tak iman ki takmeel nahi hoga, jab tak un tamaam aqsaam se ziyaada mujhse mohabbat naa ho.

Baab 9: Imaan Ki Mithaas Ka Bayaan

[16] Hazrat Anas ؓ se riwayat hai, wo Nabi-e-Akram ﷺ se bayan karte hain, Aap ne farmaya: "*Teen (3) khaslate'n aisee hain ke jis mein ye paida ho jaae'n usne imaan ki sheerni ko paaliya. Ek ye ke Allah aur uska Rasool uske nazdeek baaqi tamaam cheezo'n se ziyada mehboob ho'n, aur jis shakhs se bhi mohabbat rakhe mahez Allah ke liye mohabbat rakhe, aur wo kufr mein laut jaane ko aisa bura khayaal karey jaisa ke aag mein giraae jaane ko bura samajhta hai*".[69]

Baab 10: Ansaar Ki Mohabbat Imaan Ki Nishaani Hai

[17] Hazrat Anas ؓ se riwayat hai, wo Nabi-e-Akram ﷺ se bayan karte hain, Aap ne farmaya: "*Iman ki nishaani ansaar se mohabbat rakhna aur nifaaq ki nishaani ansaar se bughz rakhna hai*".[70]

Faaeda: Ansaar, Madina Munawwara ke wo log hain, jinho'n ne Rasool Allah ﷺ ko apne yahaa'n panaah di, aur aise waqt mein aapka saath diya jab aur koi qaum aap ki madad ke liye taiyyaar naa thi. Pehle ye log Banu Qeela ke naam se mash-hoor the. Deen-e-Islam aur Ahle Islam ki madad karne ki wajah se Rasool Allah ﷺ ne unka laqab ansaar rakha. Is hadees mein ansaar se aapke madadgaar aur muaawin ki haisiyat se mohabbat karna muraad hai, shakhsi taur par kisi se ikhtelaaf aur jhagda us mohabbat ke manaafi nahi.

Baab 11: Bila-Unwaan

[18] Hazrat Ubaada bin Saamit ؓ ka bayan hai, aur ye *Badari* sahaabi aur Uqba waali raat ke naqba mein se ek naqeeb hain, Rasool Allah ﷺ ne, jab ke aapke ird-gird sahaaba ki ek jamat thi. Farmaya: "*Tum sab mujhse ek baat par bait karo ke Allah ke saath kisi ko shareek naa thehraoge, chori nahi karoge, zina nahi karoge, apni aulaad ko qatal nahi karoge. Apne haath aur pao'n ke saamne (deeda-daanista) kisi par iftara-pardazi nahi karoge, aur acche kaamo'n mein naafarmani na karoge. Phir jo koi tum mein se ye ehed poora karega, uska sawab Allah ke zimme hai,*

[68] Sharha al Kirmaani: V1 P99

[69] Dekhiye: 21, 6041, 6941

[70] Dekhiye: 3784

aur jo koi un gunaho'n mein se kuch kar baithe aur usey duniya mein uski saza mil jaae to uska gunah utar jaaega. Aur jo koi un jaraem mein se kisi ka irtekaab kare, phir Allah ne duniya mein uski parda-poshi farmaai, to wo Allah ke hawaale hai, ke chaahe to (qiyamat ke din) usey sazaa de yaa maaf karde". Ham ne un sab sharto'n par Rasool Allah ﷺ se bait Karli.[71]

Faaeda: Ye bait, Bait-e-Islam hai. Rasool Allah ﷺ logo'n se deen-e-islam par kaarband rehne, hijrat karne, maidaan-e-jihaad mein saabit qadam rehne, fawaahish-o-munkiraat ko chodne, sunnat par amal karne aur bidat-o-rusoom se door rehne ki bait lete the. Ansaar se isi qism ki bait li gai, aur wo us par kaarband rehne ki binaa par ansaar kehlaane ke haqdaar thehre. Uske alaawa bait-e-tasawwuf ka islam me koi wujood nahi, ye bohot baad ki paidawaar hai.

Baab 12: Fitno'n Se Faraar Bhi Deen Ka Hissa Hai

[19] Hazrat Abu Sayeed Khudri ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*o zamaana qareeb hai, jab musalman ka behtareen maal bakriyaa'n ho'ngi, jinko le kar wo pahaado'n ki chotiyo'n aur bearish ke muqamaat ki taraf nikal jaaega, aur fitno'n se raah-e-farar ikhteyaar karke apne deen ko bachaa le ga*".[72]

Faaeda: Imam Bukhari ؒ is hadees se ye saabit karna chaahte hain, ke apne deen ko bachaane ke liye tamaam logo'n se ilahedgi ikhteyar karna accha amal hai, aur aisa karna imaan ka hissa hai. Jo log is tarah ke amaal-e-saaleha ko imaan se judaa qaraar dete hain, unka mauqif saheeh nahi hai. Taaham ye us waqt hai, jab imaan zaae hone ka shadeed andesha ho.

Baab 13: Farmaan-e-Nabawi ﷺ (ki wazaahat) Ke "*Allah ke mutaalliq main tumse ziyaada jaanne waala hoo'n*". Aur is baat ka suboot ke ma'arefat dil ka fe'el hai, is liye ke Allah Ta'ala ka farmaan hai: "Uski Pakad Us Cheez Par Hogi, Jo Tumhare Dilo'n Ka Fe'el Hai".[73]

[20] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ jab Sahaba Ikraam ko hukum dete to unhi kaamo'n ka hukum dete, jin ko wo ba-asaani kar sakte the. Unho'n ne arz kiya: "*Aye Allah ke Rasool! Hamaara haal aap jaisa nahi hai. Allah ne aap ki agli pichli har kotaahi se darguzar farmaya hai*". Ye Sun kar Aap ﷺ is qadar naaraaz hue, ke aapke chehra-e-mubarak par ghusse ka asar zaahir hua, phir aap ne farmaya: "*Main tum sabse ziyaada parhezgaar aur Allah ko jaanne waala hoo'n*".

Baab 14: Jo Kufr Mein Jaana Us Tarah Naa-pasand Karta Ho, Jaise Aag Mein Phenka Jaana, To Ye Imaan Hi Se Hai

[21] Hazrat Anas ؓ se riwayat hai, wo Nabi-e-Akram ﷺ se bayan karte hain, aap ne farmaya: "*Jis shakhs mein teen (3) khaslate'n ho'ngi, wo imaan ki sheerni paa le ga. Jis shakhs ko Allah aur uska rasool poori duniya se ziyaada mehboob ho'n, aur jo shakhs kisi bande se mohabbat kare to sirf Allah ke liye kare, aur jo shakhs kufr se nikalne ke baad kufr ki taraf lautne ko us tarah bura samjhe, goya usey aag mein daala jaa raha hai*".[74]

Baab 15: Ahle Imaan Ka Amaal Ke Lihaaz Se Ek Doosre Se Afzal Hona

[22] Hazrat Abu Sayeed Khudri ؓ se riwayat hai, Nabi ﷺ ne farmaya: "*Jannat waale Jannat mein aur jahannum waale jahannum mein chale jaae'nge, to Allah Ta'ala farmaega: Jis Shakhs Ke Dil Mein Raai Ke Daane Baraabar Imaan Ho, Usey Jahannum Se Nikaal Laao. To aise logon ko jahannum se nikaalan jaaega jo-ke jal kar siyaah ho chuke ho'nge. Phir unhe'n paani yaa zindagi ki neher mein daala jaaega*". (Raawi-e-Hadees) Maalik ko shak hai (ke unke ustaz ne kaunsa lafz bola). Wo az-sar-e-noo uge'nge, jaise daana lab-e-joo[75] ugta hai. Kya tu dekhta nahi, wo kaise zard-zard lipta hua numudaar hota hai?

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[71] Dekhiye: 3892, 3893, 3999, 4894, 6784, 6801, 6873, 7055, 7199, 7213, 7468

[72] Dekhiye: 3300, 3600, 6495, 7088

[73] Surah Baqara: 225

[74] راجع: 16

[75] T: (لَبِ جُو) Neher ka kinaara, dariya ka kinaara [Rekhta]

Amr bin Yahya Muzni ke shaagird) Waheeb ne (a'an Amr ki jagah) Haddasna Amr aur (shak ke baghair "الْحَيَاةِ (نَهْرِ) " kaha hai, nez ("خَرْدَلٍ مِّنْ اِيْمَان" ki bajaae) "خَرْ دَلٍ مِّنْ خَيْرٍ" bayan kiya hai.[76]

Faaeda: Ahle kufr par azaab inteqaaman hoga, jabke ahle imaan ok is liye jahannum mein daala jaaega, taake unhe'n gunaho'n ke mael-kuchail se saaf kiya jaae. Uski soorat ye hoti hai, ke unhe'n duniya mein masaaeb-o-aalaam se do-chaar kiya jaata hai, yaa sakaraat-ul-maut ki takaleef unki tatheer ka baais banti hain. Agar gunah usse bhi ziyaada ho'n to maidaan-e-hashar ki haulnaakiyo'n se tadaaruk[77] kiya jaata hai. Agar ma-aasi usse bhi ziyaada ho'n to dozakh mein daal kar unhe'n paak kar diya jaaega.

[23] Hazrat Abu Sayeed Khudri ﵁ hi se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Main ek martaba so raha tha, ke ba-haalat-e-khwaab logo'n ko dekha, wo mere saamne laae jaate hain, aur wo kurta pehne hue hain. Baaz kurta chaatiyo'n tak hain, aur kuch logo'n ke usse bhi kam. Aur Umar bin Khattab ﵁ ko mere saamne is haalat mein laaya gaya ke wo kurta pehne hue hain, aur usey zameen par ghaseet rahe hain*". Sahaaba ﵃ ne poocha: "*Aye Allah ke Rasool! Aap iski kya taabeer karte hain?*" Aap ne farmaya: "*Deen*".[78]

Baab 16: Hayaa Juzz-e-Imaan Hai.

[24] Hazrat Abdullah bin Umar ﵄ se riwayat hai, Rasool Allah ﷺ ek ansari mard ke paas se guzre, jabke wo apne bhai ko samjha raha tha ke tu itni sharm kyou'n karta hai? Rasool Allah ﷺ ne usse farmaya: "*Usey (uske haal par) chod-de, kyou'nke sharm to imaan ka hissa hai*".[79]

Faaeda: Hayaa us tassur ka naam hai jo kisi burey kaam ke khayaal se insaan ke andar paida hota hai. Doosre alfaaz mein uski taareef ye hai ke jo khaslat insan ko bhalaai par amaada kare, aur buraai se rokey, wo hayaa hai. Us mein ek tarah buzdili aur iffat, dono hogi hain, aur apna-apna kaam karti hain. Buzdili buraiyo'n se rokti hai, aur iffat usey nek kaamo'n ki taraf laati hai. Is wazaahat se pataa chala ke jo log sharai umoor mein hayaa se kaam lete hain, uska naam hayaa rakhna ghalat hai. Balkey ye unki tabiyyat ki kamzori hai, jise hayaa ka naam de kar chupaana durust nahi. Ye aisa "جُبْن" (buzdili) hai, jisse Rasool Allah ﷺ panaah maanga karte the.[80] Hayaa aur jubun mein bohot bada farq hai.

Baab 17: (farmaan-e-Ilaahi ki wazaahat) Phir Agar Wo Tauba Kare'n, Namaz Qaaem Kare'n, Aur Zakat De'n To Unka Raasta Chod-do.[81]

[25] Hazrat Abdullah bin Umar ﵄ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Mujhe hukum milaa hai ke main logo'n se jung jaari rakhu'n, yahaa'n tak ke wo us baat ki shahaadat de'n ke Allah ke siwaa koi maabood-e-haqeeqi nahi, aur Hazrat Muhammad ﷺ Allah ke rasool hain. Poore adaab se namaz adaa kare'n, aur zakat de'n. Jab wo ye karne lage'n, to unho'n ne apne maal-o-jaan ko mujhse bachaa liya, siwaae haq islam ke, aur unka hisaab Allah ke supurd hai*".

Baab 18: Us Shakhs Ki Daleel Jo Kehta Hai Ke Imaan Amal Hi Ka Naam Hai.

Irshad-e-Baari Ta'ala hai: "Aur Ye Jannat Hai Jiske Tum Apne Amal Ke Badle Mein Waaris Bane Ho".[82] Nez, Quran-e-Majeed mein hai: "Qasam Hai Tere Rabb Ki! Ham Unse Zaroor Baaz-purs Kare'nge Har Us Cheez Ki Jo Wo Karte Rahe Hain".[83] Is aayat ke mutaalliq aksar ahle ilm kehte hain ke isse muraad "لَا إِلٰهَ إِلَّا اللّٰهُ" ke mutaalliq sawal hona hai. Nez irshad-e-Baari Ta'ala hai: "Aisee Hi Kamiyaabi Ke Liye Amal Karne Waalo'n Ko Amal Karna Chaahiye".[84]

[76] Dekhiye: 4581, 4919, 6560, 6574, 7438, 7439
[77] T: (تَدارُک) Hal, rok-thaam, rokna, tadbeer, ilaaj, talaafi [Rekhta]
[78] Dekhiye: 3691, 7008, 7009
[79] Dekhiye: 6118
[80] Saheeh Bukhari: Ad Da'awaat: H6365
[81] Surah Tauba: 5
[82] Surah Zukhruf: 76
[83] Surah Hijr: 92-93
[84] Surah as Saaffaat: 61

[26] Hazrat Abu Huraira ؓ se riwayat hai, Rasool Allah ﷺ se dariyaaft kiya gaya: "*Kaunsa amal Afzal hai?*" Aap ne farmaya: "*Allah aur Uske Rasool ﷺ par imaan laana*". Sawaal kiya gaya: "*Phir kaunsa?*" Farmaya: "*Allah ki raah mein jihaad karna*". Poocha gaya: "*Phir kaunsa?*" Farmaya: "*Wo Hajj, jo qubool ho*".[85]

Baab 19: Agar Islaam Se Uske Haqeeqi (Sharai) maane Muraad Na Ho'n, Balkey Zaahiri Itaa-at Muraad Ho, Yaa Qatal Ke Khauf Se (Koi Shakhs) Musalman Kehelwaae (To Lughawi Haisiyat Se Ye Itlaaq Durust Hai)

Jaisa ke irshaad-e-Baari Ta'ala hai: "Dehaati Kehte Hain Ke Ham Imaan Laae. Aap Keh Deejiye! Tum Dar-haqeeqat Imaan Nahi Laae Ho, Balkey You'n Kaho Ke Ham Islaam Laae Hain (mukhaalifat chodkar itaa-at guzaar ho gae hain)".[86] Baaz auqaat islaam apne haqeeqi (sharai) maano'n mein istemaal hota hai, jaisa ke irshad-e-Baari Ta'ala hai: "Yaqeenan Allah Ke Yahaa'n Deen To Islaam Hi Hai".[87] Aur Jo Islam Ke Siwa Kisi Aur Deen Ka Mutalaashi Hoga, To Wo Usse Hargiz Qubool Nahi Kiya Jaaega.[88]

[27] Hazrat Sa'ad bin Abi Waqaas ؓ ka bayan hai ke Rasool Allah ﷺ ne chand logo'n ko kuch maal diya, aur (wo) Sa'ad ؓ waha'n baithe the. Aap ne ek shakhs ko chod diya, yaane usey kuch na diya, halaa'nke wo tamaam logo'n mein se mujhe ziyaada pasand tha. Maine kaha: "*Aye Allah ke Rasool! Aap ne fulaa'n shakhs ko chod diya, Allah ki qasam! Main to usey momin samajhta hoo'n*". Aap ne farmaya: "*(momin) yaa musalman!*". Main thodi der khamosh raha, phir uske mutaalliq main jo jaanta tha, usne mujhe bolne par majboor kar diya. Maine dobaara arz kiya: "*Aap ne fulaa'n shakhs ko kyou'n nazar-andaaz kar diya? Allah ki qasam! Main to usey momin khayaal karta hoo'n*". Aap ne farmaya: "*(momin) yaa musalman!*". Main thodi der chup raha, phir uske mutaalliq main jo jaanta tha, usne mujhe majboor kiya, to maine teesri marataba wohi arz kiya, aur Rasool Allah ﷺ ne bhi wohi farmaya. Uske baad Aap goya hue: "*Aye Sa'ad! Main ek shaksh ko kuch deta hoo'n, halaa'nke doosra shakhs mujhe usse ziyaada mehboob hota hai. Ye us andeshe ke pesh-e-nazar, ke kahee'n aisa naa ho, ke (wo apni kamzori ki wajah se islaam se phir jaae aur) Allah Ta'ala usey aundhe mu'n dozakh mein daal de*".

Is hadees ko Yunus, Saaleh, Ma'amar, aur Zohri ke bhateeje ne bhi Zohri se riwayat hai.[89]

Faaeda: Har musalman ke do (2) ahwaal hain: Ek ka taalluq baatin se hai aur doosre ka zaahir se. Imaan, ye baatini amr hai, jiska waaqai alim Allah ke siwa kisi aur ko nahi ho sakta, wohi kisi ko bataade to doosri baat hai. Albatta kisi ke zaaheri ahwaal ko dekha kar ke wo mutasharre'[90] hai, namaz rozey ka paaband hai, kaha jaa sakta hai ke ye pakka musalman hai.

Baab 20: Salaam Ki Ishaa-at Bhi Islaam Ka Hissa Hai

Hazrat Ammaar ؓ farmate hain: "*Teen (3) khaslate'n aisee hain, jisne unhe'n jamaa kar liya, usne imaan mukammal kar liya, apne nafs se insaaf karna, duniya mein salaam phailaana aur tang-dasti ke ba-wujood Allah ki raah mein kharch karna*".

[28] Hazrat Abdullah bin Amr ؓ se riwayat hai, ek shakhs ne Rasool Allah ﷺ se dariyaft kiya: Kaunsa islam behtar hai? Aap ne farmaya: "*Tum khana khilaao, aashna aur naa-aashna sabko salaam karo*".[91]

Baab 21: Khaawind Ki Naa-shukri Bhi Kufr Hai, Lekin Kufr-kufr Mein Farq Hai

Aur is baab mein ek hadees Hazrat Abu Saeed Khudri ؓ se marwi hai, jise wo Nabi ﷺ se bayan karte hain.

[29] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha: Nabi-e-Akram ﷺ ne farmaya: "*Maine dozakh dekhi to waha'n aksar aurate'n thee'n (kyou'nke) wo kufr karti hain*". Logo'n ne kaha: "*Kya wo Allah ke saath kufr karti hain?*"

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[85] Dekhiye: 1519

[86] Surah al Hujaraat: 14

[87] Surah aale Imran: 19

[88] Surah aale Imran: 19

[89] Dekhiye 1478

[90] T: (مُتَشَرِّع) Shariyat ka paaband, deen ke ahkaam par amal karne waala [Rekhta]

[91] راجع: 12

Aap ne farmaya: “*Nahi, balkey wo apne khaawind ka kufr karti hain, yaane naa-shukri karti hain aur ehsaan farmaosh hain. Wo you’n ke agar tu saari umr aurat se accha sulook kare, phir wo maamuli se (naa-gawaar) baat tujh mein dekhe to kehne lagti hai, ke mujhe tujhse kabhi araam nahi mila*”.[92]

Baab 22: Gunah, Jaahiliyyat Ke Kaam Hain Aur Unka Murtakib Kaafir Nahi Hota, Albatta Shirk Ka Murtakib (yaa kufr ka motaqid) Zaroor Kaafir Ho Jaata Hai

Farmaan-e-Nabawi ﷺ hai: “*(Aye Abu Zar! Tere andar abhi jaahiliyyat ki khaslat baaqi hai*”. Aur irshad-e-Baari Ta’ala hai: “Allah Ta’ala Shirk Ko Moaaf Nahi Karega, Uske Alaawa Jis Gunah Ko Chaahega Bakhsh De Ga”.[93]

[30] Hazrat Ma’aroor ؓ bayan karte hain ke main *Rabzah* (jagah) mein Hazrat Abu Zar Ghaffari ؓ se mila. Dekha to unho’n ne aur unke Ghulam ne ek jaisa joda zeb-tan kiya hua hai. Maine unse uski baabat poocha to unho’n ne farmaya: “*Maine ek shakhs ko baae’n-taur gaali di, ke usey maa ki aar dilaai*[94]”. Nabi-e-Akram ﷺ ne (ye sun kar) farmaya: “*Toone usey uski maa’n se aar dilaai hai? Abhi tak tujh mein jaahiliyyat ka asar baaqi hai. Tumhaare Ghulam tumhaare bhai hain, unhe’n Allah Ta’ala ne tumhare tasarruf mein rakha hai. Chunache jis shakhs ka bhai uske qabze mein ho, usey chaahiye ke usey wohi khilaae jo khud khaata hai, aur usey wohi libaas pehnaae, jo wo khud pehenta hai. Aur unse wo kaam naa lo, jo unki taaqat se ziyaada ho, aur agar aise kaam ki unhe’n zehmat do, to khud bhi unka haath bataao*”.[95]

Baab: Aur Agar Ahle Imaan Mein Se Do (2) Giroh Aapas Mein Qitaal Kare’n To Unke Darmiyan Sulah Karaado.[96] Is Muqaam Par Allah Ta’ala Ne Jung-o-Qitaal Ke Ba-wujood Dono Giroho’n Ke Liye Lafz-e-Momineen Istemaal Farmaya Hai.

[31] Ahnaf bin Qais ka bayan hai ke main us shakhs (Hazrat Ali ؓ) ki madad ke liye chala. Raaste mein mujhe Hazrat Abu Bakrah ؓ miley. Unho’n ne poocha: “*Kaha’n ka iraada hai?*” Maine kaha: “*Mera iraada us shakhs ki madad karne ka hai*”. Unho’n ne farmaya: “*Waapas ho jaao, maine Rasool Allah ﷺ ko ye farmate hue suna hai*: *Jab do (2) musalman apni apni talwaare’n le kar aapas mein lad-pade’n to qaatil aur maqtool dono jahannumi hain”.* Maine arz kiya: “*Aye Allah ke Rasool! Ye to qaatil hai (uska jahannumi hona samah mein aata hai) lekin maqtool ka kya jurm hai?*” Aap ne farmaya: “*Uski khwahish bhi doosre saathi ko qatal karne ki thi*”.[97]

Faaeda: Jo log Hazrat Ali ؓ ko haq par samajhte hue us jung mein shareek hue, wo khwah qaatil ho’n yaa maqtool, wo hadees mein mazkoor waeed se khaarij hain, aur jin logo’n ka maqsad mahez fasaad barpa karna tha, wo qaatil ho’n yaa maqtool, az-roo-e hadees jahannumi hain. Isi tarah Syeda Ayesha ؓ ki taraf jo log haq ki himaayat ke liye khade hue, wo “بِإذنِ الله” Jannat mein jaae’nge, lekin jin logo’n ka maqsad husool-e-iqtedaar, ohda talabi, asbiyyat yaa aur koi duniyawi gharz thi, unke mutaalliq hadees-e-nabawi hai ke qaatil aur maqtool dono jahannumi hain. Asbiyyat ka mafhoom ye hai ke halaat ki tehqeeq kiye baghair sirf ye samajhkar kisi ki madad ki jaae ke ye apna aadmi hai.

Baab 23: Ek Zulm Ka Doosre Zulm Se Kamtar Hona

[32] Hazrat Abdullah bin Masood ؓ farmate hain: “Jo Log Imaan Laae Aur Unho’n Ne Apne Imaan Ko Zulm Ke saath Alooda Nahi Kiya, Wohi Log Hain Jinke Liye Aman Hai, Aur Wohi Hidaayat Yaafa Hain”[98] To Nabi ﷺ ke Sahaba Ikraam ؓ ne kaha: “*(Aye Allah ke rasool!) Ham mein se kaun aisa hai, jisne zulm nahi kiya?*” Tab Allah Ta’ala ne ye aayat utaari: “Yaqeenan Shirk Zulm-e-Azeem Hai”.[99] [100]

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[92] Dekhiye: 731, 738, 1052, 3202, 5197
[93] Surah an Nisa: 48
[94] T: Sharm ka ehsaas paida karna, ghairat dilaana [Rektha]
[95] Dekhiye: 2545, 6050
[96] Surah al Hujaraat: 9
[97] Dekhiye: 6875, 7083
[98] Surah al Anaam: 82
[99] Surah Luqman: 13
[100] Dekhiye: 3360, 3428, 3429, 3629, 4776, 6918, 6937

Faaeda: Is hadees se daur-e-haazir ke motazela (munkireen-e-hadees) ki bhi tardeed hoti hai, jo quran-fahmi ke liye sirf arabi lughat ko kaafi samajhte hain, aur saaheb-e-quran Rasool Allah ﷺ ke farmudaat ko ehmiyat nahi dete. Agar unka ye daawa durust hota to Sahaba Ikraam ؓ Quran-e-Majeed ke samajhe mein kisi qism ki uljhan ka shikaar naa hote. Lehaza Quran-e-Kareem ko samajhne ke liye Saaheb-e-Quran ﷺ ke irshadaat-o-mamulaat ko pesh-e-nazar rakhna intehaai zaroori hai. Yehi wo bayan hai, jiski hifaazat ka zimma khud Allah Ta'ala ne uthaaya hai. Irshad-e-Baari Ta'ala hai: "ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ" [101]

Phir Us Quran Ki Wazaahat Hamaare Zimme Hai.[102]

Baab 24: Munaafiq Ki Nishaniyaa'n

[33] Hazrat Abu Huraira ؓ se riwayat hai, Nabi-e-Akram ﷺ ne farmaya: "*Munaafiq ki teen (3) nishaaniya'n hain, jab baat kahe to jhoot bole, jab waada kare to khilaaf-warzi kare, aur jab uske paas amaanat rakhi jaae to khayaanat kare*".[103]

[34] Hazrat Abdullah bin Amr ؓ se riwayat hai, Nabi-e-Akram ﷺ ne farmaya: "*Chaar (4) baate'n jis mein ho'ngi, wo to khaalis munaafiq hoga. Aur jis mein un mein se koi ek (1) bhi hogi, us mein nifaaq ki ek (1) khaslat hogi. Yahaa'n tak ke wo usey tark karde. Jab uske paas amaanat rakhi jaae, to khayaanat kare, jab baat kare to jhoot bole, jab ehed kare to daghabaazi kare, aur jhagde to be-hooda bakwaas kare*".

Is hadees ko Shu'ba ne bhi Amash se riwayat karne mein (Sufiyan ki) mataabeat ki hai.[104]

Faaeda: Nifaaq ki do (2) qisme'n hain: Ek nifaaq to imaan-o-aqeede ka hota hai, jo kufr ki bad-tareen qism hai. Jiski nishaan-dahi sirf wahee se mumkin hai. Doosra amali nifaaq hai, jise seerat-o-kirdaar ka nifaaq bhi kehte hain. Waazeh rahe ke nifaaq mein bhi kufr aur zulm ki tarah maraatib hain. In ahadees mein amali nifaaq ki alamaat zikr ki gai hain. Musalman ko un buri khaslato'n se bachna chaahiye.

Baab 25: Shab-e-Qadar Ka Qiyaam Bhi Juzz-e-Imaan Hai

[35] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jo shakhs imaan ka taqaaza samajh kar sawab ki niyyat se shab-e-qadar ka qiyaam karega, uske saabeqa gunah bakhsh diye jaae'nge*".[105]

Faaeda: Is hadees mein imaan-o-ehtesaab ke alfaaz ba-taur-e-khaas zikr kiye gae hain. Lafz-e-imaan mein tambeeh hai ke us raat ka qiyaam imaani taqaaze ke tahat hona chaahiye, koi doosra maqsad pesh-e-nazar na ho. Is qism ke imaani taqaazo'n se imaan mein taraqqi hogi, aur jis imaan mein is qism ke taqaaze shaamil nahi ho'nge, wo imaan kamzro hoga. Isi tarah lafz-e-ehtesaab, jiske maane niyyat ka istehzaar[106] hain, ye asal niyyat se zaaed shae hai. Amal ke waqt istehzaar-e-niyyat ajar ki taraqqi ka baais hai. Masalan: Ek shakhs bedaar hai aur amal-e-khair mein mashghool hai, to yaqeenan ye badi sa'adat hai, lekin agar shab-bedaari ke saath niyyat ka istehzaar bhi ho jaae to darajaat-e-sawaab mein bohot izaafa ho jaata hai.

Baab 26: Jihaad Imaan Ka Hissa Hai

[36] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain, Aap ne farmaya: "*Allah Ta'ala us shakhs ke liye zimmedaari leta hai, jo uski raah mein (jihaad ke liye) nikle. Usey ghar se sirf is baat ne nikaala, ke wo mujh (Allah) par imaan rakhta hai, aur mere rasoolo'n ki tasdeeq karta hai, to main usey us sawaab yaa maal-e-ghanimat ke saath waapas karu'nga, jo usne jihaad mein paaya. Yaa usey (Shaheed banakar) jannat mein daakhil karu'nga".* Aur (Rasool Allah ﷺ ne farmaya): "*Agar main apni ummat ke liye usey dushwaar naa samajhta, to kabhi chote se*

[101] Surah al Qiyaamaah: 19
[102] Surah al Qiyaamah 75: 19
[103] Dekhiye: 2682, 2749, 6095
[104] Dekhiye; 2459, 3178
[105] Dekhiye: 37, 38, 1901, 2008, 2009, 2014
[106] T: (اِسْتِحْضار) Dili lagaao, poori tawajjo, khuloos [Rekhta]

chote lashkar se bhi peeche naa baith rehta aur meri ye aarzu hai ke Allah ki raah mein maara jaaou'n, phir zinda kiya jaaou'n, phir maara jaaou'n, phir zinda kiya jaaou'n, phir maara jaaou'n".[107]

Baab 27: Ramzan Mein Taraweeh Padhna Bhi Imaan Ka Hissa Hai

[37] Hazrat Abu Huraira ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Jo shakhs ramzan mein imandaar ho kar, husool-e-sawaab ke liye raat ke waqt qiyaam karega, to uske saabeqa gunah maaf kar diye jaae'nge*".[108]

Faaeda: Gunaho'n ki moaafi mein huqooq-ul-ibaad shaamil nahi hain, kyou'nke us baat par ummat ka ittefaaq hai ke huqooq-ul-ibaad, haqdaaro'n ki razamandi hi se saaqit ho sakte hain. Qiyaamat ke din haqdaaro'n ki buraaiya'n le kar aur apni nekiyaa'n de kar unki talaafi mumkin hai. Illa ye ke Allah Ta'ala unko apni taraf se sawaab de kar raazi karde.

Baab 28: Sawaab Ki Niyyat Se Ramzan Ke Rozey Rakhna Imaan Ka Hissa Hai

[38] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jis shakhs ne apne imaan ke pesh-e-nazar husool-e-sawaab ke liye maah-e-ramzan ke rozey rakhe, uske tamaam guzishta gunah bakhsh diye jaae'nge*".[109]

Baab 29: Deen Asaan Hai

Farmaan-e-nabawi hai: "*Allah ke nazdeek sabse ziyaada mehboob deen, deen-e-haneef hai, jiski buniyad sahoolat par rakhi gai hai*".

[39] Hazrat Abu Huraira ؓ se riwayat hai, Nabi ﷺ ne farmaya: "*Beshak deen-e-islaam bohot asaan hai, aur jo shakhs deen mein sakhti karega, to deen us par ghaalib aajaaega. Is liye miyaana-rawi ikhteyaar karo, aur (etedaal ke saath) qareeb raho, aur khush ho jaao. Subah aur dopaher ke baad aur kuch raat mein ibaadat karne se madad haasil karo*".[110]

Faaeda: Is hadees ka matlab ye hai ke, ek musalman ko raahat-o-sukoon ke auqaat mein nihaayat nishaat aur mustaqil mizaaji se fareeza-e-ibaadat adaa karna chaahiye. Taake uska amal mustaqil buniyaado'n par qaaem rahe, kyou'nke thoda sa amal isteqlaal-o-sabaat se karna, us amal-e-kaseer se kahee'n badhkar hai, jis mei inqetaa aajaae.[111] Nez azimat[112] aur rukhsat dono cheeze'n deen mein shaamil hain. Islam ka taqaaza hai ke dono par amal ho. Azmiyat ki haalat mein azimat par amal kiya jaae aur rukhsat ke mauqa par usse faaeda uthaana chaahiye. Har-har mauqa par rukhsat ki talash be-deeni hai, jabke har waqt azimat ki tamanna bhi hadd se tajaawuz hai, aisa karne mein nakaami ka andesha aur naa-muraadi ka khatra rehta hai, jaisa ke paani ke istemaal par koi uzr maane' ho, to tayammum ki ijaazat hai. Aise mauqe par paani ke istemaal par israar karna deen mein tashaddud hai, jise islaam ne pasand nahi kiya.

Baab 30: Namaz Bhi Imaan Ka Juzz Hai

Irshad Baari Ta'ala hai: "Allah Ta'ala Tumhaare Imaan Ko Zaae Karne Aala Nahi Hai".[113] Isse muraad bait-ul-muqaddas ki taraf mu'n kar ke adaa ki gai namaze'n hain.

[40] Hazrat Bara bin Aazib ؓ se riwayat hai ke Nabi ﷺ jab (hijrat karke) Madina tashreef laae to pehle apne dadhiyaal yaa nanhiyaal, jo ansaar se the, ke yahaa'n utre aur (madina mein) 16 yaa 17 mahine bait-ul-muqaddas ki taraf mu'n karke namaz padhte rahe. Albatta aap chaahte the ke aap ka qibla ka'abe ki taraf ho jaae (chunaache ho gaya). Aur pehle namaz jo aap ne (Ka'abe ki taraf) padhi, wo asar ki namaz thi, aur aapke hamra kuch aur log bhi the, phir un

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[107] Dekhiye: 2787, 2797, 2972, 3123, 7226, 7227, 7457, 7463

[108] راجع: 35

[109] راجع: 35

[110] Dekhiye: 5673, 6463, 7235

[111] Sharah al Kirmaani: V1 P162

[112] T: (عَزِيمَت) Aisa hukum jisko sakht samjha jaae (rukhsat ki zidd), jis mein istishna ya ijaazat ki gunjaaesh hoti hai, nez sakhtiyo'n aur majbooriyo'n ke bawajood hukum-e-Ilaahi ki paabadi [Rekhta]

[113] Surah Baqara: 143

mein se ek shakhs nikla aur kisi masjid waalo'n ke paas se uska guzra hua, wo (bait-ul-muqaddas ki taraf mu'n kiye hue) rukoo ki haalat mein the, to usne kaha: "*Main Allah ko gawah banakar kehta hoo'n ke maine Rasool Allah ﷺ ke hamraah makkah ki taraf namaz padhi hai*". (ye sunte hi) Wo log jis haalat mein the, usi haalat mein baitullah ki taraf phir gae aur jab aap bait-ul-muqaddas ki taraf mu'n karke namaz padhte the, to yahoodi aur doosre ahle kitab (nasaara) bohot khush hote the, lekin jab aap ne apna mu'n baitullah ki taraf pher liya to ye unhe'n bohot naa-gawaar guzra.

Isi hadees mein Zuhair (raawi) ne ba-waasta-e-Abu Ishaq, Baraa se ye bhi bayan kiya ke tahweel-e-qibla se pehle kuch log faut aur Shaheed ho chuke the. Unke mutaalliq hame'n maloom naa tha, ke unhe'n namazo'n ka sawab milega yaa nahi? To Allah Ta'ala ne ye aayat utaari: "Aisa Nahi Hai Ke Allah Ta'ala Tumhara Imaan (namaze'n) Zaae Karde".[114] [115]

Baab 31: Admi Ke Islam Ki Khoobi

[41] Hazrat Abu Sayeed Khudri ؓ se riwayat hai, unho'n ne Rasool Allah ﷺ se suna, aap farma rahe the: "*Jab koi banda musalman ho jaata hai, phir islam par acchi tarah ka kaar-band rehta hai, to Allah Ta'ala uske tamaam gunaaho'n ko moaaf kar deta hai, jin ka usne qabl az islaam irtekaab kiya tha. Aur uske baad phir qisaas ka usool chalta hai ke ek neki ka badla 10 gunaa se le kar 700 gunaa tak diya jaata hai, aur buraai ka badla to buraai ke mutaabiq hi diya jaata hai, magar ye ke Allah Ta'ala usse darguzar farmaa le*".

[42] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jab tum mein se koi apne islam ko accha kare to har wo acchai jisko wo bajaa laaega, 10 gunaa se 700 guna tak likhi jaaegi, aur har wo bura kaam jo wo karta hai to wo utna hi likha jaata hai (jitna usne kiya hai)*".

Baab 32: Allah Ta'ala Ko Deen (ka) Wo (amal) Bohot Pasand Hai Jo Hamesha Kiya Jaae

[43] Hazrat Ayesha ؓ se riwayat hai, Nabi-e-Akram ﷺ ek martaba unke paas tashreef laae, waha'n ek aurat baithi hui thi. Aapne poocha: "*Ye kaun hai?*" Hazrat Ayesha ؓ ne kaha: "*Ye fulaa'n aurat hai aur uski (kasrat e) namaz ka haal bayan karne lage'n*". Aap ne farmaya: "*Ruk jaao! Tum apne zimme sirf wohi kaam lo jo (hamesha) kar sakte ho. Allah ki qasam! Allah Ta'ala sawaab dene se nahi uktaata, tum hi ibaadat karne se thak jaaoge. Aur Allah Ta'ala ko sabse ziyaada mehboob, itaa-at ka wo kaam hai jiska karne waala us par hameshgi kare*".[116]

Faaeda: Pehle baab mein tha ke husn-e-islaam matloob hai, aur us baab mein farmaya ke-o-husn-e-matloob, dawaam-e-amal mein hai. Us mein koi shak nahi ke islaam mein husn-e-amaal se aata hai, magar wo amaal us darje mein naa ho'n. Ke un mein zabardasti ki jaae, balkey us hadd tak matloob hain ke un par dawaam ho sakey. Amaal itna ziyaada naa ho'n ke dil ki tangi ki binaa par unke chodne tak nabuwwat pohoch jaae, Allah ke yahaa'n miqdaar nahi, meyaar ki qadar-o-qeemat hai.

Baab 33: Imaan Mein Kami-beshi Ka Bayaan

Irshad-e-Baari Ta'ala hai: "(Ye chand naujawaan (ashaab-e-kahaf) apne Rabb par imaan laae the) Aur Ham Ne Unko Hidaayat Mein Taraqqi Di Thi".[117] "Aur Taake Ahle Imaan Ke Imaan Mein Izaafa Ho Jaae".[118] Nez farmaya: "Aaj Ke Din Maine Tumhaare Liye Tumhaara Deen Mukammal Kar Diya Hai".[119] Aur jab kamaal mein se koi cheez baaqi reh jaae, to usko kami kaha jaata hai.

[44] Hazrat Anas ؓ se riwayat hai, wo Nabi-e-Akram ﷺ se bayan karte hain, Aap ne farmaya: "*Jisne "لَاإِلٰهَ إِلَّا اللهُ" kaha aur uske dil mein ek jau ko baraabar neki (imaan) ho, wo dozakh se (zaroor) niklega. Aur jisne "لَاإِلٰهَ إِلَّا اللهُ" kaha aur uske dil mein ek zarra baraabar neki (imaan) ho, wo bhi dozakh se (zaroor) niklega*".[120]

[114] Surah Baqara: 143
[115] 399, 4486, 4492, 7252
[116] Dekhiye: 1151
[117] Surah Kahaf: 13
[118] Surah Muddasir: 31
[119] Surah Maaida: 3
[120] Dekhiye: 4476, 6565, 7410, 7440, 7509, 7510, 7516

Hazrat Imam Abu Abdullah Bukhari ﵀ farmate hain: "*Abaan ne ba-riwaayat Qatada, ba-waasta-e-Hazrat Anas ﵁ Nabi ﷺ se lafz-e-khair* "خير" *ki jagah imaan* "ايمان" *ka lafz naqal kiya hai*".

[45] Hazrat Umar bin Khattab ﵁ se riwayat hai, ek yahoodi ne unse kaha: "*Aye Ameer-ul-Momineen! Tumhaari kitab (Quran) mein ek aisee aayat hai jise tum padhte rehte ho, agar wo aayat ham yahoodiyo'n par naazil hoti to ham us din ko eid ka din thehraa lete*". Hazrat Umar ﵁ ne kaha: "*Wo kaunsi aayat hai?*" Yahoodi bola ye aayat: "Aaj Maine Tumhare Liye Tumhara Deen Kaamil Kar Diya Aur Tum Par Apni Nemat Poori Kardi Aur Deen-e-Islam Ko Tumhaare Liye Pasand Kar Liye".[121] Hazrat Umar ﵁ ne kaha: "*Ham us din aur us muqaam ko jaante hain jis mein ye aayat Nabi ﷺ par naazil hui. Ye aayat juma ke din utri jab Aap arafaat mein khade the*".[122]

Faaeda: Yahoodi dar-asl ye kehna chahta tha ke musalman us aayat ki ehmiyat se naa-balad hain. Agar ham par ye aayat naazil hoti to ham maare khushi ke uske yaum-e-nuzool ko eid ke taur par manaate aur har saal us din khushi ka izhaar karte. Hazrat Umar ﵁ ke jawab ka matlab ye hai ke tumhari eid to khud-saakhta hoti, lekin hamaare nazdeek to uska nuzool hi eid ke din hua aur aise jagah par nuzool hua jo bohot taareekhi aur intehaai taqdees ki haamil hai. Yaane juma ka din, dhul-hajja ki ki 9th taareekh aur maidaan-e-arafaat, ab faisla kiya jaae ke kaunsi khushi, dar-haqeeqat khushi kehlaane ka haq rakhti hai? Ek wo khushi hai jise khud insaan muqaraar karta hai, aur ek wo iski taayyun Allah ki taraf se ho, jabke, asal khushi to wohi hai jo Allah ki muqarrar karda ho.

Baab 34: Zakat, Islam Ka Hissa (rukn) Hai

Irshad-e-Baari Ta'ala hai: "Unhe'n Sirf Yehi Hukum Diya gaya Tha Ke Yaksoo Ho Kar Ibaadat Allah Ke Liye Khaas Rakhe'n, Namaz Qaaem Kare'n, Zakat Dete Rahe'n, Yehi Mazboot Deen Hai".[123]

[46] Hazrat Talha bin Obaidullah ﵁ ka bayan hai ke ahle najd se ek shakhs paraaganda mu (baal) Rasool Allah ﷺ ke paas aaya. Ham uski awaaz ki gan-ganaahat sun rahe the, magar ye naa samajhte the ke kya kehta hai, taa-aa'nke wo nazdeek aapohcha. Tab maloom hua ke wo islam ke mutaalliq pooch raha hai. Rasool Allah ﷺ ne farmaya: "*Din raat mein paanch (5) namaze'n hain*". Usne kaha: "*Unke alaawa (bhi) mujh par koi namaz farz hai?*" Aap ne farmaya: "*Nahi, magar ye to koi apni khushi se padhe*". (Phir) Rasool Allah ﷺ ne farmaya: "*Aur ramzan ke roze rakhna*". Usne arz kiya: "*Aur to koi roza mujh par farz nahi?*" Aapne farmaya: "*Nahi, magar ye ke tu apni khushi se rakhe*". Hazrat Talha kehte hain, Rasool Allah ﷺ ne usse zakat ka bhi zikr kiya. Usne kaha: "*Mujh par uske alaawa (koi aur sadqa bhi) farz hai?*" Aapne farmaya: "*Nahi, magar ye ke tu apni khushi se de*". Hazrat Talha ne kaha: "*Phir wo shakhs ye kehta hua peeche hata, Allah ki Qasam! Main usse ziyaada yaa kam nahi karu'nga*". Rasool Allah ﷺ ne farmaya: "*Agar ye sach keh raha hai tu kamiyaab ho gaya*".[124]

Baab 35: Janaaze Ke saath Jaana Imaan Ka Hissa Hai

[47] Hazrat Abu Huraira ﵁ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Jo koi imandaar ho kar husool-e-sawaab ki niyyat se kisi musalman ke janaaze ke saath jaae aur namaz aur dafan se faarigh hone tak uske saath rahe to wo do (2) qiraat sawaab le kar waapas aata hai. Har qiraat ohud pahaad ke baraabar hai, aur jo shakhs janaaza padhkar dafan se pehle laut aae to-o-ek qiraat sawaab le kar laut-ta hai*".

Usman al Moazzin (raawi) ne Awf se bayan karne mein Rauh (رَوْح) ki mataabeat ki hai, chunache usne kaha: "*Hame'n Auf ne Muhammad se, unho'n ne Hazrat Abu Huraira se, unho'n ne Nabi ﷺ se uski tarah bayan kiya*".[125]

Faaeda: Duniya ke paimaane ke lihaaz se ek qiraat 12 dirham ka hota hai. Albatta akhirat mein ajar-o-saaab ke lihaaz se ek (1) qiraat ohud pahaad ke baraabar hai, chunache Bukhari ki ek riwayat mein uski wazaahat hai.[126]

[121] Surah al Maaida: 3
[122] Dekhiye: 4407, 4606, 7268
[123] Surah Baiyyinah: 5
[124] Dekhiye: 1891, 2678, 6956
[125] Dekhiye: 1323, 1325
[126] Saheeh Bukhari: Al Janaaez: H1325

Baab 36: Momin Ko Darna Chaahiye Ke Kahee’n Uske Amaal Be-khabari Mein Zaae Naa Ho Jaae’n

Hazrat Ibrahim Tamimi kehte hain: “*Jab bhi maine apne qaul-o-fe’l ka taqaabul kiya to khatra laahiq hua ke kahee’n meri takzeeb naa kardi jaae”* aur Ibne Abi Mulaikata ne kaha: *“Meri mulaqaat Rasool Allah ﷺ ke 30 Sahaaba Ikram ؓ se hui hai, un mein se har ek ko apne mutaalliq nifaaq ka andesha tha. Un mein se koi ye naa kehta tha ke mera imaan jibraeel-o-mikaeeljaisa hai*”. Hasan Basri se manqool hai ke nifaaq se momin ke alaawa aur koi nahi darta aur usse munaafiq ke alaawa aur koi be-fikr nahi hota. Us baab mein baahami jung-o-jidaal aur gunaaho’n par israar, nez tauba naa karne se bhi daraaya gaya hai. Kyou’nke irshad-e-Baari Ta’ala hai: “*Momin daanista apne gunaaho’n par israar nahi karte*”.[127]

[48] Zubaid bin Haaris se riwayat hai, unho’n ne kaha: “*Maine Hazrat Abu Waael se murjiya ke mutaalliq dariyaft kiya (ke unka aqeeda hai ke gunah se aadmi faasiq nahi hota) unho’n ne uske jawaab mein Hazrat Abdullah bin Masood ؓ se riwayat pesh ki, ke Nabi-e-Akram ﷺ ne farmaya: “Musalman ko gaali dena fisq aur usse ladna kufr hai*”. [128]

Faaeda: Waazeh rahe ke is kufr se muraad kufr-e-haqeeqi nahi hai, ke uska murtakib deen-e-islam se khaarid hoj aae, jaisa ke khawaarij aur motazela ka aqeeda hai, balkey usse muraad kabira gunah hai. Uski sangeeni ke pesh-e-nazar us par kufr ka itlaaq kiya gaya hai. Yahaa’n agar us jurm ko halaal samajhta ho to uska murtakib kufr-e-haqeeqi ka haamil hoga.[129]

[49] Hazrat Ubadah bin Saamit ؓ se riwayat hai, Rasool Allah ﷺ ek dafa shab-e-qadar bataane ke liye (apne hujre se) nikle. Itne mein do (2) musalman aapas mein jhagad pade. Aap ne farmaya: “*Main to us liye baahar nikla tha, ke tumhe’n shab-e-qadar bataau’n, magar falaa’n falaa’n aadmi jhagad pade, us liye wo (mere dil se) uthaali gai, aur shayad yehi tumhaare haq mein mufeed ho. Ab tum shab-e-qadar ko ramzan ki 27th, 29th aur 25th raat mein talash karo*”.[130]

Baab 37: Hazrat Jibraeel Ka Nabi ﷺ se Imaan, Islam, Ehsaan Aur Qiyaamat Ke Ilm Ke Mutaalliq Dariyaft Karna

Phir Nabi ﷺ ka jibraeel ke liye un ummoor ka bayan farmaana. Phir Aapn ne farmaya: “*Hazrat Jibraeel* ؑ *tumhe’n, tumhara deen sikhaane ke liye aae the*”. Us muqaam par aap ne un tamam cheezo’n ko deen shumaar farmaya hai, nez un baato’n ke bayan mein jo Rasool Allah ﷺ ne wafat Abdul Qais ke saamne bayan farmaai thee’n, aur irshad-e-Baari Ta’ala: “*Jo islam ke alaawa koi doosra deen ikhteyar karega, wo usse hargiz qubool nahi kiya jaaega*”.[131]

[50] Hazrat Abu Huraira ؓ se riwayat hai, Nabi-e-Akram ﷺ logo’n ke saamne tashreef farma the, ke achaankat ek shakhs aap ki khidmat mein haazir hua aur poochne laga; “*Imaan kya hai?*” Aapne farmaya: “*Imaan ye hai ke tum Allah par, uske farishto’n par aur roz-e-hashar Allah ke huzoor pesh hone par, aur Allah ke rasoolo’n par imaan laao aur qiyaamat ka yaqeen karo*”. Usne mazeed sawal kiya: “*Islaam kya hai?*” Aap ne farmaya; “*Islaam ye hai ke tum mahez Allah ki ibaadat karo aur uske saath kisi ko shareek naa banaao, namaz theek taur par adaa karo, aur farz zakat adaa karo, aur ramzan ke roze rakho*”. Phir usne poocha: “*Ehsaan kya hai?*” Aap ne farmaya: “*Ehsaan ye hai ke tum Allah ki ibaadat us tarah karo go yaa tum usey dekh rahe ho, agar tum usey nahi dekh rahe ho, to wo to tumhe’n dekh raha hai*”. Usne kaha: “*Qiyamat kab barpa hogi?*” Aap ne farmaya: “*Jisse sawal kiya gaya hai, wo bhi sawal karne waale se ziyaada nahi jaanta, albatta main tumhe’n qiyaamat barpa hone ki kuch nishaaniya’n bataae deta hoo’n: Jab laundi apni malika ko janegi, aur jab oonto’nke ghair maroof siyaah-faam charwaahe falak-bos imaarate’n banaanemein ek doosre par baazi le jaae’nge (to qiyaamat qareeb hogi)*”. Dar-asl qiyaamat un 5 baato’n mein se hai, jin ko Allah ke siwa aur koi nahi jaanta. Phir aapne ye aayat tilaawat farmaai: “*Beshak Allah hi ko qiyamat ka ilm hai…*” Uske baad wo shakhs waapas chala gaya, to Aap ne farmaya: “*Usey mere paas laao*”. Chunache logo’n

[127] Surah aale Imran: 135
[128] Dekhiye: 6044, 7076
[129] Fath-ul-Baari: V1 P150
[130] Dekhiye: 2023, 6049
[131] Surah aale Imran: 85

ne usey talash kiya lekin uska koi suraagh naa mila to aapne farmaya: "*Ye jibraeel the, jo logo'n ko unka deen sikhaane aae the*".

Abu Abdullah (Imam Bukhari ؒ) ne kaha: "*Rasool Allah ﷺ ne un tamaam cheezo'n ko imaan qaraar diya hai*".[132]

Faaeda: "*Laundi Apni Malika Ko Janegi*". Shaareheen ne uske kai ek mataalib bayan kiye hain: ❁ Waledain ki naafarmani aam ho jaaegi, aulad waledain ko zaleel aur khwar karke, unse us tarah kaam legi, jis tarah khaawind apni biwi se leta hai, bil-khusoos beti jo maa'n se bohot mohabbat karti hai, wo bhi naafarmani par itraaegi, aaj ka aksar mushaahada kiya jaa sakta hai. ❁ Baandiyo'n ke bacche bar-sar-e-iqtedaar aajaae'nge, jinke akhlaaq-o-adaat aur itwaar fitri taur par kharab hote hain, yaane iqtedaar par aise log qaabiz ho jaae'nge, jo uske ahl nahi ho'nge, balke naa-laayaq, durusht-mizaaj[133] aur insaaf ke taqaazo'n se na-aashna ho'nge. ❁ Futuhaat ziyaada ho'ngi, jiske nateeje mein laundiya'n ziyaada aae'ngi, aur wo umme walad bane'ngi, umme walad banna goya apne aaqa ko janam dena hai. Is tafseer par ye alaamat bilkul ibtedaai nishaani hui, kyou'nke futuhaat ki kasrat to Hazrat Umar ؓ ke zamaane mein ho chuki hai. ❁ Qurb-e-qiyaamat ke waqt jahaalat aam hogi, jiski binaa par har taraf be-amali aur be-raah-rawi ka daur-daura hoga, muaamala is hadd tak pohoch jaaega ke umme walad jiski khareed-o-farokht najaaez hai, khule aam farokht hogi, aur wo farokht hote hote aise aaqa ke paas pohoch jaaegi, jisko usne janam diya hoga, aur wo laa-shaoori taur par uska maalik ban jaaega.[134]

Baab 38: Bila-unwaan

[51] Hazrat Ibne Abbas ؓ kehte hain: "*Mujhe Abu Sufiyan ne bataaya ke Harqil ne unse dariyaft kiya tha ke uske pairokaar taraqqi pazeer hain, yaa rooba-e-inhetaat[135]?*" To tumne bataaya ke din-ba-din ziyaada hote jaa rahe hain. Yaqeenan imaan ka muaamala isi tarah hota hai, taa-aanke wo paaya-e-takmeel ko pohoch jaae. Phir maine tumse poocha: "*Uske muttabe-een mein se koi deen mein daakhil hone ke baad usey bura samajhte hue murtad bhi ho jaata hai?*", to tum ne jawaab diya: "*Nahi*". Aur imaan ka yehi haal hota hai. Jab uski bashaashat dilo'n mein saraayat kar jaati hai, to phir koi shakhs usse naaraaz nahi hota.[136]

Baab 39: Apne Deen Ki Khaatir Gunaho'n Se Alag Ho Jaane Waale Ki Fazilat

[52] Hazrat Noman bin Basheer ؓ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ se suna, Aap farma rahe the: "*Halal zaahir hai aur haram bhi zaahir hai, aur un dono ke darmiyan kuch mushtaba cheeze'n hain, jinhe'n aksar log nahi jaante. Chunache jo shakhs un mushtaba cheezo'n se bach gaya, usne apne deen aur apni aabru ko bacha liya, aur jo koi un mushtaba cheezo'n mein mubtalaa ho gaya, uski misaal us charwaahe ki si hai, jo shahi charah-gaah ke aas paas (apne jaanwaro'n ko) charaae, qareeb hai ke charah-gaah ek andar uska jaanwar ghus jaae. Agaah raho ke har baadshah ki ek charah-gaah hoti hai. Khabardaar! Allah ki charah-gaah uski zameen mein haram karda cheeze'n hain. Sunlo! Badan mein ek tukda (gosht ka) hai, jab wo sawaar jaata hai, to saara badan sawaar jaata hai, aur jab wo bigad jaata hai to saara badan kharaab hoj aata hai. Agaah raho! Wo tukda dil hai*".[137]

Faaeda: Imam Bukhari ؒ ka maqsad ye hai ke wara'a-o-parhezgaari bhi imaan ko kaamil karne waale amaal mein se hai, aur us mein maraatib hain, lehaaza imaan-o-deen mein bhi maraatib hain, imaan ke liye unka baja laana uske samar-aawar hone ka baais hai, aur unka tark kar dena imaan ko kamzor kar dene ke mutaraadib hai.

Baab 40: Khums Ka Adaa Karna Juzz-o-Imaan Hai

[53] Hazrat Abu Jamrah se riwayat hai, unho'n ne kaha: Main Hazrat Ibne Abbas ؓ ke paas baitha karta tha, wo mujhe khaas apne takht par bithaate. Ek dafa kehne lagey: "*Tum mere paas kuch roz iqaamat karo, main tumhare liye apne maal mein se kuch hissa muqarrar kar du'nga*". To main unke yahaa'n do (2) maah tak iqaamat pazeer raha. Phir unho'n ne farmaya: Jab wafad-e-abdul qais Nabi ﷺ ke paas aaya to Aap ne farmaya: "*Ye kaun log hain, yaa kaun se numaainde hain?*" Unho'n ne kaha: "*Ham khandaan-e-rabia ke log hain*". Aap ne farmaya: "*Tum araam ki jagah*

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132 Dekhiye: 4777
133 T: Badmizaaj, bad-dimaagh [Rekhta]
134 Fath-ul-Baari: V1 P162
135 T: Saabiq soorat-e-haal se kami, zawaal [Rekhta]
136 راجع: 7
137 Dekhiye: 2051

aae ho, na zaleel hoge, aur na sharminda!" Phir un logo'n ne arz kiya: "*Aye Allah ke Rasool! Ham maah-e-haraam ke alaawa doosre dino'n mein aapke paas nahi aasakte, kyou'nke hamaare aur aapke kuffaar, muzir ka qabila rehta hai. Lehaza aap khulaase ke taur par hame'n koi aisee baat bataa de'n ke ham apne peeche waalo'n ko uski ittela kar de'n, aur ham sab us (par amal karne) se jannat mein daakhil ho jaae'n*". Aur unho'n ne aap se mashrubaat ke mutaalliq bhi poocha, to aap ne unhe'n 4 baato'n ka hukum diya aur 4 baato'n se mana kiya: "*Aap ne unhe'n ek Allah par imaan laane ka hukum diya*". Phir aap ne farmaya: "*Tum jaante ho, akele Allah par imaan laana kya hai?*" Unho'n ne kaha: "*Allah aur uska rasool hi khoob waaqif hain*". Aap ne farmaya: "*Is baat ki gaaahi dena ke Allah ke alaawa aur koi laayaq-e-ibaadat nahi, aur Hazrat Muhammad ﷺ uske rasool hain, namaz thaak tareeqe se adaa karna, zakat dena, ramzan ke roze rakhna aur maal-e-ghanimat se paachwa'n hissa adaa karna*". Aur (sharaab-saazi ke) 4 baratano', yaane bade matko'n, kaddu se tayyar karda pyaalo'n, lakdi se taraashe hue lagan aur tarcole se range hue roghani bartano'n se unhe'n manaa kiya. Phir aap ne farmaya: "*In baato'n ko yaad rakho aur apne peeche waalo'n ko in se muttala kar do*".[138]

Faaeda: Hurmat waale mahino'n se muraad Rajab, Dhul-Qada, Dhul-Hajja aur Moharram hain. Kuffaar unki behad tazeem karte the, aur un mahino'n mein kisi doosre par dast-daraazi karne se baaz rehte the.

Baab 41: Amaal Ka Madaar Niyyat Aur Ehtesaab Par Hai

Aur har insaan ke liye wohi hai, jiski usne niyyat ki hai. Us mein imaan, wazoo, namaz, zakat, hajj, roza, aur doosre ahkaam bhi shaamil hain. Irshad-e-Baari Ta'ala hai: "*Keh Deejiye, Har Shakhs Apni Niyyat Ke Mutaabiq Amal Paira Hai*".[139] "شَاكِلَتِهِ" *Shakilah* ke maane niyyat hain aur insaan ka apne ahel-o-ayaal par ba-niyyat-e-sawaab kharch karna sadqa hai, aur Nabi ﷺ ne farmaya: "*Lekin jihaad aur niyyat baaqi hain*".

[54] Hazrat Umar ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Amaal ka madaar niyyat par hai, har insaan ko wohi milega, jo usne niyyat ki. Agar koi apna watan Allah aur uske Rasool ke liye chodta hai, to uski hijrat Allah aur uske Rasool ke liye hogi. Agar kisi ki hijrat duniya haasil karne ke liye, yaa kisi aurat se shaadi rachaane ke liye ho, to uski hijrat usi kaam ke liye hai, jiske liye usne hijrat ki*".[140]

[55] Hazrat Abu Masood ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain, Aap ne farmaya: "*Jab mard apne ahle-o-ayaal par sawaab ki niyyat se kharch karta hai, to wo uske haq mein sadqa ban jaata hai*".[141]

[56] Hazrat Sa'ad bin Abi Waqaas ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Tumhe'n us nutfe par zaroor ajar diya jaaega, jisse tumhaara maqsad Allah ki raza ka husool ho, hatta ke us luqme par bhi jo tum apni biwi ke mu'n mein daalo*".[142]

Faaeda: Iska mafhoom ye hai ke baal-baccho'n par kharch karna bhi sadqa hai. Sadqa sirf wohi nahi, jo ghair ko diya jaae, balke khud apne oopar kharch karke bhi sawaab haasil kiya jaa sakta hai, hatta ke biwi ke mu'n mein luqma daalna bhi baais-e-ajar-o-sawaab hai, agar niyyat sawaab ki ho.

Baab 42: Nabi-e-Akram ﷺ Ka Farmaan: Deen Khair-khwahi Ka Naam Hai. Ye Khair-khwahi Allah, Uske Rasool, Ahle Islam, Hukumraano'n Aur Aam Musalmano Ke saath Honi Chaahiye

Irshad-e-Baari Ta'ala hai: "Jab Wo Allah Aur Uske Rasool Ke saath Khair-khwahi Ka Talluq Rakhe'n".[143]

[57] Hazrat Jarir bin Abdullah al Jabali ؓ se riwayat hai, unho'n ne kaha: "*Maine Rasool Allah ﷺ se namaz padhne, zakat dene, aur har musalman se khair-khwahi karne (ke iqraar) par bait ki*"[144]

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[138] Dekhiye: 87, 523, 1398, 3095, 3510, 4368, 4369, 6176, 7266, 7556

[139] Surah al Isra: 84

[140] راجع: 1

[141] Dekhiye: 4006, 5351

[142] Dekhiye: 129, 2742, 2744, 3936, 4409, 5354, 5659, 5668, 6373, 6733

[143] Surah Tauba: 91

[144] Dekhiye: 524, 1401, 2157, 2714, 2715, 7204

[58] Ziyaad bin Ilaaqa se riwayat hai, unho'n ne kaha: Maine Hazrat Jarir bin Abdullah al Bajali ﷺ se suna, jis din Hazrat Mugheera bin Shu'ba ﷺ ki wafaat hui, to wo khutbe ke liye khade hue, Allah ki hamd-o-sana ki, aur kaha: "*Tumhe'n sirf Allah se darna chaahiye, jiska koi shareek nahi, nez tumhe'n doosre ameer ke aane tak tahammul-o-itmenan se rehna chaahiye, bas wo anqareeb hi aajaae'nge*". Phir farmaya: "*Apne ameer ke liye dua-e-maghfirat karo, kyou'nke wo khud bhi moaaf karne ko pasand karta tha*". Phir kaha: "*Tumhe'n maloom hona chaahiye ke main ek dafa Nabi ﷺ ki khidmat mein haazir hua, aur arz ki: Aye Allah ke Rasool! Main Aapse islam par bait karna chaahta hoo'n, to Aap ne mujhse har musalman ke saath khair-khwahi karne ka ehed liya, phir usi shart par maine aapse bait Karli. Mujhe is masjid ke Rabb ki qasam! Main tumhaara khair-khwah hoo'n, phir aapne istighfaar kiya aur mimbar se neehce utar aae*".

Faaeda: Imam Bukhari ﷺ ne is hadees ko Kitab-ul-Imaan ke aakhir mein laakar ishaara kiya hai ke maine is kitab ki jamaa-o-tadween mein logo'n ki khair-khwahi ki hai. Sirf un ahadees ko jamaa kiya hai, jo meyaar-e-mohaddiseen par poori utarti hain, taake amal karne mein sahoolat rahe.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

3: Kitab-ul-Ilm – Ilm Aur Uske Mutaalliqaat Ka Bayan كِتَابُ الْعِلْمِ

Baab 1: Ilm Ki Fazilat

Irshad-e-Baari Ta'ala Hai: "Allah Ta'ala Tum Mein Se Un Logo'n Ko Darajaat Ke Etebaar Se Bulandi Ataa Farmaega, Jo Imaan Laae Aur Jinhe'n Ilm Diya Gaya, Aur Allah Ta'ala Tumhaare Amaal Se Poori Tarah Baa-khabar Hai".[145] Uske alaawa farmaan-e-Ilaahi hai: "(Aap keh deejiye) Mere Rabb! Mere Ilm Mein Izaafa Farma".[146]

Baab 2: Jis Shakhs Se Koi Ilmi Masla Dariyaaft Kiya Jaae Aur Wo Kisi Baat Mein Masroof Ho, To (usey chaahiye ke) Wo Apni Baat Poori Kare, Phir Jawaab De

[59] Hazrat Abu Huraira ﷺ se riwayat hai, Ek martaba Nabi ﷺ majlis mein logo'n se kuch bayan kar rahe the, ke ek dehaati Aapke paas aya aur kehne laga: "*Qiyaamat kab aaegi?*" Rasool Allah ﷺ (usey koi jawab diye baghair) apnie baato'n mein masroof rahe. (Haazireen mein se) kuch log kehne lagey: "*Aap ne dehaati ki baat ko sun to liya, lekin usey pasand nahi farmaya*". Aur baaz kehne lagey: "*Aisa nahi hai, balke, aapne sunaa hi nahi*". Jab Aap apni guftagu khatam kar chuke to farmaya: "*Qiyaamat ke mutaalliq poochne waala kaha'n hai?*" Dehaati ne kaha: "*Haa'n Yaa Rasool Allah ﷺ! Main haazir hoo'n*". Aap ne farmaya: "*Ja amaanat zaae kardi jaae, to qiyaamat ka intezaar karo*". Usne dariyaaft kiya: "*Apnaaat kis tarah zaae hogi?*" Aapne farmaya: "*Jab (zimmedaari ke) kaam naa-ahl logo'n ke supurd kar diye jaae'n to qiyaamat ka intezaar karna*".[147]

Baab 3: Ilmi Baate'n Ba-awaaz-e-Buland Kehna

[60] Hazrat Abdullah bin Amr ﷺ se riwayat hai, unho'n ne farmaya; "*Ek safar mein Nabi ﷺ ham se peeche reh gae the, phir Aap hame'n is haalat mein mile ke ham se namaz mein der ho gai thi, aur ham (jaldi-jaldi) wazoo kar rahe the. Ham apne paao'n (khoob dhone ki bajaae un) par masah ki tarah tar haath pherne lagey, ye dekh kar Aap ne ba-awaaz-e-buland do (2) yaa teen (3) martaba farmaya: Dozakh mein jaane waali ediyo'n par afsos!*".[148]

Faaeda: Pehle baab mein saaal karne ka tareeqa tha, is baab mein jawaab dene ka tareeqa bataaya hai, ke izaala-e-ghaflat, yaa kisi aur maslahat ke pesh-e-nazar jawab dete waqt apni awaaz ko ooncha karna mustahsan hai.

Baab 4: Mohaddis Ka Haddasna (حَدَّثَنَا), Akhbarna (أَخْبَرَنَا) Aur Anbanaa (أَنْبَأَنَا) Jaise Alfaaz Istemaal Karna

Hame'n Imam Humaidi ne bataaya ke Mohaddis Ibne Uyaynah ke nazdeek Haddasna (حَدَّثَنَا), Akhbarna (أَخْبَرَنَا), Anbanaa (أَنْبَأَنَا) aur Sametu (سمِعْتُ) baraabar haisiyat rakhte hain. Hazrat Abdullah bin Masood ﷺ ne kaha: "*Rasool Allah ﷺ ne hame'n hadees bayan farmaai, aur Aap saadiq-o-masdooq hain*". Hazrat Shaqeeq ne Hazrat Abdullah bin Masood ﷺ se riwayat kiya, ke "*Maine Nabi ﷺ se ek baat suni*". Hazrat Huzaifa ﷺ kehte hain: "*Rasool Allah ﷺ ne ham se do (2) hadeese'n bayan farmaee'n*". Hazrat Abul Aaliya ne riwayat kiya, Hazrat Ibne Abbas ﷺ se, unho'n ne Nabi ﷺ se aur Aap ne apne buzurg-o-bartar parwardigaar se bayan kiya. Hazrat Anas ﷺ ne Nabi ﷺ se riwayat ki, unho'n ne apne Rabb se bayan farmaya. Hazrat Abu Huraira ﷺ ne Nabi ﷺ se riwayat kiya, aur kaha: "*Rasool Allah ﷺ isey tumhare Rabb Azzo Wajal se bayan karte hain*".

[61] Hazrat Ibne Umar ﷺ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Darakhto'n mein ek aisa darakht bhi hai, jo kabhi pat-jhad nahi hota, aur musalman ko usse tashbeeh di jaa sakti hai, bataao wo kaunsa darakht hai?*" Ye sun kar Sahaba Ikraam ke khayalaat jungle ke darakhto'n ki taraf gae. Hazrat Abdullah bin Umar ﷺ kehte hain: "*Mere dil mein khayaal aaya ke wo khajoor ka darakht hai, magar main (kehte hue) sharma gaya*". Phir Sahaaba Ikraam ne arz kiya: "*Yaa Rasool Allah! Aap farmae'n wo kaunsa darakht hai?*" Aap ne farmaya: "*Wo khajoor ka darakht hai*".[149]

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[145] Surah al Mujaadila: 11
[146] Surah Taaha: 114
[147] Dekhiye: 6496
[148] Dekhiye: 96, 163
[149] Dekhiye: 62, 72, 2209, 4698, 5444, 5448, 6122, 6144

Baab 5: Ilm-o-Salaahiyat Ka Jaaeza Lene Ke Liye Ustaad Ka Shaagirdo'n Ke Saamne Koi Masla Pesh Karna

[62] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Darakhto'n mein ek darakht aisa hai, jiske patte nahi jhadte, aur wo musalman ke mushaaba hai. Mujhe batlaao wo kaunsa darakht hai?*" Is par logo'n ne sehraai darakhto'n ka khayaal kiya. Abdullah bin Umar ﷺ kehte hain: "*Mere dil mein aaya ke wo khajoor ka darakht hai (lekin buzurgo'n ki maujoodgi mein bataane mein mujhe sharm aai)*". Aakhir Sahaba Ikraam ﷺ ne kaha: "*Allah ke Rasool! Aap hi bataa deejiye wo kaunsa darakht hai?*" Aap ne farmaya: "*Wo khajoor ka darakht hai*".[150]

Baab 6: Tareeqa-e-Taaleem Ka Bayan

Irshad-e-Baari Ta'ala hai: "*Aap keh deejiye! Mere Rabb! Mere Ilm Mein Izaafa Farma*".[151]

Malhooza: Saheeh Bukhari ke baaz nuskho'n mein Baab Maaja Fil Ilm (باب ماجاء في العلم) ka baab nahi hai, aur baaz mein zail ka baab nahi hai, balke usko lafz baab ke baghair pehle baab ke saath hi bayan kiya gaya hai. Hamaare nuskhe mein is par bhi baab ka lafz hai. Ziyaada saheeh baat yehi maloom hoti hai, ke ye do (2) nahi, ek hi baab hai aur wo bhi pehla. Uski taaeed isse bhi hoti hai, ke zail ke baab par number nahi hai. والله أعلم

Baab: Shaagird Ka Ustad Ke Saamne Padhna Aur Pesh Karna

Iske mutaalliq Hazrat Hasan Basri, Sufiyan Soori, aur Imam Maalik ki raae hai ke qirat Ali ash Shaikh aur Samaa' (سَماع) min ash Shaikh dono tareeqo'n ko jaaez aur motebar qaraar dete the. Obaidullah bin Moosa Hazrat Sufiyan Soori se riwayat karte hain ke jab mohaddis ke saamne padha jaae to "حَدَثَنِيْ" aur "سَمِعْتُ" mein koi muzaaeq nahi. Aur baaz mohaddiseen ne aalim ke saamne qirat karne par Hazrat Zimaam bin Tha'alaba ﷺ ki hadees se istedlal kiya hai, unho'n ne Rasool Allah ﷺ se sawal kiya tha ke Allah Ta'ala ne aapko namazo'n ki adaaegi ka hukum diya hai? Aap ne farmaya tha: "*Haa'n*". Ye qirat a'ala an Nabi ﷺ hai. Hazrat Zimaam bin Tha'alaba ﷺ ne apni qaum ko khabar di aur un logo'n ne usey jaaez qaraar diya. Aur Hazrat Imam Maalik ne Istaam[152] (dastawez shahaadat) se istedlal kiya hai, jo quam ke saamne padha jaata hai to wo log kehte hain ke hame'n falaa'n ne gawah banaaya, halaa'nke ye sirf unke saamne padha gaya tha, nez padhne waala apne ustad ke saamne padhta hai, phir kehta hai ke mujhe falaa'n ne padhaaya. Hazrat Awf, Hasan Basri se riwayat karte hain, aap ne farmaya: "*Aalim ke saamne qirat karne mein koi harj nahi hai*". Nez Obaidullah bin Musa, Hazrat Sufiyan se naqal karte hain, unho'n ne kaha: "*Jab mohaddis ke saamne hadees padhi jaae to phir haddasani "حدثني" kehne mein koi muzaaeqa nahi*". Abu Aasim, Hazrat Imam Maalik aur Hazrat Sufiyan se bayan karte hain, unho'n ne farmaya: "*(shaagirdo'n ka) aalim ke saamne padhna yaa aalim ka (shaagirdo'n ke saamne) padhna, dono baraabar hain*".

[63] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Ek martaba ham masjid mein Nabi ﷺ ke saath baithe the ke-ek oont sawaar aaya, aur apne oont ko masjid mein bithaa kar baandh diya, phir poochne laga: "*Tum mein Muhammad ﷺ kaun hain?*" Nabi ﷺ us waqt Sahaaba ﷺ mein takiya lagaae baithe the, ham ne kaha: "*Ye safed rang waale, takiya lagaae baithe hain*". Wo aapse kehne laga: "*Aye farzand-e-Abdul Muttalib!*". Nabi ﷺ ne farmaya: "*(Pooch) main tujhe jawaab deta hoo'n*". Usne Nabi ﷺ se kaha: "*Main aapse kuch dariyaaft karne waala hoo'n, aur us mein sakhti karu'nga, aap dil mein mujh par naaraaz naa ho'n*". Aap ne farmaya: "*(koi baat nahi) jo chaahe pooch!*". Usne poocha: "*Main aapko aapke parwardigaar aur aap se pehle logo'n ke maalik ki qasam de kar poochta hoo'n, kya Allah Ta'ala ne aapko tamaam insaano ki taraf maboos kiya hai?*"

Aap ne farmaya: "*Haa'n, Allah gawaah hai*". Phir usne poocha: "*Main aapko Allah ki qasam deta hoo'n, kya Allah Ta'ala ne aapko din raat mein 5 namaze'n padhne ka hukum diya hai?*" Aap ne farmaya: "*Haa'n, Allah shaahid hai*". Phir usne kaha: "*Main aapko Allah ki qasam deta hoo'n, kya Allah Ta'ala ne saal bhar mein ramzan ke roze rakhne ka hukum diya hai?*" Aap ne farmaya: "*Haa'n, Allah gawaah hai*". Phir kehne laga: "*Main aapko qasam deta hoo'n, kya Allah Ta'ala ne aapko hukum diya hai ke aap hamaare umaraa se sadqa le kar hamaare fuqaraa par taqseem*

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[150] راجع: 61

[151] Surah Taha: 114

[152] T: Datawez ka kaaghaz jis ki peshaani par hukumat ki mohr ka thappa hota hai [Rekhta]

kare'n?" Aap ne farmaya: "*Haa'n, Allah gawaah hai*". Iske baad wo shakhs kehne laga: "*Main us (shariyat) par imaan laata hoo'n jo aap laae hain, main apni qaum ka numaainda ban kar haazir-e-khidmat hua hoo'n. Mera naam Zimaam bin Tha'alaba hai, aur Qabila-e-Saad bin Bakar se taalluq rakhta hoo'n*".

Is hadees ko Moosa aur Ali bin Abdul Hameed ne bhi Sulaiman aur Saabit ke waaste se Hazrat Anas ؓ se marfooan bayan kiya hai.

Faaeda: Is hadees mein hajj ka zikr nahi hai, kyou'nke riwaayat mein ikhtesaar hai. Saheeh Muslim ki riwayat mein hajj ka zikr baae'n-alfaaz hua hai, ke ham mein se har shakhs par hajj farz hai, jo zaad-e-safar ki istetaa-at rakhta ho.[153] Nez Hazrat Zimaam ki aamad 9hijri mein hui to us waqt hajj farz ho chuka tha, kyou'nke un ka taalluq Banu Saad se hai, jo Qabila-e-Hawaazin ka ek batan (hissa) hai, aur Qabila-e-Hawaazin, ghazwa-e-hunain ke baad musalman hua tha.[154]

Baab 7: Manawalah Ka Bayaan, Nez Ahle Ilm Ka Ilmi Baate'n Likh Kar Deegar Shehro'n Mein Bhejne Ka Zikr

Hazrat Anas ؓ ka bayan hai ke Hazrat Usman ؓ ne musaahaf ki kitaabat karaai aur unhe'n chaaro'n taraf bhej diya. Hazrat Abdullah bin Umar, Yahya bin Saeed aur Imam Maalik ke nazdeek ye makaataba jaaez hai. Baaz ahle hijaaz ne manawalah ke jawaaz par Nabi ﷺ ki ek hadees se istedlaal kiya hai, jabke aap ne ameer-e-Lashkar ko ek maktoob diya aur taakeed farmaai ke falaa'n muqaam tak pohonchne se qabl tum ne usey padhna nahi, jab wo us muqaam par pohonch gae to unho'n ne wo maktoob logo'n ko padh kar sunaaya aur unhe'n aapke hukum ki ittela di.

[64] Hazrat Ibne Abbas ؓ se riwayat hai ke Rasool Allah ﷺ ne apna khat ek shakhs ke hamraah bheja aur usse farmaya: "*Ye khat Bahrain ke governer ko poh'ncha de*". Phir haakim-e-bahrain ne usko kisra tak poh'ncha diya. Kisra ne usey padhkar chaak kar diya. Raawi (ibne Shihaab) ne kaha: Mera khayaal hai ke ibne musaiyyib ne kaha: "*(is waaqea ko sun kar) Rasool Allah ﷺ ne unke liye bad-dua ki, ke wo har tarah reza-reza kar diye jaae'n*".[155]

[65] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne ek khat likha, yaa likhne ka iraada farmaya, to aap se kaha gaya: "*Wo log baghair mohr lagaa khat nahi padhte*". Tab aap ne chaandi ki ek anghoti banwaai, jis par "*Muhammad Rasool Allah*" ke alfaaz kunda the. Hazrat Anas ؓ ka bayan hai ke (uski khoobsurati meri nazar mein khab gai) gooya ab bhi aapke haath mein uski safedi ko dekh raha hoo'n.

(Shu'ba kehte hain) Maine Qatada se poocha: "*Us par 'Muhammad Rasool Allah' ke alfaaz kunda the, Ye alfaaz kiske bayan karda hain?*" Unho'n ne kaha: "*Hazrat Anas ؓ ke*".[156]

Baab 8: Ilmi Majaalis Mein Jo Shakhs Majlis Ke Aakhir Hi Mein Baith Gaya Aur Jisne Halqe Ke Andar Jagah Dekhi Aur Wahaa'n Jaakar Baitha

[66] Hazrat Abu Waaqid al Laithi ؓ se riwayat hai, ek martaba Rasool Allah ﷺ masjid mein logo'n ke hamraah baithe hue the, itne mein teen (3) aadmi aae. Un mein se do (2) to Rasool Allah ﷺ ke paas aagae, aur ek waapas chala gaya. Raawi ne kaha ke wo dono kuch der Rasool Allah ﷺ ke paas thehre rahe, un mein se ek ne halqe mein gunjaaesh dekhi to baith gaya aur doosra sab se peeche baith gaya, teesra to waapas hi jaa chuka tha. Jab Rasool Allah ﷺ (wa'az se) faarigh hue to farmaya: "*Kya main tumhe'n un teeno aadmiyo'n ka haal naa bataaou'n? Un mein se ek ne Allah ki taraf panaah li, to Allah ne bhi usey apni taraf jagah dedi, aur doosra sharmaya to Allah ne bhi usse sharm ki aur teesre ne roo-gardaani ki, to Allah Ta'ala ne bhi usse eraaz farmaya*".[157]

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[153] Saheeh Muslim: Al Imaan: 102 (12)
[154] Fath-ul-Baari: V1 P201
[155] Dekhiye: 2939, 4424, 7264
[156] Dekhiye: 2938, 5870, 5872, 5874, 5875, 5877, 7162
[157] Dekhiye: 474

Baab 9: Irshad-e-Nabai ﷺ "Basa Auqaat Wo Shakhs, Jise Hadees Pohchaai Jaae, Wo Sunne Waale Se Ziyaada Yaad Rakhne Waala Hota Hai" Ka Bayan

[67] Hazrat Abu Bakar ؓ se riwayat hai, ek dafa Nabi ﷺ apne oont par baithe hue the, aur ek shakhs uski nakeel yaa baag thaame hue tha, aap ne farmaya: "*Ye kaunsa din hai?*" Ham log is khayaal se khamosh rahe, ke shayad aap uske asal naam ke alaawa koi aur naam bataae'nge. Aap ne farmaya: "*Ye qurbaani ka din nahi?*" Ham ne arz kiya: "*Kyou'n nahi*". Phir Aap ne farmaya: "*Ye kaun sa mahina hai?*" Phir ham is khayaal se chup rahe ke shayad aap uska koi aur naam rakhe'nge. Aap ne farmaya: "*Kya ye maah dhul-hajja nahi?*" Ham ne kaha: "*Kyou'n nahi*". Tab aapne farmaya: "*Tumhare khoon, tumhare maal, aur tumhari aabrooe'n ek doosre par isi tarah haraam hain, jaisa ke tumhare yahaa'n is shahr, aur is mahine mein, is din ki hurmat hai. Chaahiye ke jo yahaa'n haazir hai, wo ghayab ko ye khabar poh'ncha de, is liye ke shayad haazir aise shakhs ko khabar karde jo is baat ko usse ziyaada yaad rakhe*".[158]

Baab 10: Ilm Ka Martaba Guftaar-o-Kirdaar Se Pehle Hai

Irshad-e-Baari Ta'ala hai: "Aap Jaan Le'n Ke Allah Ke Siwa Koi Maabood-e-Haqeeqi Nahi (aur apne gunaaho'n se istighfaar kare'n)".[159] Allah Ta'ala ne ilm se ibteda ki hai aur ulama hazraat Ambiya ؑ ke waaris hain. Un abmiya ne wiraasat mein ilm choda hai. Jis ne us ilm ko haasil kiya, usne ambiya ki meeraas ka waafir hissa haasil kar liya aur jo shakhs husool-e-ilm ke liye kisi raaste par gaamzan hoga, Allah Ta'ala uske liye Jannat ka raasta asaan farma de ga. Nez irshad-e-Baari Ta'ala hai: "Allah Ta'ala Se Uske Bando'n Mein Se Sirf Ulama Hi Darte Hain".[160] Nez farmaya: "Quran Ki Bayan Karda Misaalo'n Ko Sirf Ulama Hi Samajhte Hain".[161] Ahle jahannum kahe'nge: "Agar Ham Sunte Yaa Aqal Rakhte To Dozakh Waalo'n Mein Naa Hote".[162] Nez farmaya: "Kya Jaahil Aur Aalim Baraabar Ho Sakte Hain?"[163] Nabi ﷺ ne farmaya: "*Jis shakhs ke saath Allah Ta'ala bhalaai ka iraada farmata hai, usey deeni muaamalaat mein baseerat ataa kar deta hai*". Aur "*Illm to seekhne hi se aata hai*". Hazrat Abu Zar ؓ ne apni guddi ki taraf ishaara karte hue farmaya: "*Agar tum shamsheer baraa'n meri garden par rakh d, aur mujhe gumaan ho ke main garden alag hone se pehle pehle apni zubaan se koi aisa kalma bayan kar sakoo'nga, jise maine Nabi ﷺ se suna hai, to main zaroor us kalme ko adaa karoo'nga*". Hazrat Ibne Abbas ؓ ne "كُونُوا رَبَّانِيِّينَ"[164] ki tafseer mein irshad farmaya: "*Daanishwar, ahle ilm aur fuqaha ban jaao. Aur ye bhi kaha jaata hai ke Rabbani wo hai, jo bade masaael se qabl chote chote masaael se logo'n ki tarbiyyat kare*".

Baab 11: Nabi ﷺ Wa'az-o-Taaleem Mein (mauqa-o-mahal ka) Khayaal Rakhte Taake Log Mutanaffir Naa Ho Jaae'n

[68] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya: "*Nabi ﷺ hamaare ukta jaane ke andeshe se hame'n wa'az-o-naseehat karne ke liye waqt aur mauqa-o-mahel ka khayaal rakhte the*".[165]

[69] Hazrat Anas ؓ se riwayat hai, Nabi ﷺ ne farmaya: "*(deen mein) aasaani karo, sakhti naa karo, aur logo'n ko khush-khabri sunaao, unhe'n (dara-dara kar) mutanaffir naa karo*".[166]

Faaeda: Waaezeen ko chaahiye ke wo wa'az karte waqt aisa pur-kashish aur jaazib un nazar usloob ikhteyaar kare'n, jisse logo'n ke dilo'n mein raghbat-o-mohabbat paida ho, sirf Quran-o-Hadees mein aamaada waeedo'n hi par iktefa kiya jaae, balke Quran-e-Kareem ke tarz par basharat-o-inzaar ko saath saath rakha jaae. Agar hamesha basharat hi di jaaegi, to log rahmat par bharosa karke be-khauf ho jaae'nge, aur agar waeed hi waeed par zor hoga, to log rahmat se maayoos ho jaae'nge, aur ye dono cheeze'n ek mutalaashi-e-haq ke liye bohot khatarnaak hain. Mazkoora hadees mein taaleem-o-tableegh ke liye ek darmiyani raah ki nishaan-dahi ki gai hai.

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[158] Dekhiye: 105, 1741, 3197, 4406, 4662, 5550, 7078, 7447
[159] Surah Muhammad: 19
[160] Surah Faatir: 28
[161] Surah Ankaboot: 43
[162] Surah Mulk: 10
[163] Surah Zumar: 9
[164] Surah aale Imran: 79
[165] Dekhiye 70, 6411
[166] Dekhiye: 6125

Baab 12: Ahle Ilm Ke Liye Taaleemi Auqaat Ki Ta'aiyyin Karna

[70] Hazrat Abu Waael se riwayat hai, unho'n ne kaha: Abdullah bin Masood ؓ har jumeraat logo'n ko wa'az kiya karte the. Ek shakhs ne unse arz kiya: "*Aye Abu Abdur Rahman! Main chahta hoo'n, ke aap hame'n rozaana wa'az-o-naseehat farmaya kare'n*". Aap ne farmaya: "*Mujhe us kaam se ye cheez maane'* (مانع) *hai ke main tumhe'n uktaahat mein nahi daalna chahta aur main pand-o-naseehat mein tumhare jazbaat ka khayaal rakhta hoo'n, jis tarah Nabi* ﷺ *wa'az karte waqt hamaare jazbaat ka khayaal rakhte the, taake ham ukta na jaae'n*".[167]

Baab 13: Jiske Saath Allah Bhalaai Chahta Hai, Usey Deen Ki Samajh Ataa Farma Deta Hai

[71] Hazrat Muawiya ؓ se riwayat hai, unho'n ne dauran-e-khutba mein kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Allah Ta'ala jiske saath bhalaai chahta hai usey deen ki samajh inaayat kar deta hai, aur main to sirf taqseem karne waala hoo'n aur dene waala tu Allah hi hai aur (islam ki) ye jamaat hamesha Allah ke hukum par qaaem rahegi, jo unka mukhaalif hoga, unhe'n nuqsaan nahi pohcha sakega, yahaa'n tak ke Allah ka hukum yaane qiyaamat aajaae*".[168]

Baab 14: Ilm Mein Faham-o-Baseerat Ka Bayaan

[72] Hazrat Mujaahid kehte hain: Main Hazrat Abdullah bin Umar ؓ ke saath madina tak raha, lekin maine unhe'n ek hadees ke siwaa aur koi cheez Rasool Allah ﷺ se bayan karte hue nahi suna. Unho'n ne kaha: Ham Nabi ﷺ ke paas baithe the ke aap ki khidmat mein khajoor ka gooda laaya gaya. Aapne farmaya: "*Darakhto'n mein ek aisa darakht hai jiski misaal musalman ki tarah hai*". Maine iraada kiya ke bataau'n wo khajoor hai, lekin main logo'n mein sabse chota tha, is liye khamosh raha. Nabi ﷺ ne farmaya: "*Wo khajoor ka darakht hai*".

Baab 15: Ilm-o-Hikmat Mein Rashk Karna

Hazrat Umar ؓ ne farmaya: "*Sardar banne se pehle ilm haasil karo*". Abu Abdullah (Imam Bukhari ؒ) farmate hain: "*Sardar banne ke baad bhi ilm haasil karo, kyou'nke Rasool Allah* ﷺ *ke Sahaaba Ikraam* ؓ *ne badi umr mein bhi ilm haasil kiya*".

[73] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Rashk jaaez nahi, magar do (2) (aadmiyo'n ki) khaslato'n par: Ek us shakhs (ki aadat) par, jise Allah Ta'ala ne maal diya ho aur wo usey raah-e-haq mein kharch karta ho. Aur Doosre us shakhs (ki aadat) par, jise Allah ne (Quran-o-Hadees ka) Ilm de rakha ho, aur wo uske mutaabiq faisle karta ho, aur logo'n ko uski taleem deta ho*".[169]

Faaeda: Imam Bukhari ne unwaan mein lafz ghabta "غبطه" badha diya, jiske maane rashk ke hain. Iska matlab ye hai ke hadees mein lafz-e-hasad par apne maane mein istemaal nahi hua, balke wo ghabta ke maane mein istemaal hua hai. Uski daleel ye hai ke Hazrat Abu Huraira ؓ se marwi is hadees mein ye izaafa maujood hai, ke jab uska padosi uska quraan padhna, padhaana dekhta hai, to kehta hai: "*Kaash mujhe bhi quran ki ye daulat miley to main bhi usi tarah karu'nga jis tarah wo karta hai*".[170]

Baab 16: Hazrat Moosa ؑ Ka Dariya Mein Hazrat Khizar ؑ Ke Paas Jaane Ka Bayaan

Irshad-e-Baari Ta'ala hai: "(Moosa ؑ ne usse kaha:) Kya (Is shart par) Main Tera Itteba Kar Sakta Hoo'n, Ke Tu Mujhe Us Mein Se Sikhaae Jo Tujhe Bhalaai Sikhaai Gai Hai".[171]

[74] Hazrat Ibne Abbas ؓ se riwayat hai ke unka aur Hazrat Hur bin Qais bin Hasan al Fazaari ؓ ka Hazrat Moosa ؑ ke saathi ke mutaalliq ikhtelaaf ho gaya. Hazrat Ibne Abbas ؓ ne farmaya: Wo Saathi Hazrat Khizar hain. Isi asna mein Hazrat Ubai bin Kaab ؓ ka unke paas se guzar hua, to Hazrat Ibne Abbas ؓ ne unhe'n bulaya, aur kaha ke mera aur mere is saathi ka Hazrat Moosa ؑ ke us ham-nasheen ke mutaalliq baahami ikhtelaaf ho gaya hai, jiski

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[167] راجع: 68
[168] Dekhiye: 3116, 3641, 7312, 7460
[169] Dekhiye: 1409, 7141, 7316
[170] Fath-ul-Baari: V1 P227
[171] Surah Kahaf: 66

mulaqaat ke liye Moosa ne raasta dariyaaft kiya tha. Kya aapne Nabi se uske mutaalliq kuch suna hai? Unho'n ne kaha: Haa'n, maine Rasool Allah ko ye farmaate hue suna hai: "*Ek din Moosa Bani Israel ki ek jamaat mein tashreef farma the, itne mein ek aadmi aaya, aur aapse dariyaaft kiya ke aap kisi shakhs ko apne se ziyaada aalim jaante hain? Hazrat Moosa ne faramaya: Nahi. Us par Allah Ta'ala ne Hazrat Moosa par wahee naazil farmaai: Kyou'n Nahi! Hamaara banda Khizar (tumse ziyaada daana hai). Hazrat Moosa ne Allah Ta'ala se arz ki: Usse milne ki kya soorat hai? Allah Ta'ala ne ek machli ko unse mulaqaat ki alaamat qaraar diya, aur unse keh diya ke jab tum machli ko gumm paao, to fauran waapas laut padna, kyou'nke waha'n qareeb hi tumhari usse mulaqaat hogi. Uske baad Moosa chale aur dariya mein machli ki alaamat talaash karte rahe. Phir (ek muqaam par) Moosa se unke khaadim ne kaha ke aapne dekha ke jab ham patthar ke paas baithe the, to main (wahee'n) machli ko bhool gaya aur shaitan hi ne mujhe uska zikr bhulaaya. Moosa ne farmaya: Yehi to wo cheez thi, jiske ham mutalaashi the, chunache wo dono apne naqsh-haae-qadam talaash karte hue un par waapas hue, to Hazrat Khizar se mulaqaat ho gai. Phir un dono ka wohi qissa hai, jo Allah Azzawajal ne apni kitab mein bayan farmaya hai*".[172]

Baab 17: Dua-e-Nabawi: "Aye Allah! Isey Quran Ka Ilm De".

[75] Hazrat Ibne Abbas se riwayat hai? Unho'n ne kaha: Mujhe ek martaba Rasool Allah ne apne seene se lagaaya aur dua di: "*Aye Allah! Isey apni kitaab ka ilm ataa farma*".[173]

Baab 18: Naa-baaligh Ladke Ka Kis Umar Mein Samaa'-e-Hadees (سَماع) Durust Hai?

[76] Hazrat Ibne Abbas se riwayat hai, unho'n ne farmaya: Main ek din gadhi par sawaar ho kar aaya, us waqt main qareeb-ul-buloogh tha. Aur Rasool Allah Mina mein kisi deewaar ko saamne kiye baghair namaz padh rahe the. Main ek saff ke aage se guzra aur gadhi ko charne ke liye chodh diya, aur khud shaff mein shaamil ho gaya, mujh par kisi ne eteraaz nahi kiya.[174]

[77] Hazrat Mahmood bin Rabee se riwayat hai, unho'n ne farmaya: Mujhe (ab tak) Nabi ki ek kulli yaad hai,jo aapne ek dol se paani le kar mere chehre par ki thi, us waqt main 5 baras ka tha.[175]

Faaeda: Is hadees se maloom hua ke samajhdaar bacche majlis-e-ilm mein haazir ho sakte hain, aur ahle ilm unse khush-tabai bhi kar sakte hain, ba-sharte-ke fitne ka andesha naa ho. Nez, ye bhi maloom hua ke luaab-e-dahan napaak nahi hai.

Baab 19: Husool-e-Ilm Ke Liye Safar Karna

Hazrat Jabir bin Abdullah ne ek hadees ke liye Hazrat Abdullah bin Unais ki taraf ek (1) maah ki masaafat ka safar kiya.

[78] Hazrat Ibne Abbas se riwayat hai ke unka aur Hazrat Hurr bin Qais bin Hasan Fazaazi ka Hazrat Moosa ke ham-nasheen ke mutaalliq ikhtelaaf ho gaya. Daree'n-asna unke paas se Hazrat Ubai bin Kaab guzre. Hazrat Ibne Abbas ne unhe'n bulaa liya, aur farmaya ke mera aur mere is saathi ka Hazrat Moosa ke ham-nasheen ke mutaalliq ikhtelaaf ho gaya hai. Jinse mulaqaat ke liye Hazrat Moosa ne raasta poocha tha. Kya aapne Rasool Allah se unke halaat ke mutaalliq kuch suna hai? Hazrat Ubai bin Kaab ne farmaya: Haa'n, maine Nabi ko unke halaat bayan karte hue suna hai. Aap farmate the: Ek martaba Moosa Bani Israel ki ek jamat mein the. Achaanak ek aadmi aaya aur kehne laga: Kya aap kisi ko apne se ziyaada aalim jaante hain? Hazrat Moosa ne farmaya: Nahi. Tab Allah Ta'ala ne Hazrat Moosa par wahee naazil farmaai: Kyou'n nahi! Hamaara banda Khizar (aapse ziyaada aalim hai). Hazrat Moosa ne Allah se unki mulaqaat ka raasta poocha. Allah Ta'ala ne machli ko unke liye nishaan muqarrar kar diya, aur unse keh diya gaya ke jab tum machli ko gumm paao to waapas laut aana, qareeb hi kahee'n tumhaari usse mulaqaat ho jaaegi. Hazrat Moosa dariya mein machli ki alaamat talaash karte rahe. Tab Hazrat

[172] Dekhiye: 78, 122, 2267, 2728, 3278, 3400, 3401, 4726, 4726, 4727, 6672, 7478
[173] Dekhiye: 147, 3756, 7270
[174] Dekhiye: 793, 861, 1857, 4412
[175] Dekhiye: 189, 839, 1175, 6354, 6422

musa ﷺ ke khaadim ne unse arz ki: Kya aapne dekha tha jab ham patthar ke paas thehre the, to main (wahee'n) machli bhool gaya aur mujhe shaitan hi ne bataane se ghaafil kar diya. Hazrat Moosa ﷺ ne farmaya: Yehi to wo cheez thi, jiske ham mutalaashi the. Chunache wo dono apne naqsh-haae-qadam talaash karte hue un par waapas hue to wahaa'n Hazrat Khizar se mulaqaat ho gai. Phir aagey unka qissa wohi hai, jo Allah Ta'ala ne apni kitab mein bayan farmaya hai.[176]

Baab 20: Ilm Seekhne Aur Sikhaane Waale Ki Fazilat

[79] Hazrat Abu Moosa Ashari ﷺ Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Allah Ta'ala ne jo hidaayat-o-ilm mujhe de kar bheja hai, uski misaal tez bearish ki si hai, jo zameen par barse. Saaf aur umdah zameen to paani ko jazb kar leti hai aur bohot saa ghaas aur sabza ugaati hai. Jabke sakht zameen paani ko rokti hai. Phir Allah Ta'ala usse logo'n ko faaeda pohchaata hai. Log khud bhi peete hain, aur jaanwaro'n ko bhi saeraab karte hain, aur uske zariye se kehti-baadi bhi karte hain. Aur kuch bearish aise hisse par barsi jo saaf aur chatiyal maidaan tha. Wo naa to paani ko rokta hai, aur naa sabza hi ugaata hai. Pas yehi misaal us shakhs ki hai, jisne Allah ke deen mein samajh haasil ki, aur jo taalimaat de kar Allah Ta'ala ne mujhe maboos kiya hai, unse usey faaeda hua, yaane usne unhe'n khud seekha aur doosro'n ko sikhaaya. Aur yehi us shakhs ki misaal hai isne sar tak naa uthaay aur Allah ki hidayat ko, jo main de kar bheja gaya hoo'n, qubool naa kiya*".

Abu Abdullah (Imam Bukhari ﷺ) farmate hain: Imam Ishaq bin Rahwiya ne jab is hadees ko bayan kiya to unho'n ne "وَكَانَ مِنْهَا طَائِفَةٌ قَيَّلَتِ الْمَاءَ" ke alfaaz naqal kiya hai. Nez "قَاعٌ" (jiski jamaa qi-aan "قيعان" hai) us zameen ko kehte hain, jis par paani chadhta hua guzar jaae. Aur safsaf "صفصف" us zameen ko kehte hain, jo baraabar aur hamwaar ho.

Baab 21: Ilm Ka Uth Jaana Aur Jahaalat Ka Aam Ho Jaana

Rabia Raae ka irshad hai, ke kisi aise shakhs ke liye jiske paas ilm ka kuch bhi hissa hai, ye durust nahi ke wo apne aapko zaae karde.

[80] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Ye qiyaamat ki alaamato'n mein se hai, ke ilm uth jaaega aur jahaalat phail jaaegi. Sharaab ba-kasrat nosh ki jaaegi, aur zinakaari aam ho jaaegi*".[177]

[81] Hazrat Anas ﷺ hi se riwwayat hai, unho'n ne farmaya: Main tumhe'n ek hadees sunaata hoo'n, jo mere baad tumhe'n koi nahi sunaaega. Maine Rasool Allah ﷺ ko farmate hue suna: "*Qiyaamat ki nishaniyo'n mein se hai ke ilm-e-deen kam ho jaaega, aur jahaalat ghaalib ho jaaegi, zinakaari aam ho jaaegi, aurate'n ziyaada aur mard kam ho'nge, yahaa'n tak ke 1 mard 50 aurato'n ka kafeel hoga*".[178]

Baab 22: Fazilat-e-Ilm Ka Bayaan

[82) Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ se suna, aap farma rahe the: "*Main ek martaba so raha tha ke mere saamne doodh ka pyaala laaya gyaa. Maine usey pi-liya, yahaa'n tak ke seraabi mere naakhuno'n se zaahir hone lagi. Phir maine apna bachaa hua doodh Umar bin Khattab ﷺ ko de diya*". Sahaba Ikraam ﷺ ne farz kiya: Yaa Rasool Allah ﷺ! Aapne iski kya taabeer ki? Aap ne farmaya: "*Iski taabeer ilm hai*".[179]

Faaeda: Rasool Allah ﷺ ne apna bacha hua doodh Hazrat Umar ﷺ ko inaayat farmaya, aur uski taabeer bhi ilm se farmaadi. Shayad hi deen ka koi baab aisa ho, jis mein Hazrat Umar ﷺ ki riwayat yaa asar naa milta ho. Masaael-o-ahkaam, fazaael-o-adaab tak Syedna Umar ﷺ ke uloom haawi hain. Baaz logo'n ne Hazrat Umar ﷺ ki is fazilat ka tod karne ke liye: "*Main ilm ka shahr hoo'n, aur Ali uska darwaza hai*" jaisi khud-saakhta hadees bana daali. Is muqaam par ye wazaahat karna bhi zaroori hai ke Siddiq-e-Akbar ﷺ to Siddiq-e-Akbar hi hain, unse kisi ka muqaabla nahi kiya jaa sakta. ﷺ

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[176] راجع: 74

[177] Dekhiye 81, 5231, 5577, 6808

[178] راجع: 80

[179] Dekhiye: 3681, 7006, 7007, 7027, 7032

Baab 23: Sawaari Waghaira Par Sawaar Rehkar Fatwa Dena

[83] Hazrat Abdullah bin Amr bin Aas ؓ se riwayat hai ke Rasool Allah ﷺ Hajjatul Widaa ke mauqa par Mina mein un logo'n ke liye khade the, jo aapse masaael pooch rahe the. Ek shakhs aaya aur kehne lagaa: Mujhe khayaal nahi raha, maine qurbaani se pehle apna sar mundhwaa liya hai? Aap ne farmaya: "*Ab zibah karlo, kuch muzaaeqa nahi*". Phir ek shakhs aaya aur arz kiya: Laa-ilmi se maine ramee se pehle qurbaani Karli hai? Aap ne farmaya: "*Ab ramee karlo, koi harj nahi*". (Abdullah bin Amr ؓ kehte hain:) Us din aapse jis baat ki baabat bhi poocha gaya, jo kisi ne pehle karli yaa baad mein, to Aapne farmaya: "*Ab karlo, kuch harj nahi*".[180]

Faaeda: Ek hadees mein hai ke jaanwaro'n ki pusht se mimbar ka kaam naa lo.[181] Isse maloom hota hai ke ba-haalat-e-sawaari wa'az kehna, fatwa dena durust nahi. Dono riayaat mein tatbeeq ki soorat ye hai ke usey aadat nahi banaana chaahiye, ke khwah-ma-khwah jaanwar ki peeth par baithkar taqreer ki jaai, isse bachna Afzal hai, taaham zaroorat ke waqt uska jawaaz hai.

Baab 24: Jisne Haath Yaa Sar Ke Ishaare Se Fawat Ka Jawaab Diya

[84] Hazrat Ibne Abbas ؓ se riwayat hai ke Hajjatul Wida ke mauqa par Nabi ﷺ se poocha gaya: Maine ramee se pehle zibah kar liya hai? Aapne haath se ishaara farmaya: "*Koi gunah nahi*". Phir kisi na kaha: Maine zibah se pehle apna sar mudhwaa liya hai? Aap ne haath se ishaara farmaya: "*Koi gunah nahi hai*".[182]

Faaeda: Taaleem-o-tableegh ke mutaalliq Rasool Allah ﷺ ki aadat-e-mubaraka thi, ke khoob khol-khol kar irshad farmaate, taake haazireen ko samajhne mein diqqat pesh na aae. Haath ke ishaare mein wo saraahat nahi hoti, naa har insaan usey samajh hi sakta hai. In tamaam ishtebahaat ke pesh-e-nazar Imam Bukhari ؒ ne ba-waqt-e-zaroorat hi uska jawaaz saabit kiya hai, aam haalaat mein nahi.

[85] Hazrat Abu Huraira ؓ Nabi ﷺ se bayan karte hain, Aap ne farmaya: "*Aainda zamaane mein ilm uthaa liya jaaega, jahaalat aur fitne aam ho'nge aur harj ziyaada hoga*". Arz kiya gaya: Yaa Rasool Allah! Harj kya cheez hai? Aapne apne dast-e-mubarak se is tarah tircha ishaara karke farmaya, goya aap ki muraad qatal thi.[183]

[86] Hazrat Asma bint Abu Bakar ؓ se riwayat hai, unho'n ne kaha: Main Hazrat Ayesha ؓ ke paas aai, jabke wo namaz padh rahi thee'n. Maine kaha: Logo'n ka kya haal hai, yaane wo pareshan kyou'n hain? Unho'n ne aasmaan ki taraf ishaara kiya, (yaane dekho sooraj ko grahan laga hua hai). Itne mein log (namaz-e-kasoof ke liye) khade hue to Hazrat Ayesha ؓ ne kaha: Subhan-Allah! Maine poocha (ye grahan) kya koi (azaab yaa qiyaamat ki) alaamat hai? Unho'n ne sar se ishaara kiya: "Haa'n". Phir main bhi (namaz ke liye) khadi ho gai, hatta ke mujh par ghashi taari hone lagi, to maine apne sar par paani daalna shuru kar diya.

Phir (jab namaz khatam ho chuki, to) Nabi ﷺ ne Allah Ta'ala ki hamd-o-sana ki aur farmaya: "*Jo cheeze'n ab tak mujhe nahi dikhaai gai thee'n, unhe'n mein apni is jagah se dekh liya hai, hatta ke Jannat aur dozakh ko bhi. Aur meri taraf ye wahee bheji gai, ke qabro'n mein tumhaari aazmaaesh hogi, jaise maseeh-e-dajjaal yaa uske qareeb qareeb fitne se aazmaae jaaoge*". …(raawi-e-hadees Fatima ne kaha:) Mujhe yaad nahi ke Hazrat Asma ؓ ne in (lafz misl aur qareeb) mein se kaunsa kalma kaha tha… Aur kaha jaaega ke tujhe us shakhs, yaane Rasool Allah ﷺ se kya waaqfiyat hai? Imandaar yaa yaqeen rakhne waala. …(Fatima ne kaha:) Mujhe yaad nahi ke Hazrat Asma ؓ ne un dono (momin aur moqin) mein se kaunsa kalma kaha tha… Kahega ke woo Hazrat Muhammad ﷺ, Allah ke Rasool hain, jo hamaare paas khuli nishaaniya'n aur hidaayat le kar aae the. Ham ne unka kaha maana, aur unki pairawi ki. Wo Muhammad ﷺ hain. Teen (3) baar aisa hi kahega, chunaache usse kaha jaaega: Tu mazey se soja, beshak ham ne jaan liya ke tu Muhammad ﷺ par imaan rakhta hai, aur munaafiq yaa shak karne waala. …(Fatima ne kaha:) Mujhe

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[180] Dekhiye: 124, 1736, 1737, 1738, 6665
[181] Sunan Abu Dawood: H2567
[182] Dekhiye: 1721, 1722, 1723, 1734, 1735, 6666
[183] Dekhiye: 1036, 1412, 3608, 4635, 4636, 6037, 6506, 6935, 7061, 7115, 7121

yaad nahi ke Hazrat Asma (rzz) ne in (lafz munaafiq aur murtaab) mein se kaunsa kalma kaha tha… Kahega: Main kuch nahi jaanta, haa'n logo'n ko jo kehte suna, main bhi wohi kehne laga.[184]

Faaeda: Is hadees se azaab-e-qabar aur us mein farishto'n ka saaal karna bhi saabit hota hai, aur ye bhi maaloom hua ke jo insaan Rasool Allah ﷺ ki risaalat par shak karta hai, wo daaera-e-islaam se khaarij hai. Nez, ye bhi saabit hua ke halki ghashi padne par wazoo nahi toot-ta.[185]

Baab 25: Nabi ﷺ Ka Wafad-e-Abdul Qais Ko Is Par Amaada Karna Ke Wo Imaan Aur Ilm Ki Hifaazat Kare'n Aur Unse Un Logo'n Ko Muttala Kare'n Jo Unke Peeche Hain

Hazrat Maalik bin Huwairis ؓ ne kaha: Nabi ﷺ ne hamse farmaya: "*Ab tum log apne ahle-khaana ki taraf waapas laut jaao aur unhe'n taaleem do*".

[87] Hazrat Abu Jamrah se riwayat hai, unho'n ne kaha: Maine Hazrat Ibne Abbas ؓ aur logo'n ke darmiyaan tarjumaani ke faraaez anjaam deta tha. Ek martaba Hazrat Ibne Abbas ؓ ne farmaya: Qabila-e-Abdul Qais ka wafad Nabi ﷺ ki khidmat mein aaya, to Aap ne farmaya: "*Kaunsa wafad hai, yaa ye kaun log hain?*". Unho'n ne kaha: Rabia khandaan se. Aap ne qaum yaa wafad ko kaha: "*Khush aamadeed, naa ruswa hue aur naa nadaamat hi ki koi baat hai*". Unho'n ne arz kiya: Ham bohot door-daraaz ki masaafat se aap ki khidmat mein haazir hue hain.

Hamaare aur aapke darmiyaan kuffaar-e-muzir ka ye qabeela haael hai. Is liye ham hurmat waale mahino'n ke alaawa kisi aur mahine mein aapke paas nahi aasakte. Lehaaza aap hame'n koi aisa kaam bataa deejiye, ke ham apne peeche waalo'n ko isse muttala kar de'n, aur uske sabab ham Jannat mein daakhil ho jaae'n. Aap ne unhe'n 4 cheezo'n ka hukum diya aur 4 cheezo'n se manaa farmaya. Aapne unhe'n ek Allah par imaan laane ka hukum diya. Phir farmaya: "*Tum jaante ho, ek Allah par imaan laane ka kya matlab hai?*" Unho'n ne arz kiya: Allah aur uska rasool hi ziyaada jaanne waale hain.

Aapne farmaya: "*Is baat ki gawaahi dena ke Allah ke siwa koi maabood-e-haqeeqi nahi aur Muhammd Allah ke rasool hain, namaz qaaem karna, zakat adaa karna, aur ramzan ke roze rakhna aur maal-e-ghanimat mein se paachwaa'n hissa adaa karna hai*". Aur unhe'n *dabaa* (دباء), *hamtum* (حنتم) aur mazfat ke istemaal se manaa farmaya. Shu'ba ka bayaan hai ke kabhi kabhi Abu Jamrah ne unke saath naqeer ka bhi zikr kiya aur kabhi mafat ki jagah muqaiyyir kaha. Phir Rasool Allah ﷺ ne farmaya: "*Tum unhe'n khoob yaad rakho aur un logo'n ko muttala karo, jo tumhaare peeche reh gae hain*".[186]

Faaeda: Waazeh rahe ke jin bartano'n ke istemaal ke mutaalliq yahaa'n paabandi ka zikr hai, usey baad mein Rasool Allah ﷺ ne khatam kar diya tha.[187]

Baab 26: Dar-pesh Masle Ke Liye Safar Karna (aur apne ahel ko taaleem dena)

[88] Hazrat Uqba bin Haaris ؓ se riwayat hai, unho'n ne Abu Ihaab bin Aziz ki beti se nikah kiya, to ek aurat aai aur kehne lagi ke maine Uqba aur uski biwi ko doodh pilaaya hai. Hazrat Uqba ne kaha: Mujhe to ilm nahi ke toone mujhe doodh pilaaya hai, aur naa pehle toone iski khabar di. Phir Hazrat Uqba sawaar ho kar Rasool Allah ﷺ ke paas Madina Munawwara aagae, aur aapse masla poocha. Rasool Allah ﷺ ne farmaya: "*(Tu us aurat se) kaise (sohbat karega) jab ke aisee baat kahi gai hai?*" Aakhir Uqba ne us aurat ko chodh diya, aur usne kisi doosre shakhs se nikah kar liya.[188]

Faaeda: Hazrat Uqba bin Haaris ؓ ne jis aurat se shaadi ki thi, uska naam Umme Yahya Ghuniyya tha, jo Abu Ibhaab bin Aziz ki beti thi, aur tafreeq ke baad usne Zareeb bin Haaris se shaadi Karli thi, aur jis aurat ne doodh ke mutaalliq gawaahi di, uska naam maaloom nahi ho saka.[189]

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[184] 183, 922, 1053, 1054, 1061, 1235, 1373, 2519, 2520, 7287
[185] Umdatul Qaari: V2 P137-138
[186] راجع: 53
[187] Saheeh Muslim: Al Ashraba: H5207 (977)
[188] Dekhiye: 2052, 2640, 2659, 2660, 5104
[189] FB: V1 P244

Baab 27: Tehseel-e-Ilm Ke Liye Baari Muqarrar Karna

[89] Hazrat Umar bin Khattab ؓ se riwayat hai, unho'n ne farmaya: Main aur mera ek ansari padosi Banu Umaiyya bin Zaid ke gaao'n mein raha karte the, jo Madina ki (mashriqi jaanib) bulandi ki taraf tha. Ham Rasool Allah ﷺ ki khidmat mein baari baari aate the. Ek din wo aata aur ek din main. Jis din wo aata, us roz ki wahee waghaira ka haal main usey bataa deta aur jis din wo aata wo bhi aisa hi karta. Ek din aisa hua ke mera ansari dost apni baari par gaya. (jab waapas aaya to) usne mere darwaaze par zor se dastak di, aur kehne lagaa ke wo (Umar) yahaa'n hain? Main ghabra kar baahar aaya to wo bola: Aaj bohot badaa saaneha hua hai. (Rasool Allah ﷺ ne apni azwaaj ko talaaq dedi hai). Main Hafsa ؓ ke paas gaya, to wo ro rahi thee'n. Maine kaha: Rasool Allah ﷺ ne tumhe'n talaaq dedi hai? Wo bolee'n: Mujhe ilm nahi hai. Main phir Nabi ﷺ ke paas haazir ho kar khade khade arz ki: Aaya aap ne apni biwiyo'n ko talaaq dedi hai? Aap ne farmaya: "*Nahi*". To maine (maare khushi ke) Allahu Akbar kaha.[190]

Baab 28: Kisi Naa-pasandeeda Baat Par Waaz-o-Taaleem Ke Waqt Izhaar-e-Naaraazi Karna

[90] Hazrat Abu Masood Ansari ؓ se riwayat hai, ke ek shakhs ne arz kiya: Yaa Rasool Allah ﷺ! Mere liye namaz ba-jamaat padhna mushkil ho gaya hai, kyou'nke falaa'n sahaab namaz bohot lambi padhaate hain. (Abu Masood Ansari ؓ kehte hain:) Maine Nabi ﷺ ko naseehat ke waqt us din se ziyaada kabhi ghusse mein nahi dekha. Aapne farmaya: "*Logo! Tum deen se nafrat dilaane waale ho, dekho jo koi logo'n ko namaz padhaae, usey chaahiye ke takhfeef kare, kyou'nke un (muqtadiyo'n) mein bimaar, naatawaa'n aur saaheb-e-haajat bhi hote hain*".[191]

Faaeda: Islaah-e-muaashara ke liye tareeq-e-nabawi ye hai ke waaz-o-irshaad mein kisi khaas shakhs ka naam le kar usey nishaana na banaaya jaae, balke ek usooli baat kehdi jaae, jisse maqsad bhi haasil ho jaae, aur mukhaatib ko sharmindagi bhi na ho. Yaa kisi waqt alag usey ghalati par tambeeh kardi jaae, kyou'nke bhare majma mein kisi ko nishaana banaane se baaz auqaat wo zidd aur hat-dharmi par utar aata hai. Isse ye bhi maaloom hua ke aimma-e-masaajid ko apne muqtadi hazraat ka khayaal rakhna chaahiye.

[91] Hazrat Zaid bin Khaalid Johani ؓ se riwayat hai ke ek shakhs ne Nabi ﷺ se giri hui cheez ke mutaalliq dariyaat kiya. Aap ne farmaya: "*Uske bandhan yaa bartan aur thaili ki pehchaan rakh aur ek saal tak logo'n se poochta reh, phir usse faaeda utha. Is dauraan mein agar uska maalik aajaae to uske hawaale karde*". Phir us shakhs ne poocha ke gumshuda oont ka kya hukum hai? Ye sun kar aap is qadar ghussa hue ke aapke rukhsaar-e-mubarak surkh ho gae, yaa aapka chehra-e-mubarak surkh ho gaya (raawi ko shak hai) aur farmaya: "*Tujhe oont se kya gharz hai? Uski mashak* (مَشک) *aur uska mauza uske saath hai, jab paani par pohochega, paani peelega, aur darakht se char le ga, usey chodh de, yahaa'n tak ke uska maalik usey dhoondh le*". Phir us shakhs ne kaha: Accha, gumshuda bakri? Aap ne farmaya: "*Wo tumhari, yaa tumhare bhaai (maalik) ki, yaa bhediye ki hai*".[192]

Faaeda: Oont ke mutaalliq sawaal karna hi fuzool aur be-mahel tha, kyou'nke luqta ko uthaakar mehfooz kar lene ka maqsad maal ko zaae hone se bachaana hai, lekin outn ke ziyaa ka andesha nahi hai, ke usey hifaazat ke liye pakda jaae. Oont bhook, pyaas, aur thakan ki wajah se to mar nahi sakta. Uske saath mashkeeza hai, kai din tak paani piye baghair guzaara kar sakta hai. Allah Ta'ala ne uski garden itni oonchi banaai hai, ke oonche darakht ke patte khaa sakta hai. Usey chalne mein thakan nahi hoti, kyou'nke uske paao'n mein joota hai. Taaqatwar itna hai ke, kisi jaanwar ka luqma nahi ban sakta. Aise haalaat mein usey pakadne ka kya faaeda? Agar saail ne tadabbur se kaam liya hota to uske mutaalliq sawaal naa karta, is liye ke uska maalik usey dhoodhnte hue khud us tak pohoch jaaega.

[92] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ se chand aisee baate'n poochi gaee'n, jo aapke mizaaj ke khilaaf thee'n. Jab is qism ke sawalaat ki aapke saamne takraar ki gai, to aapko ghussa aagaya. Phir logo'n se dariyaaft farmaya: "*Accha jo chaaho mujhse poocho*". Us par ek shakhs ne arz kiya: Mera baat kaun hai? Aap ne farmaya: "*Tera baat Huzaafa hai*". Phir doosre shakhs ne khade ho kar kaha: Yaa Rasool Allah ﷺ! Mera baap kaun hai? Aap ne farmaya: "*Tera baat Saalim hai, jo Shaiba ka Ghulam hai*". Phir jab Hazrat Umar ؓ ne aapke

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[190] Dekhiye 2468, 4913, 4915, 5191, 5218, 5843, 7256, 7263

[191] Dekhiye: 702, 704, 6110, 7159

[192] Dekhiye: 2372, 2427, 2428, 2429, 2436, 2438, 5292, 6112

chehra-e-mubarak par asaar-e-ghazab dekhe to kehne lagey: Yaa Rasool Allah ﷺ! Ham Allah Azzawajal ki baargaah mein tauba karte hain.[193]

Faaeda: Isse maaloom hua ke kasrat-e-sawalaat aur laa-yaani takallufaat ek makrooh amal hai. Nez, kisi saaheb-e-ilm se laghoo aur behooda sawalaat karna saraasar naadaani aur jahaalat hai. Kyou'nke is qism ke sawalaat ka insaan ki amali zindagi se koi taalluq nahi hota.

Baab 29: Mohaddis Yaa Imaam Ke Saamne Do (2) Zaanu Baithne Ka Bayaan

[93] Hazrat Anas ؓ se riwayat hai ke Rasool Allah ﷺ tashreef laae to Hazrat Abdullah bin Huzaafa ne khade ho kar sawaal kiya: Mere waalid kaun hain? Aapne farmaya: "*Tumhaare waalid Huzaafa hain*". Phir aapne baar-baar farmaya: "*Mujhse dariyaaft karo*". Hazrat Umar ؓ do (2) zaanu baith gae, aur kehne lagey: Ham Allah ke Rabb hone, islaam ke deen hone aur Hazrat Muhammad ﷺ ke nabi hone par khush hain. To Rasool Allah ﷺ khamosh ho gae.[194]

Faaeda: Hazrat Abdullah bin Huzaafa ؓ ko baaz log kisi aur ka beta kaha karte the, is liye unho'n ne tasalli ke liye Rasool Allah ﷺ se sawaal kiya. To Rasool Allah ﷺ ne haqeeqat-e-haal ki wazaahat farmaadi. Is tarah majlis mein bohot se betuke sawalaat hue, jinse Rasool Allah ﷺ ka ghussa badhna shuru ho gaya.

Baab 30: Khoob Samjhaane Ke Liye Ek Baat Ko Teen (3) Martaba Dohraana

Aap ne farmaya: "*Agaah raho aur jhoot bolna…*" In kalimaat ko baar baar dohraate rahe. Ibne Umar ؓ ka bayan hai: Nabi ﷺ ne teen (3) martaba ye farmaya: "*Kya maine fareeza-e-tableegh adaa kar diya*".

[94] Hazrat Anas ؓ se riwayat hai, wo Nabi ﷺ se bayaan karte hain, ke aap jab salaam karte to teen (3) baar salaam karte, aur jab koi baat farmaate to usey teen (3) martaba dohraate (Taa-aanke usey khoob samajh liya jaae).[195]

Faaeda: Rasool Allah ﷺ ka khaas auqaat mein teen (3) dafa salaam karne ka maamool tha. Masalan: Kisi ke ghar aane ki ijaazat talab karte, to aisa hota tha. Yaa ek martaba ijaazat ke liye, doosra jab unke paas jaate, aur teesra jab unse rukhsat hote. Aam haalaat mein teen (3) martaba salaam karna aapke maamulaat se saabit nahi.[196]

[95] Hazrat Anas ؓ se riwayat hai, Nabi ﷺ jab koi ahem baat farmaate to usey teen (3) baar dohraate., taake usey acchi tarah samajh liya jaae. Aur jab kisi qaum ke paas tashreef laate, to unhe'n 3 martaba salaam kehte the.[197]

[96] Hazrat Abdullah bin Amr ؓ se riwayat hai ke Rasool Allah ﷺ ham se ek safar mein peeche reh gae. Phir aap hame'n aamile, jabke Asr ka waqt ho chuka tha, aur ham wazoo kar rahe the. Chunache ham apne pairo'n par paani ka haath pherne lagey, to aapne ba-awaaz-e-buland do (2) yaa teen (3) martaba farmaya: "*Ediyo'n ke liye aag se kharaabi hai*".[198]

Faaeda: Ba-waqt-e-wazoo ediyo'n ke khushk reh jaane ko Rasool Allah ﷺ ne itni ehmiyat di, ke unke mutaalliq waeed ko teen (3) martaba dohraya. Isse bhi saabit hua ke kisi ahem baat ko kai dafaa dohrane mein koi harj nahi hai.

Baab 31: Apni Laundi Aur Ahle Khaana Ko Taaleem Dena

[97] Hazrat Abu Musa Ashari ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Teen (3) shakhs aise hain jinhe'n doogna sawaab milega: Ek (1) wo shakhs jo ahle kitaab mein se apne Nabi par aur phir Muhammad ﷺ par imaan laaya, aur doosra wo ghulaam jo Allah Ta'ala ka aur apne maalikaan ka haq adaa karta raha, aur (teesra) wo shakhs, jiske paas uki laundi ho, phir wo usey acchi tarah taaleem-o-adab se aaraasta karke aazaad karde, baad azaa'n usse nikah kar le, to usey dohara sawaab milega*".

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[193] Dekhiye: 7291

[194] Dekhiye: 540, 749, 4621, 6362, 6468, 6486, 7089, 7090, 7091, 7294, 7295

[195] Dekhiye: 95, 6244

[196] Sharha al Kirmaani: V2 P86

[197] راجع: 94

[198] راجع: 60

Phir Aamir ne kaha: Ye hadees ham ne tumhe’n kisi cheez ke baghair hi dedi hai, warna isse kamtar masle ke liye Madina tak ka safar kiya jaata tha.

Baab 32: Imam Ka Aurto’n Ko Naseehat Karna Aur Unhe’n Taaleem Dena

[98] Hazrat Ibne Abbas ﷺ se riwayat hai, unho’n ne kaha: Rasool Allah ﷺ (eid ke din mardo’n ki saff se aurto’n ki jaanib) nikle, aur aapke hamraah Hazrat Bilal ﷺ the. Aapko khayaal hua ke shayad aurto’n tak meri awaaz nahi pohchi, is liye aapn ne unhe’n naseehat farmaai, aur sadqa-o-khairaat dene ka hukum diya. To koi aurat apni baali aur koi apni anghoti daalne lagi aur Hazrat Bilal ﷺ (un zewaraat ko) apne kapde mein jamaa karne lagey.

Is hadees ko Ismail (Ibne Atiya) ne Ayub se, unho’n ne Ataa se, unho’nne Hazrat Ibne Abbas ﷺ se riwayat kiya. Hazrat Ibne Abbas ﷺ ne kaha: Main Nabi ﷺ par gawaahi deta hoo’n.[199]

Baab 33: Hadees-e-Nabawi Ke Husool Ke Liye Hirs Karna

[99] Hazrat Abu Huraira ﷺ se riwayat hai, unho’n ne arz kiya: Yaa Rasool Allah ﷺ! Qiyaamat ke din aap ki sifaarish se kaun ziyaada hissa paaega? To Aap ne farmaya: “*Abu Huraira ﷺ! Mujhe yaqeen tha ke tujhse pehle koi mujhse ye baat nahi poochega. Kyou’nke main dekhta hoo’n ke tujhe hadees ki badi hirs hai. Qiyaamat ke din meri shafaa-at se sabse ziyaada bahra-war wo shakhs hoga, jisne apne dil yaa khuloos-e-niyyat se* لَا إِلَٰهَ إِلَّا اللهُ *kaha hoga*”.[200]

Faaeda: Dil se kalma-e-ikhlaas kehne ka matlab ye hai ke wo Allah ke saath kisi ko shareek na kare. Kyou’nke jo shakhs shirk karta hai, uska mahez zabaani daawa hai, dilse uska iqraar nahi karta, un mein sifaarish ka ziyaada haqdaar wo hoga, jisne ikhlaaas ke saath kalma padha hoga.

Baab 34: Ilm Kis Tarah Uthaa Liya Jaaega?

Hazrat Umar bin Abdul Aziz ﷺ ne Abu Bakar bin Hazam ko likha: Dekho! Jo Rasool Allah ﷺ ki ahadees hain, unhe’n likhlo, is liye ke mujhe ilm mit jaane aur ulama ke khatam hone ka andesha hai. Is silsile mein sirf Nabi ﷺ ki ahadees hi qubool karna. Ulama ko chaahiye ke wo ilm ko phailaae’n, aur ilmi majaalis ka ehtemaam kare’n. Taake jaahil bhi jaan le’n, is liye ke lim chupaane hi se zaae hota hai.

[100] Hazrat Abdullah bin Amr bin Al Aas ﷺ se riwayat hai, unho’n ne kaha: Maine Rasool Allah ﷺ ko ye farmate suna: “*Allah Ta’ala deen ke ilm ko aise nahi uthaaega ke band’n ke seeno’n se nikaal le, balke ahle ilm ko maut de kar ilm ko uthaaega. Jab koi aalim baaqi nahi rahega, to log jaahilo’n ko peshwa bana le’nge. Unse masaael pooche jaae’nge to wo baghair ilm ke fatwe de kar khud bhi gumrah ho’nge, aur doosro’n ko bhi gumrah kare’nge*”.

Farbaree ne is hadees ke mazmoon ko Hishaam se ek doosri sanad se bhi haasil kiya hai.[201]

Baab 35: Kya Aurto’n Ko Taaleem Ke Liye Alaaheda Din Muqarrar Kiya Jaa Sakta Hai?

[101] Hazrat Abu Sayeed Khudri ﷺ se riwayat hai ke chand aurto’n ne Rasool Allah ﷺ se arz kiya: Mard aapse faaeda uthaane mein hamse aage badh gae hain, is liye aap apni taraf se hamaare liye koi din muqarrar farma de’n. Aapne unki mulaqaat ke liye ek din ka waada kar liya, chunaache us din aap ne unhe’n naseehat farmaai aur shariyat ke ahkaam bataae. Aap ne unhe’n jo baate’n talqeen farmaee’n, un mein ek ye bhi thi: “*Tum mein se jo aurat apne teen (3) bacche aagey bhej degi, to uske liye dozakh ki aag se hijab ban jaae’nge*”. Ek aurat ne arz kiya: Agar koi do (2) bheje to? Aap ne farmaya: “*Do (2) ka bhi yehi hukum hai*”.[202]

[103] Hazrat Abu Huraira ﷺ se riwayat hai, Rasool Allah ﷺ ne farmaya: “*Wo teen (3) bacche jo gunah ki umar, yaane buloogh tak naa pohche ho’n*”.[203]

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[199] 863, 962, 964, 975, 977, 979, 989, 1431, 1449, 4895, 5249, 5880, 5881, 5883, 7325
[200] Dekhiye: 6570
[201] Dekhiye: 7307
[202] Dekhiye: 1249, 7310
[203] Dekhiye: 1250

Baab 36: Ek Masla Sunne Ke Baad Samajhne Ke Liye Dobaara Poochna

[103] Ubai bin Abi Malaika bayan karte hain ke Nabi ﷺ ki zauja-e-mohtarma Syeda Ayesha ؓ jab koi aisee baat suntee'n jise samajh na paatee'n to dobaara poochtee'n, taake samajh le'n. Nabi ﷺ ne farmaya: "*Qiyaamat ke din jisse muhaasba hua, usey azaab diya jaaega*". To us par Hazrat Ayesha ؓ ne arz kiya: Allah Ta'ala to farmata hai: "Uska Hisaab Asaani Se Liya Jaaega".[204] Aap ne farmaya: "*(ye hisaab nahi hai) balke isse muraad amaal ki peshi hai, lekin jisse hisaab mein jaanch padtaal ki gai, wo yaqeenan halaak ho jaaega*".[205]

Baab 37: Haazireen Ko Chaahiye Ke-o-Ghair Haazir Logo'n Ko Ilmi Baate'n Pohchaa De'n

Ye baat Hazrat Ibne Abbas ؓ ne Nabi ﷺ se bayaan ki hai.

[10] Hazrat Abu Shareeh ؓ se riwyat hai, unho'n ne (governer-e-madina) Amr bn Saeed se kaha, jabke wo makkah ki taraf fauj bhej raha tha: Ameer (governer) Sahaab! Mujhe ijaazat de ke main tujhe wo hadees sunaau'n jo Nabi ﷺ ne fateh makkah ke doosre din bayan farmaai thi. Jise mere kaano'n ne suna, dil ne yaad rakha aur meri dono aankho'n ne aapko dekha jab aap ne ye hadees bayan farmaai. Aap ne Allah ki hamd-o-sana bayaan karne ke baad farmaya: "*Makkah (mein jung-o-jidaal karne) ko Allah ne haraam kiya hai, logo'n ne usey haraam nahi kiya, lehaaza agar koi shakhs Allah aur akhirat par imaan rakhta hai, to uske liye jaaez nahi ke makkah mein khoon-rezi kare. Yaa wahaa'n se koi darakht kaate. Agar koi shakhs Rasool Allah ﷺ ke qitaal se jawaaz paida kare, to ye keh dena ke Allah ne apne rasool ko to ijaazat di thi, lekin tumhe'n nahi di hai. Aur mujhe bhi din mein kuch waqt ke liye ijaazat thi, aur aaj uski hurmat phir waisee hi ho gai jaise kal thi. Jo shakhs yahaa'n haazir hai, usey chaahiye ke ghayab ko ye khabar pohchaade*".

Hazrat Abu Shareeh se poocha gyaa: Amr bin Saeed ne (hadees sun kar) kya kaha? (Unho'n ne farmaya:) Unro ne kaha: Abu Shareeh! Main aapse ziyaada jaanta hoo'n. Bila-shubha makkah kisi gunagaar ko panaah nahi deta, na kisi ko qatal karke faraar hone waale ko aur na chori karke bhaagne waale ko.[206]

[105] Hazrat Abu Bakrah ؓ ne Nabi ﷺ ka zikr kiya, ke aap ne farmaya: "*Bila-shubha tumhaari jaane'n, tumhaare amwaal*". Muhammad bin Sireen kehte hain: Aap ne ye bhi farmaya: "*Tumhaari izzate'n, tum par usi arha haraam hain, jis tarah tumhare aaj ke din ki hurmat tumhaare is mahine mein hai. Khabardaar! Haazir, ghayab tak ye baat pohchaade*". Muhammad bin Sireen farmate hain: Rasool Allah ﷺ ne sach farmaya, aisa hi hua. Agaah raho! Jawaab do, kya maine fareeza-e-tableegh adaa kar diya? Aap ne aisa do baar farmaya.[207]

Faaeda: Rasool Allah ﷺ ne ye khitaab Hajjatul Widaa ke mauqa par farmaya. Uski tafseel guzar chuki hai. Baqiya mabaahis par tafseeli guftagu Kitab-ul-Hajj mein aaegi. Muhammad bin Sireen farmate hain ke aapka irshad saheeh saabit hua. Haazir Sahaba Ikraam ؓ ne Rasool Allah ﷺ ke farmudaat ko ghaebeen tak pohchane mein poori poori koshish ki, aur apni tamaam tar tawanaaiyo'n ko sarf kiya, phir ghayab mohaddiseen-o-mujtahideen ne Rasool Allah ﷺ ke kalimaat-e-taiyyibaat se be-shumaar masaael ka istembaat kiya.

Baab 38: Nabi ﷺ Par Jhoot Bolne Ka Gunah

[106] Hazrat Ali ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*(Dekho!) Mujh par jhoot na baandhna, kyou'nke jo shakhs mujh par jhoot baandhega, wo yaqeenan dozakh mein jaaega*".

Faaeda: Khutaba hazraat josh-e-khitaabat mein baaz dafa kai aisee baate'n keh dete hain, jo saraasar ghalat hoti hain. Phir unki nisbat Rasool Allah ﷺ ki taraf kar dete hain, yaane un ghalat baato'n ko hadees ke haaale se bayan kiya jaata hai. Imam Bukhari ؒ ka maqsad ye hai ke Rasool Allah ﷺ ki taraf kisi cheez ke intesaab mein kaamil yaqeen, poore ehtiyaat aur tasbat ki zaroorat hai. Agar ehtiyaat ka daaman haath se choot gaya to neki barbaad gunah laazim ki soorat paida ho jaaegi. Is silsile mein Hazrat Ali ؓ ki is riwayat se maloom hota hai ke Rasool Allah ﷺ par jhoot

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[204] Surah al Inshiqaaq: 8

[205] Dekhiye: 4939, 6536, 6537

[206] Dekhiye 1832, 4295

[207] راجع: 67

bolne waale ke liye jahannum hai. Uske doosre maane ye bhi hain ke Rasool Allah ﷺ par jhoot bolne ke muqaable mein aag mein daakhil hona gawaara kar liya jaae. Lekin aap par jhoot na bola jaae. والله أعلم

[107] Hazrat Abdullah bin Zubair ؓ se riwayat hai, wo kehte hain: Maine apne waalid Zubair ؓ se dariyaaft kiya: (Waalid mohtaram!) Main aapko Rasool Allah ﷺ se ahadees bayaan karte hue nahi dekhta hoo'n, jis tarah falaa'n falaa'n bayaan karte hain? Unho'n ne farmaya: Main kabhi Rasool Allah ﷺ se alag nahi hua, lekin mein aapko ye farmaate hue suna hai: "*Jo koi mujh par jhoot baandhega, wo apna thikaana aag mein banaale*".

[108] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya: Mujhe ziyaada hadeese'n bayan karne se ye baat rokti hai ke Nabi ﷺ ka irshad-e-giraami hai: "*Jo shakhs mujh par jaan boojh kar jhoot bolega, wo apna thikaana jahannum mein banaale*".

Faaeda: Hazrat Anas ؓ farmate hain ke agar mujhe bayan-e-hadees mein ghalati ka andesha na ho, to main ba-kasrat ahadees bayan karoo'n. Iska matlab ye hai ke aap sirf usi hadees ko bayan karte the, jiske mutaalliq aapko yaqeen hota ke waaqai Rasool Allah ﷺ ne aisa hi farmaya hai. Agar kahee'n shak pad jaata to usey bayaan karne se ijtenaab karte.

[109] Hazrat Salama bin Akwa ؓ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko ye farmate hue suna: "*Jo shakhs meri taraf wo baat mansoob kare, jo maine nahi kahi, wo apna thikaana aag mein banaale*".

Faaeda: Is hadees se ye maloom hua ke jo baate'n Rasool Allah ﷺ ki taraf ghalat mansoob ki gai hain, khwah wo targheeb-o-tarheeb se mutaalliq ho'n, yaa ahkaam-o-masaael se, unka bayan karna jahannum mein jaane ka pesh-khima hai. Lehaza riwayat qauli ho'n yaa fe'eli, qaael ko poore ehtiyaat se kaam lena chaahiye. Khaas taur par mauzoo aur khud-saakhta riayaat ka bayan karna kisi soorat mein jaaez nahi. Sirf bataane ke liye anqal ki jaa sakti hain, ke ye be-asal aur be-buniyaad hain. Isi tarah zaeef riwayaat ko bhi aise andaaz mein pesh karna ke sunne waale unhe'n saheeh samajh baithe'n, aur un par amal karna zaroori qaraar de le'n, ye andaaz bhi durust nahi hai.

[110] Hazrat Abu Huraira ؓ se riwayat hai, Nabi ﷺ ne farmaya: "*Mere naam (Muhammad aur Ahmad) par naam rakho, magar meri kunniyat (Abul Qaasim) par kunniyat na rakho aur yaqeen karo, jisne mujhe khwaab mein dekha, usne yaqeenan mujh hi ko dekha hai, kyou'nke shaitan meri soorat mein nahi aasakta aur jo daanista mujh par jhot baandhe, wo apna thikaana jahannum mein banaale*".[208]

Faaeda: Khwaab mein Rasool Allah ﷺ ko dekhne ki saadat aisee soorat mein baabarkat ho sakti hai jabke khwaab mein dekha hua huliya kutub-e-hadees mein maujood aapke huliya-e-mubaraka ke mutaabiq ho. Aapke huliya-e-mubaraka ke mutaalliq mustanad kitab "الرسول كأنك تراه" bohot mufeed hai, jiska urdu tarjuma raaqim ke qalam se "*Aaina Jamaal-e-Nabuwwat*" ke naam se Darussalam ne shaaya kiya hai.

Baab 39: Ilmi Baate'n Tehreer Karna

[111] Hazrat Abu Juhaifa ؓ se riwayat hai, unho'n ne kaha: Maine Hazrat Ali ؓ se dariyaaft kiya, aaya tumhare paas koi kitaab hai? Unho'n ne farmaya: Nahi, hamaare yahaa'n paas Allah ki kitab aur wo faham hai, jo ek musalman mard ko di jaati hai, yaa jo kuch us saheefe mein maujood hai. Maine poocha: Is saheefe mein kya hai? Unho'n ne farmaya: Diyyat ke ahkaam, qaidi ko chudaane ka bayaan aur ye ke kisi musalman ko kaafir ke badle mein qatal naa kiya jaae.

Faaeda: Kutub-e-Hadees mein Rasool Allah ﷺ ka kitaabat-e-hadees ke mutaalliq ek hukum-e-imtenaai baae'n-alfaaz naqal hua hai: "*Meri koi baat naa likha karo, aur jisne quran ke alaawa meri baato'n ko likha hai, usey chaahiye ke wo mitaade*".[209] Is mein kitaabat-e-hadees se manaa kiya gaya hai, jabke iske bar-aks baaz Sahaba Ikraam ؓ ko kitaabat-e-hadees ki ijaazat thi. Jaisa ke Hazrat Abdullah bin Amr bin al Aas ؓ ka amal manqool hai. Is ta-aaruz ko door karne ke liye mukhtalif andaaz ikhteyaar kiye gae hain, jinki tafseel hasb-e-zel hai: ✿ Hazrat Abu Sayeed Khudri

[208] Dekhiye: 3539, 6188, 6197, 6993

[209] Saheeh Muslim: Az Zohod H7510 (3004)

ﷺ ki mazkoora riwayat mauqoof hai, isey mauqoof maanne waalo'n mein Imam Bukhari sar-e-fehrist hain, is binaa par ta-aaruz ka iqssa hi khatam hai.[210] ✽ Nahee ka muaamala zamaana-e-nuzool-e-quran ke saath khaas hai, taake Quran-o-Hadees ka ikhtelaat naa ho. ✽ Nahee ka matlab ye tha ke un dono cheezo'n ko ek hi saheefe mein naa likha jaae. ✽ Ibteda mein kitabat-e-hadees se manaa kiya gaya, uske baad Sahaba Ikraam ﷺ ko kitaabat ki ijaazat dene se ya hukum mansookh ho gaya. ✽ Nahee us shakhs ke liye thi jo sirf kitaabat par etebaad karta hai, hifz ki taraf tawajjo nahi deta.[211] Mumaaneat is liye thi taake kitabullah ke muqaable mein koi dosori kiab naa taiyyaar Karli jaae. ✽ Sahaba Ikraam ﷺ ki aksariyat fann-e-kitaabat se naa-aashna thi, is liye unhe'n likhne se manaa kar diya aur jo saheeh likh sakte the, unhe'n ijaazat dedi.[212]

[112] Hazrat Abu Huraira ﷺ s eriwayat hai ke fateh makkah ke saal Khuzaa' ne Banu Lais ke ek shakhs ko apne us maqtool ke badle mein qatal kar diya, jise Banu Lais ne qatal kiya tha. Nabi ﷺ ko uski ittela di gai, aap apni oontni par sawaar hue aur ek khutba diya: "*Allah Ta'ala ne Makkah se qatl yaa feel (haathi) ko rok diya*". Imam Bukhari ne kaha: Abu Nayeem ne aise hi (shak ke saath) kaha hai. Aur Rasool Allah ﷺ aur Ahle Imaan ko un (kaafiro'n) par ghaalib kar diya gaya. "*Khabardaar! Makkah mujhse pehle kisi ke liye halaal nahi hua aur na mere baad kisi ke liye halaal hoga. Agaah Raho! Ye mere liye bhi din mein ek ghadi ke liye halaal hua tha. Khabardaar! Wo us waqt bhi haraam hai. Wahaa'n ke kaante na kaate jaae'n, naa uske darakht qata'* (قطع) *kiye jaae'n. Elaan karne waale ke alaawa wahaa'n ki giri hui cheez koi naa uthaae. Aur jiska ki aziz maara jaae, usey do (2) mein se ek ka ikhteyaar hai. Diyyat qubool kar le, yaa qisaas dilwaaya jaae*". Itne mein ek Yemeni shakhs aaya aur usne arz kiya: Yaa Rasool Allah ﷺ! (ye masaael) mujhe likh deejiye. Aap ne farmaya: "*Accha Abu Falaa'n ko likhdo*". Quraish ke ek shakhs ne arz kiya: Ya Rasool Allah ﷺ! "اِذْخِر اِذْخِر" (Khushbudaar ghaas, yaane uske kaatne ki ijaazat deejiye), is liye ke ham usey apne gharo'n aur qabro'n mein sitemaal karte hain. To Nabi ﷺ ne farmaya: "*Haa'n magar* "اِذْخِر"". Yaane wo kaat sakte ho.[213]

Faaeda: Iska matlab ye hai ke tadween-e-ahadees ki buniyad khud zamaana-e-nabawi se rakhi jaa chuki thi. Jise khalifa-e-raashid Hazrat Umar bin Abdul Aziz ﷺ ke zamaane mein nihaayat ehtemaam se taraqqi di gai. Ab jo log usey ajami saazish qaraar dete hain, aur us mein shukoos-o-shubhaat paida karte hain, wo dushman-e-islaam hain, unki baate'n qaabil-e-iltefaat nahi hain.

[113] Hazrat Hamam bin Munabba se riwayat hai, unho'n ne kaha: Maine Hazrat Abu Huraira ﷺ ko ye farmate hue suna ke Nabi ﷺ ke Sahaba Ikraam ﷺ mein Hazrat Abdullah bin Amr ke alaawa aur koi mujhse ziyaada hadeese'n bayaan karne waala nahi, kyou'nke wo likha karte the main likhta nahi tha. Doosri sanad se Hazrat Ma'amar ne Wahab bin Munabba ki mataabe-at ki hai, wo Hazrat Abu Huraira ﷺ se ba-waasta-e-Hamam bin Munabba riwayat karte hain.

[114] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya; Jab Nabi ﷺ bohot bimaar ho gae to aap ne farmaya: "*Likhne ka saamaan laao, taake main tumhaare liye ek thereer likh doo'n, jiske baad tum gumrah nahi hoge*". Hazrat Umar ﷺ ne kaha: Nabi ﷺ par bimaari ka ghalba hai, aur hamaare paas Allah ki kitab maujood hai, wo hame'n kaafi hai. Logo'n ne ikhtelaaf shuru kar diya aur shor-o-ghul mach gaya. Tab aap ne farmaya: "*Mere paas se uth jaao, mere yahaa'n ladaai jhagde ka kya kaam hai?*" Phir Hazrat Ibne Abbas ﷺ nikle, farmate the: Tamaam masaaeb se badi museebat wo hai, jo Rasool Allah ﷺ aur aap ki tehreer ke darmiyaan haael ho gai.[214]

Faaeda: Ye Hadees, Hadees-e-Qirtaas ke naam se mash-hoor hai. Rasool Allah ﷺ ki wafaat se 4 din qabl jumeraat ke din ye waaqea hua. Musnad Imam Ahmad mein hai ke Aap ne Hazrat Ali ﷺ ko hukum diya tha ke wo shaane ki haddi laae'n, taakey main us par ummat ki gumraahi ke tadaaruk ke liye kuch likhwa doo'n. Hazrat Umar ﷺ ka maqsad aapke hukum se gurez naa tha, balke aap ne aisa az-raah-e-mohabbat farmaya. Warna Rasool Allah ﷺ uske baad 4

[210] FB: V1 P275
[211] FB: V1 P275
[212] FB: V1 P275
[213] Dekhiye: 2434
[214] Dekhiye: 3053, 3168, 4431, 4432, 5669, 7366

roz tak zinda rahe, aur doosre ahkaam naafiz farmate rahe. Jabke tehreer ke mutaalliq aap ne sukoot ikhteyaar farmaya. Maloom hua ke Hazrat Umar ﷺ ki raae se aapko ittefaq tha. Buniyadi taur par ye hukum to aap ne Hazrat Ali ﷺ ko diya tha, kam-az-kam unse us kotaahi ki tawaqqo naa thi. Agar ye hukum zaroori hota, to Rasool Allah ﷺ logo'n ke ikhtelaaf ki wajah se usey tark naa farmaate. Hazrat Umar ﷺ us tehreer ko moakkhar karaane mein akele naa the. Balke mutaaddid Sahaba Ikraam ﷺ aapke saath the. Un hazraat ko is baat ka yaqeen tha ke Rasool Allah ﷺ ke irshadaat waajib ut ta'ameel hain, lekin ye hazraat is baat se bhi ba-khoobi agaah the ke munafiqeen ko baate'n banaane ke liye ek suboot mil jaaega, ke khaakam-ba-dahan, leejiye shiddat-e-marz ke ayyam mein jabke hosh-o-hawaas mein ikhtelaal ka imkaan tha, ek tehreer likhwaali. Munafiqeen ki us zubaan-bandi aur yaawah goi ke pesh-e-nazar Hazrat Umar ﷺ aur deegar Sahaba Ikraam ﷺ ne aisa kiya.[215]

Baab 40: Raat Ko Ilm-o-Naseehat Ki Baate'n Karna

[115] Hazrat Umme Salama ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ek raat bedaar hue to farmaya: "*Subhan-Allah! Aaj raat kitne fitne naazil kiye gae, aur kitne khazaane khole gae. Un hijro'n mein sone waaliyo'n ko jagaao, kyou'nke duniya mein bohot si kapde pehenne waaliyaa'n aisee hain, jo aakhirat mein barhana ho'ngi*".[216]

Faaeda: Quran-e-Kareem ne libaas ke do (2) faaede bataae hain, ek satar-poshi aur doosra baais-e-zeenat. Agar koi libaas pehenne ke ba-wujood nanga rehta hai, to qiyaamat ke din uski saza bhugatni hogi. Uski do (2) soorate'n hain: 1) Libaas itna baareek ho, ke badan ki jhalak numaaya'n nazar aae. 2) Silaai itni chust ho, ke jism ka ubhaar waazeh maloom ho. Hadees mein is haqeeqat se khabardaar kiya gaya hai, ke bohot si kapde pehenne waali aisee hain, jo aakhirat mein barhana ho'ngi.

Baab 41: Raat Ko Ilmi Baate'n Karna

[116] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne apni aakhri umr mein hame'n namaz-e-isha padhaai. Salaam ke baad jab khade hue to farmaya: "*Tum is raat ki ehmiyat ko jaante ho, aaj ki raat se 100 barast baad koi shakhs, jo ab zameen par maujood hai, zinda nahi rahega*".[217]

Faaeda: Is hadees se ye bhi maaloom hua ke Hazrat Khizar ab zinda nahi hain, kyou'nke is hadees ke mutaabiq 100 saal baad Rasool Allah ﷺ ka zamaana paane waala koi bhi zinda nahi raha. والله أعلم

[117] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, unho'n ne farmaya: Maine ek raat Nabi ﷺ ki zauja-e-mohtarma, apni khaala Hazrat Maimoona bint Haaris ﷺ ke yahaa'n basar ki. Us raat Nabi ﷺ bhi unhi ke paas the. Nabi ﷺ ne Isha (masjid mein) adaa ki, phir apne ghar tashreef laae aur chaar (4) rakat padhkar so rahe. Phir bedaar hue aur farmaya: "*Kya baccha so gaya hai?*" Yaa isse milti julti baat farmaai, aur phir namaz padhne lagey, maine bhi aap ki baae'n jaanib khada ho gaya. Aap ne mujhe apni daaee'n jaanib kar liye aur 5 rakat padhee'n. Uske baad do (2) rakat (Sunnat-e-fajr) adaa kee'n. Phir so gae, yahaa'n tak ke maine aapke kharaate bharne ki awaaz suni. Phir (subah ki) namaz ke liye baahar tashreef le gae.[218]

Baab 42: Ilmi Baato'n Ko Yaad Rakhna

[118] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Log kehte hain: Abu Huraira ne boho ahadees bayaan ki hain. Agar kitabullah mein do (2) aayate'n naa hotee'n to main ek bhi hadees bayaan naa karta. Phir unho'n ne un ayaat ko tilaawat kiya: Jo Log Chupaate Hain Un Khuli Hui Nishaaniyo'n Aur Hidaayat Ki Baato'n Ko Jo Ham Ne Naazil Kee'n…. Ar Raheem tak.[219] Beshak hamaare muhaajir bhaiyyo'n ko bazaar mein khareed-o-farokht ka shughal rehta tha, aur hamaare ansari bhai amwaal-o-ziraa-at ke shughal mein lagey rehte the, lekin Abu Huraira to apna pait

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[215] FB: V1 P276
[216] Dekhiye: 1126, 3599, 5844, 6218, 7069
[217] Dekhiye: 564, 601
[218] Dekhiye: 138, 183, 697, 698, 699, 726, 728, 859, 1198, 4569, 4570, 4571, 4572, 5919, 6215, 6316, 7452
[219] Surah Baqara: 159-160

bharne ke liye Rasool Allah ﷺ ke maujood rehta tha, aur aise mauqa par haazri rehta, jahaan log haazir naa rehte, aur wo baate'n yaad kar leta, jo doosre log yaad naa kar sakte the.[220]

[119] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne farmaya: Maine arz kiya: Yaa Rasool Allah ﷺ! Main aapse bohot si hadeese'n suntan hoo'n, lekin bhool jaata hoo'n. Aap ne farmaya: "*Apni chaadar phailaao*". Maine chaadar phailaai to aap ne apne dono haatho'n se chullu sa banaaya (aur chaadar mein daal diya), phir farmaya: "*Isey apne oopar lapet lo*". Maine usey lapet liya, uske baad main koi cheez nahi bhoola.[221]

Ibrahim bin Munzir ne bhi Abu Fudaik ke tareeq se Ibne Abi Za-ab se ye riwayat bayaan ki hai.
Albatta us mein "غرف بيجيه" ki jagah "غرف بيجه فيه" ke alfaaz hain.

[120] Hazrat Abu Huraira ؓ hi se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ﷺ se (ilm ke) do (2) zarf (bartan) yaad kiye. Un mein sek eto maine zaahir kar diya hai. Agar doosre ko bhi zaahir kar du'n to mera ye gala kaat diya jaae.

Baab 43: Ulama Ki Baate'n Sunne Ke Liye Khamosh Rehna

[121] Hazrat Jariri bin Abdullah ؓ se riwayat hai ke Nabi ﷺ ne Hajjatul Wida ke mauqa par unse farmaya: "*Logo'n ko khamosh karaao*". Uske baad aapne farmaya: "*Aye logo! Mere baad ek doosre ki gardane'n maar ke, phir kaafir naa ban jaana*".[222]

Baab 44: Jab Aalim Se Poocha Jaae Ke Logo'n Mein Kaun Ziyaada Jaanne Waala Hai? To Behtar Hai Ke Wo Apne Ilm Ko Allah Ke Hawaale Karde, Yaane "اَللّٰهُ أَعْلَمْ" Kehde

[122] Hazrat Saeed bin Jubair se riwayat hai, unho'n ne kaha: Maine Hazrat Ibne Abbas ؓ se arz kiya: Nauf Bakaali ye kehta hai ke Musa, Moosa Bani Israel nahi the, balke wo koi aur Moosa the. Unho'n ne farmaya: Ghalat kehta hai Allah ka dushman. Farmaya; Hazrat Ubi bin Kaab ؓ se riwayat hai, Nabi ﷺ ne farmaya: "*Allah ke Nabi Moosa ؑ ek din Bani Israel mein khutba dene ke liye khade hue, to unse poocha gaya: Sab logo'n mein badaa aalim kaun hai? Unho'n ne kaha: Main sabse bada aalim hoo'n. Allah ne un par itaab farmaya, kyou'nke unho'n ne ilm ko Allah ke hawaale naa kiya. Phir Allah ne un par wahee bheji ke mere bando'n mein ek badnda, do (2) dariyaao'n ke milne ki jagah par, aisa hai, jo tujhse ziyaada ilm rakhta hai. Moosa ؑ ne kaha: Aye parwardigaar! Meri unse kyou'nkar mulaqaat hogi? Hukum hua: Ek machli ko thaele mein rakho. Jaha'n wo gumm ho jaae, wohi uska thikaana hai. Phir Moosa ؑ rawaana hue aur unka khaadim Yoosha bin Noon bhi saath tha. Un dono ne ek (1) machli ko thaele mein rakh liya. Jab ek patthar ke paas pohche to dono apne sar us par rakh kar so gae. Us dauraan mein machli thaele se nikal kar dariya mein chali gai, jisse Hazrat Moosa ؑ aur unke khaadim ko ta'ajjub hua. Phir dono baqiyya din aur ek raat chalte rahe. Subah ko Hazrat Moosa ؑ ne apne khaadim se kaha: Naashta laao! Ham to is safar se thak gae hain. Moosa jab tak us jagah se aage nahi nikal gae, jiska unhe'n hukum diya gaya tha, us waqt tak unho'n ne kuch thakaawat mehsoos na ki. Us waqt unke khaadim ne kaha: Kya aapne dekha ke jab ham patthar ke paas baithe the, to machli (nikal bhaagi thi aur main uska zikr karna) bhool gaya. Moosa ؑ ne kaha: Ham to uski talaash mein the. Aakhir-o-dono khoj lagaate hue apne paao'n ke nishaano'n par waapas laute. Jab us patthar ke paas pohche, to dekha ke ek aadmi kapda lapete hue, yaa apne kapde mein lipta hua hai. Moosa ؑ ne usey salaam kiya. Hazrat Khizar ne kaha: Tere mulk mein salaam kaha'n se aaya? Hazrat Moosa ؑ ne kaha: (main yahaa'n ka rehne waala nahi hoo'n, balke) Main Moosa hoo'n. Hazrat Khizar ؑ ne kaha: Kya Bani Israel ke Moosa ho? Unho'n ne kaha: Haa'n. Phir Hazrat Moosa ؑ ne kaha: Kya main is ummeed par tumhare hamraah ho jaaou'n, jo kuch hidaayat ki tumhe'n taaleem di gai hai, wo mujhe bhi sikhaa doge. Khizar ؑ ne kaha: Tum mere saath rehkar sabr nahi kar sakoge. Musa! Baat dar-asl ye hai ke Allah Ta'ala ne ek (qism ka) ilm mujhe diya hai, jo tumhaare paas nahi hai, aur tumko ek qism ka ilm diya hai, jo mere paas nahi hai. Hazrat Moosa ؑ ne kaha: In Sah Allah, tum mujhe saabit paaoge, aur main kisi kaam mein aap ki naa-farmaani nahi karoo'nga. Phir wo dono samandar ke kinaare chale,*

[220] Dekhiye: 119, 2047, 2350, 3648, 7354

[221] راجع: 118

[222] Dekhiye: 4405, 6869, 7080

unke paas koi kashti na thi, itne mein ek kashti guzri, unho'n ne kashti waalo'n se kaha: Hame'n sawaar karlo. Hazrat Khizar ﷺ pehchaan liye gae, is liye kashti waalo'n ne baghair ujrat ke bithaa liya. Itne mein ek chidiyaa aai aur kashti ke kinaare baith kar usne samandar mein ek-do (1-2) chonche'n maaree'n. Hazrat Khizar ﷺ goya hue: Aye Musa! Mere aur tumhare ilm ne Allah ke ilm se sirf chidiya ki choch ki ba-qadar hissa liya hai. Phir Hazrat Khizar ne kashti ke takhto'n mein se ek takhta ukhaad daala. Hazrat Moosa ﷺ kehne lagey un logo'n ne to hame'n baghair kiraae ke sawaar kiya aur aap ne ye kaam kiya ke unki kashti mein ched kar daala, taake ahle kashti ko gharq kar do. Hazrat Khizar ﷺ ne farmaya; Kya maine na keh diya tha, ke tum mere saath rehkar sabr nahi kar sakoge. Moosa ne jawaab diya: Meri bhool-chook par muwaakhaza na kare'n". (Rasool Allah ﷺ ne farmaya:) "*Moosa ka pehla eteraaz bhool ki wajah se tha. Phir dono (kashti se utar kar) chale, ek ladka mila, jo doosre ladko se khel raha tha. Khizar ne uska sar pakad kar alag kar diya. Moosa na kaha: Aap ne ek maasoom jaan ko naa-haq qatal kiya. Khizar ne kaha: Maine aapse nahi kaha tha, ke aap se mere saath sabr nahi ho sakega?*" Ibne Uyaynah ne kaha: Ye ziyaada taakeedi alfaaz hain (kyou'nke is mein لَكَ ka izaafa hai). "*Phir dono chalte-chalte ek gaao'n ke paas pohche. Wahaa'n ke baashindo'n se unho'n ne khaana maanga to unho'n ne unki mehmaani karne se saaf inkaar kar diya. Isi dauraan mein dono ne ek deewaar dekhi, jo girne ke qareeb thi. Hazrat Khizar ne usey apne haath se sahaara de kar seedha kar diya. Hazrat Moosa ﷺ ne kaha: Agar tum chaahte to us par ujrat le lete? Hazrat Khizar bole: Bas yahaa'n se hamaare tumhaare darmiyan judaai ki ghadi aapohchi hai*". Nabi ﷺ ne farmaya: "*Allah Ta'ala Moosa ﷺ par rahem farmae! Ham jaante the, kaash Moosa sabr karte to un ke aur haalaat bhi hamse bayaan kiye jaate*".[223]

Faaeda: Hazrat Khizar is etebaar se ziyaada aalim the ke unhe'n tawinaat se kuch maaloomaat di gai thee'n, jo Hazrat Moosa ﷺ ke paas na thee'n. Unke paas ilm-e-tashriee (تشریعی) tha, jiska kuch hissa Hazrat Khizar ﷺ ke paas zaroor tha. Kyou'nke Hazrat Khizar, khwah Nabi ho'n, yaa Wali, kisi naa kisi shariyat ke zaroor paaband the. Agarche Hazrat Moosa ﷺ ke tashriee uloom ke muqaable mein unke takweeni uloom ki koi haisiyat nahi hai. Jiska eteraaf Hazrat Khizar ne baae'n-alfaaz kiya, ke Allah Ta'ala ne ek qism ka ilm mujhe diya hai, jo tumhare paas nahi, aur tumhe'n ek qism ka ilm diya hai, jo mere paas nahi. Dar-asl Hazrat Khizar ye kehna chaahte hain ke mere uloom aapke paas nahi aur aapke uloom mere paas nahi. Is liye "آَعْلَمْ" main hoo'n na aap. Balke "آَعْلَمْ" wo zaat-e-aqdas hai, jisne ham dono koi lm se bahra-war kiya hai. Hazrat Khizar ﷺ Moosa ﷺ se afzal na the, lekin aapka ye kehna ke main sabse ziyaada ilm rakhta hoo'n, Allah Ta'ala ko pasand na aaya. Unhe'n chaahiye tha ke us baat ko Allah ke hawaale kar dete. Chunache unka muqaabla aise insaan se karaaya gaya, jo unse darje mein kahee'n kam tha, taake is qism ka daawa naa kare'n.

Baab 45: Jo Aalim Baitha Ho, Usse Khade-Khade Sawaal Karna

[123] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ki khidmat mein ek shakhs aaya aur poochne laga: Yaa Rasool Allah ﷺ! Allah ki raah mein ladna kisey kehte hain? Kyou'nke ham mein se koi ghusse ki wajah se ladta hai, aur koi hamiyyat ke sabab jung karta hai. Rasool Allah ﷺ ne uski taraf apna sar-e-mubarak uthaaya. Abu Moosa kehte hain: aap ne apna sar-e-mubarak is liye uthaaya tha ke wo khada tha. Phir aap ne farmaya: "*Jo shakhs is liye lade ke Allah ka bol-baala ho, to aisee ladaai Allah Azzawajal ki raah mein hai*".[224]

Baab 46: Ramee-e-Jamaar Ke Waqt Sawal Karna Aur Fatwa Dena

[124] Hazrat Abdullah bin Amr ؓ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ko jamre ke qareeb baae'n-haalat dekha ek aapse saalaat kiye jaa rahe hain, chunache ek shakhs ne kaha: Yaa Rasool Allah ﷺ! Maine ramee se pehle qurbani Karli hai? Aap ne farmaya: "*Ab ramee karlo, koi harj nahi*". Al-gharz kisi bhi cheez ki taqdeem-o-taakheer ke mutaalliq sawaal kiya gaya to aap ne uska jawaab diya: "*Ab karlo, koi harj nahi*".[225]

Baab 47: Irshaad-e-Baari Ta'ala: "Tumhe'n Sirf Thoda Sa Ilm Diya Gaya Hai" Ki Tafseer

[125] Hazrat Abdullah bin Masood ؓ se riwayat hai: Main Nabi ﷺ ke saath madina ke veeraane mein chal rahe the. Raaste mein chand yahoodiyo'n ke paas se guzra hua. Unho'n ne aapas mein kaha: Unse rooh ke mutaalliq sawaal

[223] راجع: 74

[224] Dekhiye: 2810, 3126, 7458

[225] راجع: 83

karo. Un mein se ek ne kaha: Tum unse aisa sawaal na karo, ke jiske jawaab mein wo aisee baat kahe’n, jo tumhe’n naa-gawaar guzre. Baaz ne kaha: Ham to zaroor pooche’nge. Aakhir un mein se ek shakhs khada hua aur kehne laga: Aye Abul Qaasim! Rooh kya cheez hai? Aap khamosh rahe. Maine (dil mein) kaha ke aap par wahee utar rahi hai, chunache main khada ho gaya. Jab wahee ki kaifiyat khatam ho gai to aap par ye aayat tilaawat ki, “(Aye Paighambar!) Ye Log Aapse Rooh Ke Mutaalliq Poochte Hain, Kehdo Ke Rooh Mere Maalik Ka Hukum Hai, Aur Unhe’n Bohot Kam Ilm Kiya Gaya Hai”.[226]

Imam Amash ne kaha ke hamaari qirat mein aisa (ba-segha-e-ghayab) hi hai.

Faaeda: Quran-e-Majeed mein lafz-e-rooh kai maano’n mein istemaal hua hai. Masalan: ✿ Hazrat Jibraeel ke liye “نَزَلَ بِهِ الرُّوْحُ الْاَمِيْنُ”.[227] ✿ Quran-e-Majeed ke liye “وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا”.[228]
Rooh-e-insaan ke liye “فَنَفَخْنَا فِيهِ مِن رُّوحِنَا”.229 Mutaalliqa aayat mein rooh se muraad rooh-e-insaani hai jo poore bada mein phaili hui hai, aur badan ki harkat us rooh ki marhoon-e-mannat hai. Uski haqeeqat Allah ke siwa aur koi nahi jaanta, lehaaza hame’n bhi uske mutaalliq lab-kushaai se ijtenaab karna chaahiye.

Baab 48; Andesha-e-Kotaah-fahmi Ke Pesh-e-Nazar Kuch Pasandeeda Cheeze’n Tark Kar Dena Taake Log Kisi Sangeen Ghalati Mein Mubtalaa Naa Ho Jaae’n

[126] Hazrat Aswad se riwayat hai, unho’n ne kaha: Mujhse Hazrat Abdullah bin Zubair ﵁ ne farmaya: Hazrat Ayesha ﵂ tujhse bohot raaz ki baate’n farmaya karti thee’n, to Ka’abe ke mutaalliq unho’n ne tujhse kya hadees bayan ki hai? Maine kaha: Mujhse unho’n ne ye kaha tha: Nabi ﷺ ne farmaya: “*Aye Ayesha! Agar teri qaum ke logo’n ka zamaana qareeb naa hota*”. …Ibne Zubair ne kaha: Yaane kufr (jaahiliyyat) ke qareeb naa hota (nae-nae islam mein daakhil naa hue hote)… “*To main Ka’abe ki is ta’ameer ko mandham kar deta aur uske do (2) darwaaze bana deta. Ek se log daakhil hote aur doosre darwaaze se nikal jaate*”. Chunache Hazrat Abdullah bin Zubair ﵁ ne (apne daur-e-hukumat mein) aisa hi kar diya hai.[230] Chunache Hazrat Abdullah bin Zubair ﵁ ne (apne daur-e-hukumat mein) aisa hi kar diya.

Faaeda: Imam Bukhari ﵀ ka maqsood ulama-e-ikram ko tambeeh farmaana hai ke un hazraat ko awaam ke saamne har us jaaez amal se ijtenaab karna chaahiye jisse ghalat-fahmi ka andesha ho, mumkin hai ke jis amal ko jaaez aur mustahab khayaal karke kiya jaa raha hoo, wo maslahat-e-aamma ke khilaaf ho aur us amal ke ikhteyaar karne mein bajaae faaede ke nuqsaan ho, wo ulama se mutanaffir ho jaae’n aur unke qareeb aane ke bajaae unse door ho jaae’n, is liye zaroori hai ke pehle unki zehen-saazi ki jaae. Masalan: Joote samet namaz padhna sunnat hai, lekin agar kisi jagah log jaahil ho’n aur aisa kaam karne se ikhtelaaf aur fasaad ka andesha ho to aisee sunnat par amal karne ko aainda ke liye muakh-khar kiya jaa sakta hai.

Baab 49: Ilmi Baate’n Kuch Logo’n Ko Batlaana Aur Kuch Ko Naa Batlaana, Us Andeshe Se Ke Wo Samajh Nahi Paae’nge.

Hazrat Ali ﵁ ne farmaya: Logo’n ke saamne aisee baate’n bayan karo, jinhe’n wo pehchaante hain, kya tum chaahte ho ke Allah aur uske Rasool ki takzeeb ki jaae?

[127] Hazrat Abu Tufail se riwayat hai, wo Hazrat Ali ﵁ se yehi irshad bayan karte hain.

[128] Hazrat Anas ﵁ se riwayat hai, unho’n ne farmaya: Ek dafa Hazrat Moaaz ﵁ Rasool Allah ﷺ ke hamraah sawaari par peeche baithe the, aap ne farmaya: “*Aye Moaaz bin Jabal!*” Unho’n ne arz kiya: Yaa Rasool Allah ﷺ! Saadat-mandi ke saath haazir hoo’n. Phir Aap ne farmaya: “*Aye Moaaz!*” Unho’n ne phir arz kiya: Yaa Rasool Allah ﷺ! main haazir hoo’n. Teen (3) martaba aisa hua. Phir aap ne farmaya: “*Jo koi sacche dil se ye gawaahi de ke Allah ke siwa koi maabood-e-haqeeqi nahi, aur Muhammad ﷺ uske Rasool hain to Allah us par dozakh ki aag haraam kar deta*

[226] Dekhiye: 4721, 7297, 7456, 7462
[227] Surah ash Shu’araa 26: 193
[228] Surah ash Shura 42: 52
[229] Surah at Tahreem 66: 12
[230] Dekhiye: 1583, 1584, 1584, 1586, 3368, 4484, 7243

hai". Hazrat Moaaz ne arz kiya: Yaa Rasool Allah ﷺ! Kya main logo'n mein uski tash-heer naa karoo'nga, taake wo khush ho jaae'n? Aap ne farmaya: "*Aisa karega to unhe'n usi par bharosa ho jaaega*". Phir Hazrat Moaaz ؓ ne (apni wafaat ke qareeb, kitmaan-e-ilm ke) gunah se bachne ke liye ye hadees logo'n ko bayaan ki.[231]

[129] Hazrat Anas ؓ hi se riwayat hai, unho'n ne kaha: Mujhse bayaan kiya gaya ke ek martaba Nabi ﷺ ne Hazrat Moaaz bin Jabar ؓ se farmaya: "*Jo shakhs Allah se baae'n-haalat milega, ke usne Allah ke saath kisi ko sharek nahi kiya hoga to wo yaqeenan Jannat mein daakhil hoga*". Hazrat Moaaz ؓ bole: Yaa Rasool Allah ﷺ! Kya main logo'n ko us baat ki bashaarat na suna doo'n? Aap ne farmaya: "*Nahi, mujhe andesha hai ke log us par bharosa kar baithe'nge*".[232]

Baab 50: Ilm Ke Liye Shara Se Kaam Lena (durust nahi)

Hazrat Mujahid kehte hain: Hayaa karne waala aur takabbur karne waala ilm haasil nahi kar sakta. Hazrat Ayesha ؓ farmati hain: Ansaar ki aurte'n kya khoob hain, unhe'n deen mein samajh haasil karne mein sharm daaman-geer nahi hoti.

[130] Hazrat Umme Salama ؓ se riwayat hai, Umme Salama ؓ Rasool Allah ﷺ ki paas aae'n aur arz kiya: Yaa Rasool Allah ﷺ! Allah Ta'ala haq baat bayaan karne se nahi sharmaata, kya aurat ko ehtelaam ho to usey ghusl karna chaahiye? Rasool Allah ﷺ ne farmaya: "*Haa'n jabke (apne kapde par) paani dekhe*". Umme Salama ؓ ne (sharm se) apna mu'n chupaa liya aur arz kiya: Rasool Allah ﷺ! Kya aurat ko bhi ehtelaam hota hai? Aap ne faramya: "*Haa'n tera haath khaak aalooda ho, phir bacche ki soorat maa'n se kyou'nkar milti hai?*"[233]

[131] Hazrat Abdullah bin Umar ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Darakhto'n mein ek darakht aisa hai jiske pattey nahi jhadte. Uski shaan musalman ki tarah hai, bataao wo kaunsa darakht hai?*" Ye sun kar logo'n ke khayalaat jungle ke darakhto'n ki taraf gae, Lekin mere zehen mein ye aaya ke wo khajoor ka darakht hai. Hazrat Ibne Umar farmate hain: (lekin) Mujhe sharm daaman-geer ho gai. Logo'n ne arz kiya: Yaa Rasool Allah ﷺ! Aap hi bataae'n wo kaunsa darakht hai? Aap ne farmaya: "*Wo khajoor ka darakht hai*". Hazrat Abdullah bin Umar ؓ kehte hain: Maine apne waalid-e-giraami (Hazrat Umar ؓ) se wo baat bayaan ki jo mere dil mein aai thi, to unho'n ne kaha: Kaash! Tumne ye baat kehdi hoti, to ye mere liye badi daulat hoti.

Baab 51: Sharm Ki Wajah se Doosro'n Ke Zariye Se Masla Dariyaaft Karna

[132] Hazrat Ali ؓ se riwayat hai, unho'n ne farmaya: Meri mazee[234] bohot nikla karti thi, maine Hazrat Miqdaad ؓ se kaha ke wo Nabi ﷺ se uska hukum pooche'n, chunache unho'n ne dariyaaft kiya to aap ne farmaya: "*Mazee ke liye wazoo karna chaahiye*".[235]

Faaeda: Biwi ke saath bos-o-kinaar ki soorat mein a'zoo-e-makhsoos (عُضْو) se ratoobat khaarij hoti hai, usey mazee kaha jaata hai. Ye peshaab ki tarah naaqiz-e-wazoo hai. Uske khaarij hone se ghusl zaroori nahi, balke sirf wazoo hi kaafi hai. Us hadees se mutaalliq deegar ahkaam-o-masaael Kitaab-ul-Wazoo aur Kitab-ul-Ghusl mein bayaan ho'nge.

Baab 52: Masjid Mein Ilm Ki Baate'n Karna Aur Fatwa Dena

[133] Hazrat Abdullah bin Umar ؓ se riwayat hai, ek shakhs masjid mein khada hua aur kehne laga: Yaa Rasool Allah ﷺ! Aap hame'n kis muqaam se ehraam baandhne ka hukum dete hain? Aap ne farmaya: "*Ahle Madina Dhul-Hulaifa se, Shaam ke log Johfa se, aur Najd ke baashinde Qarn se ehraam baandhe'n*". Hazrat Ibne Umar ؓ ne kaha; Log kehte hain: Rasool Allah ﷺ ne ye bhi farmaya: "*Yemen waale Yalamlam se ehraam baandhe'n*". Hazrat Ibne Umar ؓ kaha karte the: Maine Rasool Allah ﷺ se ye (aakhri) baat acchi tarah samajh nahi saka.[236]

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[231] Dekhiye: 129

[232] راجع: 128

[233] Dekhiye: 282, 3328, 6091, 6121

[234] T: (مَذی) Wo ratoobat jo shehwat ke josh mein (inzaal se pehle) nikalti hai [Rekhta]

[235] Dekhiye: 178, 269

[236] Dekhiye: 1522, 1525, 1527, 1528

Baab 53: Sawaal Se Ziyaada Jawaab Dene Ka Bayaan

[134] Hazrat Abdullah bin Umar ﵄ hi se riwayat hai, Nabi ﷺ se ek shakhs ne poocha: Jo shakhs ehraam baandhe wo kya pehne? Aap ne farmaya: "*Na kurta, naa pagdi, naa pajama, na topi, aur naa wo kapda jis mein wars yaa zaafraan lagi ho, aur agar jooti na ho to mauze pehen le, aur unhe'n oopar se kaat le, taake wo takhno'n se neeche ho jaae'n*".[237]

Faaeda: Sawaal ye tha ke mohrim ke liye mubaah malbusaat kya hain? Lekin jawaab mein un malbusaat ka zikr hai, jo mohrim ke liye najaaez hain. Iski wajah ye hai ke mamnoo malbusaat mahdood hain, jabke mubaah malbusaat ki fehrist bohot taweel hai. Agar unhe'n bayaan kiya jaata to jawaab bhi taweel ho jaata. Iske saath ye shubha bhi paida ho sakta tha ke shayad ye malbusaat sirf mohrim pehen sakta hai, ghair-mohrim ke liye un malbusaat ka istemaal najaaez hai. Is liye Rasool Allah ﷺ ne jawaab mein wo tareeqa ikhtiyaar farmaya, jo asaan tha. Aur us mein kisi qism ke ishteba ka andesha nahi tha.[238] Is mein saail ko tambeeh bhi hai ke tumhe'n un paabandiyo'n ke mutaalliq sawaal karna chaahiye tha, jo ehraam ki wajah se mohrim par aaed hoti hain. Aap ke jawaab ka khulaasa ye hai: ❁ Sila hua kapda istemaal na kiya jaae. ❁ Apne sar ko khula rakha jaae, khusboo istemaal na ki jaae, is hukum mein mard aurte'n tamaam shaamil hain. ❁ Paao'n mein khula joota pehna jaae, deegar masaael-o-ahkaam Kitaab-ul-Hajj mein bayan kiye jaae'nge. In Sha Allah

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[237] Dekhiye: 366, 1542, 1838, 1842, 5794, 5803, 5805, 5806, 5847, 5852

[238] FB: V1 P304

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

4: Kitab-ul-Wuzoo – Wazoo Se Mutaalliq Ehkaam-o-Masaael كِتَابُ الْوُضُوْءِ

Baab 1: Wuzoo Ke Mutaalliq Kya Waarid Hai?

Nez irshad-e-Baari Ta'ala (ki wazaahat): "Aye Imaan Waalo! Jab Tum Namaz Ke Liye Utho, To Apne chehre Aur Haath Kohniyo'n Tak Dholo, Aur Apne Saro'n Ka Masah Karo, Aur Apne Paao'n Bhi Takhno'n Tak (dholo)".[239]

Abu Abdullah (Imam Bukhari ﵀) kehte hain: Nabi ﷺ ne bayan farmaya: "*Azaa-e-wazoo ka ek-ek martaba dhona farz hai".* Nez aap ne un azaa ko do-do (2-2) baar aur teen-teen (3-3) baar bhi dhoya hai, haa'n 3 martaba se ziyaada nahi dhoya. Aur ahle ilm ne wazoo mein paani ka hadd se ziyaada istemaal naa-pasand kiya hai, aur isse bhi makrooh qaraar diya hai ke log Nabi ﷺ ke fe'el se tajaawuz kare'n.

Baab 2: Wazoo Ke Baghair Namaz Qubool Nahi Hoti

[135] Hazrat Abu Huraira ﵁ se riwayat hai, unhoe'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jis shakhs ka wazoo toot jaae (usey hadas ho jaae) uski namaz qubool nahi hoti jab tak wazoo naa kare*". Ek Hadhrami ne poocha: Aye Abu Huraira! *Hadas* kya hai? Unho'n ne kaha: Fasaaun yaa ziraatun (yaane wo hawaa jo paa-khaane ke muqaam se khaarij ho).[240]

Baab 3: Wazoo Ki Fazilat Aur Un Logo'n Ka Bayaan Jinki Peshaaniya'n Aur Haath Paao'n Wazoo Ke Asaraat Ki Wajah Se Chamakdaar Ho'nge.

[136] Hazrat Abu Huraira ﵁ hi se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate sune hai: "*Meri ummat ke log qiyaamat ke din bulaae jaae'nge, jabke wazoo ke nishanaat ki wajah se unki peshaaniyaa'n aur haath paao'n chamake ho'nge. Ab jo koi tum mein se apni chamak badhaana chaahe to usey badhaae*".

Faeeda: Hadees ke aakhir mein jo alfaaz hain ke tum mein se jo shakhs chamak badhaane ki istetaa-at rakhta ho wo badhaale, ye irshad-e-nabawi hai yaa Hazrat Abu Huraira ﵁ ka hadees se istekhraaj? Uski baabat aksar mohaqqiq ulama aur mohaddiseen ki raae ye hai ke ye alfaaz Hazrat Abu Huraira ﵁ ke hain jinhe'n istelaah mein mudraj[241] kaha jaata hai. Ye alfaaz Rasool Allah ﷺ ke nahi. Albatta Hazrat Abu Huraira ﵁ ka ye amal milta hai ke wo haatho'n ko kandho'n tak aur pairo'n ko ghutno'n tak dhote the, lekin ye unka ijtehaad tha, Rasool Allah ﷺ ka amal nahi tha.

Baab 4: Shaik Ki Buniyad Par Wazoo Naa Kare Jab Tak (Be-wazoo hone ka) Yaqeen Naa Ho Jaae

[137] Hazrat Ibaad bin Tameem Apne chacha se riwayat karte hain, unho'n ne Rasool Allah ﷺ ke saamne ek aise shakhs ka haal bayaan kiya jise ye khayaal ho jaata tha, ke wo dauran-e-namaz mein kisi cheez (hawaa nikalne) ko mehsoos kar raha hai. Aap ne farmaya: "*Wo namaz se us waqt tak naa phire jab tak hawaa nikalne ki awaaz yaa boo naa paae*".[242]

Faaeda: Allama Khattaabi ﵀ farmate hain ke be-wazoo hone ka hukum sirf is baat par mauqoof nahi, ke wo uski awaaz sune yaa badboo paae, kyou'nke baaz auqaat aisa bhi hota hai ke hawaa ke khurooj ka yaqeen hota hai, lekin naa uski awaaz suni jaati hai, aur na uski boo hi ka ehsaas hota hai. Masalan: Ek aadmi behra hai, yaa marz-e-zukaam ki wajah se uski quwwat-e-shaama maflooj ho chuki hai, jiski binaa par wo awaaz yaa boo ka ehsaas nahi kar paata, aisee soorat mein usey wazoo karna hoga kyou'nke usey be-wazoo hone ka yaqeen ho chuka hai.[243]

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[239] Surah al Maaida: 6

[240] Dekhiye: 6954

[241] T: (مُدْرَج) Aisi hadees jis mein raawi ne apna ya kisi aur ka kalaam bhi tashreeh yaa maane waghaira ke gharz se shaamil kar diya ho [Rekhta]

[242] Dekhiye: 177, 2056

[243] Umdatul Qaari: V2 P359

Baab 5: Wazoo Mein Takhfeef Ka Bayaan

[138] Hazrat Ibne Abbas ؓ se riwayat hai, Nabi ﷺ soe, yahaa'n tak ke kharaate bharne lagey, phir aap ne (bedaar ho kar) namaz padhi. Kabhi Hazrat Ibne Abbas ؓ ne kaha: Nabi ﷺ karwat par lete, yahaa'n tak ke saans ki awaaz aane lagi, phir bedaar ho kar aap ne namaz padhi. Phir Hazrat Sufiyan ne is riwayat ko dobaara tafseel se bayaan kiya ke Ibne Abbas ne farmaya: Maine apni khala Hazrat Maimuna ؓ ke ghar raat guzaari. Nabi ﷺ raat ke kisi hisse mein bedaar hue. Jab kuch raat guzar gai to aap khade hue aur latakte hue mashkeeze se halka wazoo farmaya. Amr (raawi) us (wazoo) ka halka pann aur maamooli hona bayan karta hai. Aur khade ho kar namaz padhne lagey. Maine bhi aap hi ki tarah wazoo kiya, phir main aakar aap ki baae'n jaanib khada ho gaya... Sufiyan ne kabhi yasaar ke bajaae shimaal ka lafz istemaal kiya... Aap ne mujhe phera aur apni daaee'n jaanib khada kar liya. Phir aap ne jis qadar Allah ki taufeeq muyassar aai, (tahajjud ki) namaz adaa farmaai, phir karwat ke bal leit kar so gae, hatta ke kharaate bharne lagey. Phir moazzin aaya aur usne aapko namaz ki ittela di. Aap uske saath namaz ke liye tashreef le gae. Aap ne namaz padhi aur wazoo nahi farmaya. (Sufiyan kehte hain) Ham ne (apne ustaad) Amr se kaha: Kuch logo'n ka khayaal hai ke neend ka asar Rasool Allah ﷺ ke dil par nahi, balke sirf aankh par hota tha. Amr ne jawab diya: Maine Obaid bin Umair ko ye kehte suna hai ke Hazraat-e-Ambiya ؑ ke khwaab wahee hote hain, phir darj-e-zel aayat ko bataur-e-daleel tilaawat farmaya: "*Maine Khwaab Mein Dekh Raha Hoo'n Ke Maine Tumhe'n Zibah Kar Raha Hoo'n*".[244] [245]

Baab 6: Mukammal Wazoo Karna

Hazrat Abdullah bin Umar ؓ ka irshad hai: Wazoo poora karne ka matlab, acchi tarah saaf karna hai.

[139] Hazrat Usama bin Zaid ؓ se riwayat hai, unho'n ne kaha: Ek dafa Rasool Allah ﷺ arafaat se laute, jab ghaati mein pohche to aap utrey, peshaab kiya, phir wazoo farmaya, lekin wazoo poora na kiya. Maine arz kiya: Aye Allah ke Rasool! Namaz ka waqt qareeb hai? Aap ne farmaya: "*Namaz aage chal kar padhe'nge*". Phir aap sawaar hue, jab muzdalifa aae to utre aur poora wazoo kiya, phir namaz ki takbeer kahi gai aur aap ne maghrib ki namaz adaa ki. Uske baad har shakhs ne apna oont apne muqaam par bithaaya, phir isha ki takbeer hui aur aap ne namaz padhi aur dono ke darmiyan nafil waghaira nahi padhe.[246]

Baab 7: Chullu Bhar Kar Dono Haatho'n Se Mu'n Dhona

[140] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne wazoo kiya aur apna mu'n dhoya. Is tarah ke paani ka ek chullu le kar usse kulli ki aur naak mein paani daala, phir ek aur chullu paani liya, haath milaakar usse mu'n dhoya, phir ek chullu paani se apna daaya'n haath dhoya, phir ek aur chullu paani liya aur usse apna baayaa'n haath dhoya, phir apne sar ka masah kiya. Baad azaa'n ek chullu paani apne daae'n paao'n par daala aur usey dhoya, phir doosra chullu paani le kar apna baayaa'n paao'n dhoya. Uske baad kehne lagey: Maine Rasool Allah ﷺ ko isi tarah wazoo karte hue dekha hai.

Baab 8: Har Kaam Ke Waqt Bismillah Kehna, Hatta Ke Jimaa Ke Waqt Bhi Allah Ka Naam Liya Jaae

[141] Hazrat Ibne Abbas ؓ hi se riwayat hai, wo us hadees ko Nabi ﷺ tak pohchaate the, aap ne farmaya: "*Jab tum mein se koi apni biwi ke paas jaae to kahe: Allah ke naam se, Aye Allah! Hame'n shaitaan se mehfooz rakh aur usey bhi shaitan se mehfooz rakh, jo tu hame'n inaayat farmae. Phir un dono ko agar koi aulaad naseeb ho, to shaitan usey nuqsaan nahi pohchaa sakega*".[247]

Baab 9: Bait-ul-Khula Jaane Ki Dua

[142] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ jab bait-ul-khula jaate to farmate: "*Aye Allah! Main naapaak cheezo'n aur napaakiyo'n se teri panaah chahta hoo'n*". Ibne Ararah ne is hadees ki Shu'ba se ye alfaaz riwayat kiye hain: Jab aap bait-ul-khula ke liye aate. ("دَخَلَ" ke bajaae "أَتٰى" ka lafz istemaal kiya) Aur Moosa ne

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[244] Surah as Saaffaat: 102

[245] راجع: 117

[246] Dekhiye: 181, 1667, 1669, 1672

[247] Dekhiye: 3271, 3283, 5165, 6388, 7396

Hammad ke waaste se bayan kiya: jab daakhil hote. Aur Saeed bin Zaid ne kaha: Hame'n Abdul Aziz ne bayaan kiya ke jab aap bait-ul-khula jaane ka iraada farmate (to mazkoora dua padhte).[248]

Faaeda: Is dua ka doosra tarjuma ye hai: "*Aye Allah main khabees jinno'n aur jinniyo'n se teri panaah chaahta hoo'n*".

Baab 10: Bait-ul-Khula Ke Paas Paani Rakhna

[143] Hazrat Ibne Abbas ؓ se riwayat hai, ek dafa Nabi ﷺ bait-ul-khula gae, to maine aapke liye wazoo ka paani rakh diya. Aapn ne (baahar nikal kar) poocha: "*Ye paani kisne rakha hai? Aapko bataya gaya, to aap ne farmaya: Aye Allah! Usey deen ki samajh ataa farma".*[249]

Baab 11: Qazaa-e-Haajat Ke Waqt Qibla-rukh Na Baitha Jaae, Illa Ye Ke Koi Imaarat Ho, Jaise Deewaar Waghaira

[144] Hazrat Abu Ayyub Ansari ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jab koi qazaa-e-haajat ke liye jaae to qible ki taraf na mu'n kare aur na pusht, balke mashriq yaa maghrib ki taraf mu'n kiya karo*".[250]

Faaeda: Qible ki taraf mu'n yaa pusht karke qazaa-e-haajat karna jaaez hai yaa najaaez? Ye masla salaf-o-saaleheen se mukhtalif-feeh chala aaraha hai, aur uski wajah jawaaz aur adm-e-jawaaz ke dalaael k aba-zaahir mutaariz hona hai. Jahaa'n tak khuli fizaa mein qazaa-e-haajat ka taalluq hai, to us soorat mein bil-ittefaaq mu'n aur pusht karna dono mamnoo hain. Taaham agar qazaa-e-haajat karne waala kisi imaarat waghaira mein ho, to us soorat mein ikhtelaaf hai. Ulama ki is baare mein darj-e-zel aara hain: ❁ Mu'n aur pusht dono mamnoo hain, khwah sehra ho yaa imaarat. Unki daleel Abu Ayyub Ansari ki darj-e-baala riwayat hai aur wo Ibne Umar ؓ ki hadees ko Nabi ﷺ ki khusoosiyat par mahmool karte hain. ❁ Khuli fizaa aur imaarat mein qible ki taraf mu'n aur pusht karna dono amar jaaez hain. Un hazraat ke nazdeek Ibne Umar ؓ ki hadees naasikh aur Abu Ayyub Ansari ؓ ki hadees mansookh hai. Aur baaz ne uske bar-aks bhi kaha hai. ❁ Qibla-e-rukh mu'n karna sehra aur imaarat dono mein manaa hai, albatta imaarat mein pusht ki jaa sakti hai. Is mauqif ki daleel bhi hadees-e-Ibne Umar hai. Un hazraat ke nazdeek kyou'nke hadees-e-Ibne Umar mein Ka'abe ki taraf sirf pusht karne ka zikr hai. Is liye pusht karna imaarat mein jaaez hai. ❁ Khuli fizaa mein qible ki taraf mu'n aur pusht karna dono mamnoo hain, aur imaaraat wahgaira mein dono ka jawaaz hai, albatta bachna Afzal hai. Unki daleel Ibne Umar ؓ ki aainda hadees aur Hazrat Jaabir ؓ ki Sunan Abu Dawood waghaira (H13) ki ahadees hain, jin mein imaarat mein isteqbaal aur istidbaar[251] dono ka jawaaz hai. Imam Bukhari ؒ ke qaaem karda baab se maloom hota hai ke unke nazdeek yehi chautha mauqif raajeh hai.

Baab 12: Eento'n Par Baith Kar Qazaa-e-Haajat Karna

[145] Hazrat Abdullah bin Umar ؓ se riwayat hai, wo farmate hain: Kuch logo'n ka khayaal hai ke jab tum qazaa-e-haajat ke liye baitho to baitullah aur bait-ul-muqaddas ki taraf mu'n naa karo, halaa'nke main ek din apne ghar ki chatt par Chadha to dekha ke Rasool Allah ﷺ qazaa-e-haajat ke liye do kacchi eento'n par bait-ul-muqaddas ki taraf mu'n karke baithe hain. Hazrat Ibne Umar ؓ ne Waase bin Hibban se kaha: Shayad tum un logo'n mein se ho, jo apne sureno'n par namaz padhte hain. (yaane zameen se chimat kar) Waase ne kaha: Wallah! Main nahi jaanta (ke aapka matlab kya hai?). Maalik kehte hain: (Ibne Umar) isse wo shakhs muraad lete hain, jo namaz padhne aur zameen se ooncha naa ho, sajda us tarah kare ke zameen se lagaa rahe.[252]

Faaeda: Aakhir mein Hazrat Abdullah bin Umar ؓ ne Waase bin Hibban ko tambeeh ke taur par jo baat kahi hai, uska mafhoom kai tarah se bayaan kiya gaya hai. Saheeh Muslim ki riwayat ke siyaaq se maaloom hota hai ke Waase bin Hibban ؒ ne masjid mein namaz padhi, jabke Hazrat Abdullah bin Umar ؓ waheen tashreef farma the. Unhe'n shak guzra ke Waase zameen ke saath chimat kar sajda karte hain. Aur shayad ye aisa is wajah se karte hainke poore taur par sajda karne se a'zoo-e-mastoor (عُضْو) ka rukh qible ki taraf ho jaata hai. Jab Waase bin Hibban namaz se

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[248] Dekhiye: 6322

[249] راجع: 75

[250] Dekhiye: 394

[251] T: Nazar-andaaz karna, mu'n pherna [Rekhta]

[252] Dekhiye: H148, 1489, 3102

faarigh ho kar Ibne Umar ؓ ke paas gae, to unho'n ne pehle marfoo hadees bayan karke un logo'n ki tardeed ki, jo imaarat mein bhi baitullah ki taraf mu'n karke qazaa-e-haajat ko naajaaez samajhte the. Baad azaa'n unse poocha ke shayad tum bhi unhi logo'n mein se ho, jinka mauqif hai aur shayad usi wajah se tum sajda bhi is andaaz se karte ho? Is par Waase bin Hibban ؒ ne farmaya ke mujhe nahi maaloom ke maine aise sajda kiya ho. Shayad laa-shaoori taur par aisa ho gaya ho, taaham mera ye mauqif nahi. Mazkoora hadees se ye baat saabit ho gai, ke ghar mein banaae gae bait-ul-khula mein qazaa-e-haajat durust hai, kyou'nke us mein parda-poshi ke saath-saath najaasat se buad بُعد bhi hai. Zameen se muttasil baith kar peshaab kare'n to uske cheento'n se badan aur kapdo'n ke aalooda hone ka andesha hai, jabke bait-ul-khula mein parde ke saath is khatre ka sadde-baab bhi hai. Wallhu A'alam

Baab 13: Aurto'n Ka Qazaa-e-Haajat Ke Liye Baahar Jaana

[146] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ ki azwaaj-e-mutahharaat raat ko qazaa-e-haajat ke liye manaasei ki taraf jaati thee'n, isse muraad khula maidaan hai. Hazrat Umar ؓ Nabi ﷺ ki khidmat mein arz kiya karte the ke aap apni biwiyo'n ko parde ka hukum de'n. Lekin Rasool Allah ﷺ aisa naa farmaate, chunache ek raat Isha ke waqt Nabi ﷺ ki zauja-e-mohtarma Hazrat Sauda bin Zama'h (qazaa-e-haajat ke liye) baahar niklee'n aur wo qad aawar thee'n, to Hazrat Umar ؓ ne unhe'n awaaz di aur kaha: Aye Sauda! Ham ne tumhe'n pehchaan liya hai. (Hazrat Umar ne ye is liye kaha) unki khwahish thi ke parde ka hukum naazil ho, chunache Allah Ta'ala ne parde ka hukum naazil farma diya.[253]

[147] Hazrat Ayesha ؓ se riwayat hai, wo Nabi ﷺ se bayaan karti hain: Aap ne (apni azwaaj-e-mutahharaat ؓ se) farmaya: "*(Allah Ta'ala ki taraf se) tumhe'n apni haajat ke liye baahar nikalne ki ijaazat marhammat farmadi gai hai*". Hishaam kehte hain: Isse qazaa-e-haajat ke liye ghar se nikalna muraad hai.[254]

Baab 14: Gharo'n Mein Qazaa-e-Haajat Ka Intezaam Karna

[148] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne farmaya: Main ek din Hazrat Hafsa ؓ ke ghar ki chatt par apni kisi haajat ke pesh-e-nazar Chadha, to maine dekha ke Rasool Allah ﷺ qible ki taraf pusht aur shaam (bait-ul-muqaddas) ki taraf mu'n kiye hue qazaa-e-haajat kar rahe hain.[255]

[149] Hazrat Ibne Umar ؓ hi se riwayat hai, unho'n ne farmaya: Main ek din apne ghar ki chatt par Chadha to dekha ke Rasool Allah ﷺ do (2) eento'n par baithe bait-ul-muqaddas ki taraf mu'n kiye qazaa-e-haajat kar rahe hain.[256]

Baab 15: Paani Se Istenjaa Karna

[150] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ jab qazaa-e-haajat ke liye nikalte to main aur ek aur ladka apne saath paani ka ek bartan le kar aate, (raawi-e-hadees Hishaam kehte hain) Yaane Rasool Allah ﷺ usse istenjaa karte.[257]

Faaeda: Imam Bukhari ؒ is unwaan se ye bhi saabit karna chaahte hain ke paani ke bajaae mitti ke dhele bhi bataur-e-istenjaa istemaal kiye jaa sakte hain, lekin paani ka istemaal behtar hai. Kyou'nke mitti ke dhelo'n se aen najaasat to door ho jaati hai, lekin uske taassuraat baaqi rehte hain. Jabke paani ke istemaal se najaasat aur uske asaraat-o-nishanaat bhi zaael ho jaate hain. Paani aur dhelo'n ka jamaa karna to bil-ittefaaq jaaez hai. والله أعلم و علمه أتم

Baab 16: Doosre Shakhs Ki Tahaarat Ke Liye Paani Hamraah Le Jaana

Hazrat Abu Darda ؓ ne farmaya: Kya tumhaare yahaa'n na'alain mubarak, aab-e-tahaarat aur takiya uthaane waala khaadim maujood nahi hai?

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[253] Dekhiye: 148, 4795, 5237, 6240

[254] راجع: 146

[255] راجع:

T: PDF file mein Hadees number nahi likha hai, par 145 ka mafhoom H148 se milta julta hai. [RSB]

[256] راجع: 145

[257] Dekhiye: 151, 152, 217, 500

[151] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ jab qazaa-e-haajat ke liye baahar jaate, to main aur ham mein se ek ladka aapke saath ho jaate the, aur hamaare saath paani ki chaagal hoti thi.[258]

Faaeda: Imam Bukhari ﷺ ka maqsood ye hai ke istenjaa ke silsile mein doosre se madad lena jaaez hai. Masalan: Paani ki zaroorat ho to khidmat guzaar se talab kiya jaa sakta hai. Aisa karna naa to makhdoom ke liye takabbur hai, aur naa khaadim hi ke liye aar hai. Choto'n ka bado'n ki khidmat karna, yaa bado'n ka choto'n se khidmat lena, dono baate'n jaaez hain.

Baab 17: Istenjaa Ke Liye Paani Ke saath Barchi Le Jaana

[152] Hazrat Anas ﷺ hi se riwayat hai, aap ne farmaya: Rasool Allah ﷺ jab qazaa-e-haajat ke liye jaate, to main aur ek ladka paani ki chaagal aur ek barchi le kar aapke saath ho jaate. Aap paani se istenja karte the. Nazar aur Shazaan ne Hazrat Shu'ba se is (Muhammad bin Jaafar) ki mataabeat ki hai. Anazah us laathi ko kehte hain, jiske aage lohe ka phal lagaa ho.[259]

Faaeda: Paani aur bachi dono ka ta'alluq istenja se hai, paani ka ta'alluq to zaahir hai aur usey hadees ke aakhir mein bayaan bhi kar diya gaya hai aur barchi is liye saath le jaate, taake sakht jagah ko naram karke peshab ke cheento'n se bachaa jaa sakey. Nez, sakht zameen se dhele haasil karne ke liye bhi usey kaam mein laaya jaata tha.

Baab 18: Daae'n Haath Se Istenja Karne Ki Mumaaneat

[153] Hazrat Abu Qatada ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jab tum mein se koi shakhs koi cheez nosh karey, to bartan mein saans na le. Nez jab bait-ul-khula aae, to daae'n haath se apni sharm-gaah ko na chooe aur naa usse istenja kare*".[260]

Baab 19: Peshaab Karne Waqt Daae'n Haath Se A'azoo-e-Mastoor Ko Naa Pakde

[154] Hazrat Abu Qatada ﷺ riwayat karte hain, Nabi ﷺ ne farmaya: "*Tum mein se jab koi peshaab karey to apne a'zoo-e-mastoor ko daae'n haath se naa thaame, aur na daae'n haath se istenja kare, aur na bartan mein saans hi le*".[261]

Baab 20: Dehlo'n Se Istenja Karna

[155] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Ek din Nabi ﷺ qazaa-e-haajat ke liye baahar gae to main bhi aapke peeche ho liya. Aap (ki aadat-e-mubaraka thi ke chalte waqt) daae'n baae'n na dekhte. Jab main aapke qareeb pohcha to aap ne farmaya: "*Mujhe dhele talaash kar do, maine unse istenja karu'nga… Yaa uski misl koi aur lafz istemaal farmaya… lekin haddi aur gobar na laana*". Chunache maine apne kapde ke kinaare mein kai dhele le kar aaya aur unhe'n aapke paas rakh diya, aur khud ek taraf hat gaya. Phir jab aap qazaa-e-haajat se faarigh hue to dhelo'n se istenja farmaya.[262]

Faaeda: Isse maloom hua ke haddi aur gobar ke alaawa har jazb karne waali cheez ko jo kisi jaandaar ki gizaa na ho, istenja mein istemaal ki jaa sakti hai. Mitti ke dhelo'n mein ye salaahiyat hoti hai ke un mein ratoobat jazb ho jaati hai. Aaj kal tissue paper safaai ke liye taiyyaar kiye jaate hain, ye bhi jaazib hone ki wajah se us maqsad ko poora kar sakte hain.

Baab 21: Leed Waghaira Se Istenja Na Kiya Jaae

[156] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ek dafa qazaa-e-haajat ke liye tashreef le gae aur mujhe teen (3) patthar laane ka hukum diya. Chunache mujhe do (2) patthar to mil gae, talaash-e-bisyaar ke ba-wujood teesra na mil saka, to maine (khushk) leed li, aur wo aapke paas le aaya. Aap ne dono patthar to le liye, aur led ko phenk diya aur farmaya: "*Ye paleed hai*".

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[258] راجع: 150

[259] راجع: 150

[260] Dekhiye: 154, 5630

[261] راجع: 153

[262] Dekhiye: 3860

Imam Bukhari farmate hain: Is hadees ko Ibrahim bin Yusuf ne bhi bayan kiya hai, wo apne baap Yusuf se, wo Abu Ishaq se riwayat karte hain, unho'n ne kaha: Mujhe ye hadees Abdur Rahman bin Aswad ne bayaan ki.

Faaeda: Istenja ke mutaalliq teen (3) baate'n qaabil-e-ghaur hain: ✿ Inqaa-e-Mahel ✿ Taslees ✿ Eetaar. Inqaa-e-Mahel se muraad bol-o-baraaz ke mahel ko saaf karna hai, aur uske liye kam-az-kam teen (3) dhele istemaal karna taslees hai. Agar ziyaada ki zaroorat ho to taaq taadaad mein isemal kiye jaae'n. Usey eetaar se taabeer kiya jaata hai. Hadees mein saraahat hai ke tum mein se koi teen (3) dhelo'n se kam taadaad mein istenja na kare.[263] Aur agar teen (3) dhelo'n se inqaa-e-mahel ka maqsad haasil na ho, to teen (3) se ziyaada dhele istemaal ho sakte hain. Lekin un mein taaq taadaad ka lihaaz rakhna hoga, jaisa ke hadees mein hai ke tum mein se jab koi tahaarat ke liye dhele istemaal kare, to taaq taadaad (witr) ka lihaaz rakhe.[264]

Baab 22: Wazoo Mein A'azaa Ko Ek-Ek (1-1) Baar Dhona

[157] Hazrat Ibne Abbas se riwayat hai, unho'n ne farmaya: Nabi ne wazoo mein a'azaa ko ek-ek baar dhoya.

Baab 23: Wazoo mein A'azaa Ko Do-Do (2-2) Baar Dhona

[158] Hazrat Abdullah bin Zaid se riwayat hai ke Rasool Allah ne a'azaa-e-wazoo ko do-do baar dhoya.

Baab 24: Wazoo Mein A'azaa Ko Teen-Teen (3-3) Baar Dhona

[159] Hazrat Usman bin Affaan ke Maula Humran se riwayat hai, unho'n ne kaha: Hazrat Usman ne ek dafa paani ka bartan mangwaaya aur apne haatho'n par teen (3) martaba paani daal kar unhe'n dhoya, phir daae'n haath ko bartan mein daal kar paani liya, kulli ki, naak mein paani daala aur usey saaf kiya. Phir apne mu'n aur dono haatho'n ki kohniyo'n samet teen (3) dafa dhoya. Baad-azaan sar ka masah kiya, phir apne paao'n takhno'n samet teen (3) baar dhoe. Phir kaha: Rasool Allah ne farmaya: "*Jo bhi mere is wazoo ki tarah wazoo kare, aur uske baad do (2) rakat adaa kare, aur unki adaaegi ke dauraan mein koi khayaal dil mein na laae, to uske saabeqa tamaam gunah bakhsh diye jaae'nge*".[265]

[160] Janab Humraan hi se riwayat hai ke jab Hazrat Usman ne wazoo kar liya to farmaya: Main tumhe'n ek hadees na sunaau'n? Agar quran mein ek aayat na hoti to main tumhe'n wo hadees na sunaata. Maine Nabi ko ye farmaate hue suna hai: "*Jo shakhs acchi tarah wazoo kare aur namaz padhe, to jitney gunah us namaz se doosri namaz tak ho'nge, wo bakhsh diye jaae'nge*". Hazrat Urwah ne kaha: Wo aayat ye hai: "Beshak Wo Log Jo Hamaari Naazil Karda Khuli Aayaat Aur Hidayaat Ko Chupaate Hain, Iske Baad Ke Ham Kitaab Mein Unhee'n Logo'n Ke Liye Saaf Bayaan Kar Chuke Hain, Un Par Allah Bhi Laanat Bhejta Hai, Aur Laanat Karne Waale Bhi Un Par Laanat Karte Hain".[266] [267]

Baab 25: Wazoo Mein Naak Saaf Karna

Isey Hazrat Usman, Hazrat Abdullah bin Zaid, aur Hazrat Ibne Abbas ne Nabi se bayan kiya hai.

[161] Hazrat Abu Huraira se riwayat hai, Nabi ne farmaya: "*Jo shakhs wazoo kare, wo naak saaf kare aur jo dhele se istenja kare, wo taaq dhele le*".[268]

Baab 26: Istenja Mein Taaq Dehle Istemaal Karna

[162] Hazrat Abu Huraira se riwayat hai, Rasool Allah ne farmaya: Jab tum mein se koi wazoo kare to apni naak mein paani daale aur usey saaf kare. Aur jo shakhs dhele se istenja kare to taaq dhelo'n se kare. Aur jab tum mein se koi sokar uthe to wazoo ke paani mein apne haath daalne se pehle unhe'n dhole, kyou'nke tum mein se kisi ko khabar nahi ke raat ke waqt uska haath kahaa'n kahaa'n phirta raha hai.[269]

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[263] Saheeh Muslim: At Tahaara: H606 (262)
[264] Saheeh Muslim: At Tahaara: H565 (239)
[265] Dekhiye: 160, 164, 1934, 6433
[266] Surah Baqara: 159
[267] راجع: 159
[268] Dekhiye: 162
[269] راجع: 161

Baab 27: Dono Paao'n Dhone Chaahiye'n, Qadmo'n Par Masah Nahi Karna Chaahiye

[163] Hazrat Abdullah bin Amr ﵄ se riwayat hai, unho'n ne kaha: Nabi ﷺ ek safar mein ham se peeche reh gae, phir aap ne hamko paa liya jabke asar ka waqt khatam ho raha tha. Ham wazoo karne lagey aur jaldi jaldi paao'n par haath pherne lagey. Aap ne do (2) yaa teen (3) martaba buland awaaz se pukaar kar kaha: "*Ediyo'n ke liye aag ka azaab hai*".[270]

Faaeda: Is riwayat se shia hazraat ki tardeed hoti hai, kyou'nke unke nazdeek paao'n ka wazeefa ghusl nahi, balke masah hai aur wo is riwayat ka ye jawaab dete hain ke logo'n ki ediyaa'n najaasat laood thee'n. Is liye Rasool Allah ﷺ ne unhe'n dhone ka hukum diya lekin hame'n un hazraat ki aqal of fikr par hairat hoti hai. Agar ek do (1-2) aadmiyo'n ki ediyaa'n najaasat-aalood hotee'n to baat ban sakti thi. Kya tum hazraat ki ediyo'n par najaasat lagi hui thi, aur unhe'n uske door karne ka khayaal tak na aaya. Halaa'nke najaasat ka izaala hadas ke izaale se ziyaada zaroori hota hai. Phir Rasool Allah ﷺ ne unhe'n paak karne ka hukum nahi farmaya ke tumhari ediyaa'n najaasat-aalood hain, unhe'n dho kar paak karo. Dar-asl un hazraat ne poore deen ka dhaancha az-sar-e-nau tashkeel diya hai. Azaan, auqaat-e-namaz, tareeqa-e-namaz, zakat, al-gharz har cheez alag waza' (وَضْع) karke rakhi hai, hatta ke maujooda Quran-e-Kareem ke mutaalliq unke yahaa'n shukook-o-shubhaat paae jaate hain.

Baab 28: Wazoo Mein Kulli Karna

Is hukum ko Hazrat Ibne Abbas ﵄ aur Hazrat Abdullah bin Zaid ﵄ ne Nabi ﷺ se naqal farmaya hai.

[164] Hazrat Usman ﵄ ke aazaad-karda ghulam Hazrat Humraan se riwayat hai, unho'n ne Hazrat Usman ﵄ ko dekha ke unho'n ne wazoo ke liye paani mangwaaya, phir usey apne dono haatho'n par daala aur unhe'n teen (3) martaba dhoya, uske baad apna daaya'n haath bartan mein daala, kulli ki, aur naak mein paani chadhaaya, phir usey saaf kiya. Baad azaa'n apna chehra teen (3) martaba dhoya, apne dono haath kohniyo'n tak teen (3) baar dhoe, phir sar ka masah kiya, phir har paao'n ko teen (3) dafa dhoya. Uske baad unho'n ne farmaya: Maine Nabi ﷺ ko apne us wazoo ki tarah wazoo karte dekha hai, nez Aap ﷺ ne ye bhi farmaya: "*Jis shakhs ne mere is wazoo ki tarah wazoo kiya aur do (2) rakat baae'n-taur par padhe'n ke apne dil se baate'n na kee'n, tu Allah Ta'ala uske saabeq gunah moaaf kar de ga*"[271]

Faaeda: Wazoo mein kulli karna zaroori hai kyou'nke Rasool Allah ﷺ ne kulli samet wazoo farmaya hai aur kisi sahaabi se uska tark saabit nahi. Is silsile mein aapka hukum bhi marwi hai jo waajib-ul-itteba hai, chunache Laqeet bin Sabrah ﵄ ko aap ne farmaya: Jab tu wazoo karne lagey to kulli kar.[272] Behre haal wazoo mein istenshaaq ki tarah kulli bhi matloob hai, albatta istenshaaq mein ziyaada taakeed hai. Ghaliban yehi wajah hai ke Imam Bukhari ﵀ ne istenshaaq aur istenshaar ko mudhmudhe (kulli) par muqaddam kiya hai, halaa'nke amal ke lihaaz se kulli pehle hai.

Baab 29: Ediyo'n Ka Dhona

Hazrat Ibne Sireen wazoo karte waqt anghoti ki jagah bhi dhoya karte the.

[165] Muhammad bin Ziyaad kehte hain: Maine Hazrat Abu Huraira ﵄ se suna, jab wo hamaare paas se guzarte aur log bartan mein wazoo kar rahe hote to farmaate: Logo! Wazoo poora karo, kyou'nke Abul Qaasim ﷺ ne farmaya: "*Khushk ediyo'n ke liye aag ka azaab hai*".

Faaeda: Hazrat Mein ediyo'n ka zikr is liye aaya hai ke us waqt unse mutaalliqa soorat-e-haal saamne aai thi. Ba-soorat-e-deegar isse muraad har wo a'zoo-e-wazoo hai, jise acchi tarah dhone mein aam taur par be-parwaai yaa susti se kaam liya jaata hai. Masalan: Ediyaa'n aur paao'n ka nichla hissa waghaira, chunache hadees mein iski mazeed wazaahat hai. Hazrat Abdullah bin Haaris ﵄ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Khushk ediyo'n aur paao'n ke talwo'n ke liye aag ka azaab hai*".[273] Imam Bukhari ﵀ ne Hazrat Ibne Sireen ka amal isi maqsad ke liye bayan farmaya hai, kyou'nke baaz auqaat anghoti tang hoti hai, aur sahoolat ke saath paani nahi pohoch paata. Is

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[270] راجع: 60
[271] راجع: 159
[272] Sunan Abu Dawood: At Tahaara: H144
[273] Musnad Ahmad: V4 P191

liye aap usey harkat dete.[274] Isi tarah aap taur par aurte'n apne chehre ke make-up ke liye aisee ashyaa istemaal karti hain, ke a'azaa-e-wazoo tak paani pochaane ke liye unki jami hui teh rukaawat ban jaati hai. Masalan: Hoto'n ke liye lip stick, chehre ke liye teh-daar powder aur naakhun polish waghaira. Lehaza khawateen ko chaahiye ke aise saamaan-e-zebaaesh ke istemaal se ijtenaab kare'n, jo a'azaa-e-wazoo ki jild tak paani pohchaane ke liye rukaawat ka baais ho. Haa'n makhsoos ayyaam mein apne khaawind ke liye is tarah ka saamaan-e-zeenat istemaal karne mein chandaa'n harj nahi.

Baab 30: Jooto'n Par Masah Karne Ke Bajaae, Unhe'n Pehne Hue Paao'n Dhona

[161] Hazrat Obaid bin Juraij se riwayat hai, unho'n ne ek martaba Hazrat Abdullah bin Umar ﵄ se dariyaaft kiya: Aye Abu Abdur Rahman! Main aapko chaar (4) aisee cheeze'n karte dekha hoo'n, jo aapke saathiyo'n mein se koi nahi karta. Hazrat Ibne Umar ﵄ ne farmaya: Ibne Juraij! Wo kya? Maine arz kiya: Main dekhta hoo'n ke aap hajre aswad aur rukn-e-yamaani ke alaawa baitullah ke kisi konay ko haath nahi lagaate. (doosre) aap sabti oote pehne hain aur, (teesre) zard khizaab istemaal karte hain. (Chauthe) Makkah mein doosre log to dhul hajja ka chaand dekhte hi ehraam bandh lete hain, magar aap aathwe'n (8) taareekh tak ehraam nahi baandhte. Hazrat Ibne Umar ﵄ ne jawab diya: Baitullah ke kono'n ko choone ki baat to ye hai ke maine Rasool Allah ﷺ ko dono yamaani rukno'n ke alaawa aur kisi rukn ko haath lagaate nahi dekha. Aur sabti jooto'n ke mutaalliq ye hai ke maine Rasool Allah ﷺ ko aisee jootiyaa'n pehne dekha hai, jin par baal na the, aur aap un mein wazoo farmate the. Lehaza main un jootiyo'n ko pehenna pasand karta hoo'n. Aur jaha'n tak zard khizaab ki baat hai to maine Rasool Allah ﷺ ko zard khizaab istemaal karte dekha hai, is liye main bhi usey istemaal karna pasand karta hoo'n. Aur ehraam baandhne ki baat ye hai ke maine Rasool Allah ﷺ ko us waqt tak ehraam baandhte nahi dekha jab tak aap ki sawaari aapko le kar seedhi khadi na ho jaati (yaane aathwee'n (8) dhul-hajja ko).[275]

Faaeda: Arab fitri taur par saada zindagi basar karne ke aadi the. Jooto'n ke mutaalliq unka umoomi zauq ye tha ke oont, bakri ki khaal ko khushk kiya, usey kaat kar us mein tasme lagaa liye, unke yehi joote hote the. Lekin arab ke alaawa doosre log chamde ko dabaaghat se khush karte, unke baal waghaira door karte, phir us chamde ko joote mein istemaal karte, jin jooto'n par baal na hote, unhe'n sabti joota kaha jaata. Rasool Allah ﷺ ke paas is qism ke sabti joote bataur-e-tohfa aate, aur aap unhe'n istemaal farmate. Hazrat Abdullah bin Umar ﵄ choo'nke shadeed-ul-itteba the. Is liya jaha'n se us qism ka joota milta, wo usey haasil karte aur pehente the. Un par eteraaz hua to unho'n ne ye jawaab diya ke maine Rasool Allah ﷺ ko is qism ka joota pehente dekha hai. Phir aap ne zimnan ye baat bayaan farmaai ke Rasool Allah ﷺ un mein wazoo karte the, yaan un par masah nahi karte the. Imam Bukhari ﵀ ne is zimni baat se ek ehem masla mustambat farmaya. Riwayat mein bayan-shuda deegar masaael ke mutaalliq Kitab-ul-Hajj aur Kitab-ul-Libaas mein bahes hoti.

Baab 31: Wazoo Aur Ghusl Mein Daae'n Jaanib Se Shuru Karna

[167] Hazrat Umme Atiya ﵂ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne apni beti ke ghusl ke mutaalliq aurto'n se farmaya: Ghusl daae'n jaanib aur wazoo ke muqamaat se shuru kare'n.[276]

[168] Hazrat Ayesha ﵂ se riwayat hai, unho'nne farmaya: Jab Nabi ﷺ ne joota pehenna hota, kanghi karni yaa paaki haasil karni hoti. Al-gharz aapko har zishaan kaam mein daae'n jaanib se aghaaz karna accha lagta tha.[277]

Faaeda: Daa'en jaanib ikhteyaar karne ke mutaalliq qaaeda ye hai ke jin umoor ka taalluq takreem-o-taazeem aur tazaiyyun-o-theseen se hai, wo daae'n jaanib se shuru kiye jaae'n. Masalan: Libaas zeb-tan karna, mozay pehenna, masjid mein daakhil hona, miswaak karna, surma lagaana, naakhun kaatna, mooche'n mondna, baalo'n mein kanghi karna, baghlo'n ke baal ukhaadna, sar mundhaana, namaz mein salaam pherna, a'azaa-e-tahaarat dhona, bait-ul-khula se nikalna, khaana, peena, musaafah karna, hajar-e-aswad ko bosa dena waghaira. Aur jo umoor unke bar-aks hain, un mein baaee'n jaanib ikhteyaar ki jaai, masalan: Bait-ul-Khula mein daakhil hona, masjid se nikalna, istenjaa

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[274] Fath-ul-Baari: V1 P350

[275] Dekhiye: 1514, 1552, 1609, 2865, 5851

[276] Dekhiye: 1253, 1254, 1255, 1256, 1257, 1258, 1259, 1260, 1261, 1262, 1263

[277] Dekhiye: 426, 5380, 5854, 5926

karna, naak saaf karna, kapde yaa mozay yaa jurabe’n utaarna, waghaira. Nez baaz a’azaa-e-wazoo aise bhi hain jin mein daae’n yaa baae’n ka etebaar nahi kiya jaa sakta, balke unhe’n yakbaar hi dhona padtah ai, masalan haath kaan, rukhsaar waghaira.[278]

Baab 32: Namaz Ka Waqt Aajaane Par Wazoo Ke Liye Paani Talaash Karna

Aur Hazrat Aeysha ﵂ farmati hain: Subah ki namaz ka waqt aagaya, paani talaash kiya gaya, to na mila. Aakhir tayammum ki aayat utri.

[169] Hazrat Anas ﵁ se riwayat hai, unho’n ne kaha: Maine Nabi ﷺ ko is haalat mein dekha ke namaz-e-asr ka waqt ho chuka tha, logo’n ne wazoo ke liye paani talaash kiya, magar na mila. Aakhir Rasool Allah ﷺ ke paas (ek bartan mein) wazoo ke liye paani laaya gaya, to aap ne apna haath-e-mubarak us bartan mein rakh diya aur logo’n ko hukum diya ke usse wazoo kare’n. Hazrat Anas ﵁ kehte hain: Maine dekha ke paani aap ki angusht-haae-mubarak ke neeche se phoot raha tha. Yahaa’n tak ke sab logo’n ne wazoo kar liya.[279]

Baab 33: Us Paani Ka Hukum Jisse Insaa Ke Baal Dhoe Gae Ho’n

Hazrat Ataa insaani baalo’n se soot aur rassiyaa’n banana mein koi harj nahi samajhte the. Nez kutto’n ke jhoote paani aur unke masjid mein aane jaane ka hukum. Hazrat Imam Zohri farmate hain ke jab kutta bartan mein mu’n daal jaae aur uske alaawa paani na ho, to usi se wazoo kar liya jaae. Hazrat Sufiyan kehte hain: Irshad-e-Baari Ta’ala: “Tum Paani Na Paao To Tayammum Karlo”[280] se yehi baat samajh mein aati hai, kyou’nke kutte ka jhoota bhi paani hi hai, lekin uske istemaal se dil mein karaahat paida hoti hai. Lehaza us paani se wazoo bhi kar le aur tayammum bhi kar le.

[170] Hazrat Ibne Sireen se riwayat hai, unho’n ne bayan kiya: Maine Obaida Salmaani se kaha: Hamaare paas Nabi-e-Akram ﷺ ke moo-e-mubarak hain, jo hame’n Hazrat Anas ﵁ yaa unke ahle-khaana ki taraf se miley hain. Us par Hazrat Obaida ne kaha: Agar mere paas un mein se ek baal bhi hota to mujhe duniya-o-maa-feeha se ziyaada mehboob hota.[281]

[171] Hazrat Anas ﵁ se riwayat hai, jab Nabi-e-Akram ﷺ ne apna sar mundwaaya to sabse pehle Hazrat Abu Talha ﵁ ne aapke moo-e-mubarak liye the.[282]

Baab: Jab Kutta Bartan Se Peele To Bartan Saat (7) Martaba Dhoya Jaae

[172] Hazrat Abu Huraira ﵁ se riwayat hai, unho’n ne kaha: Rasool Allah ﷺ ne farmaya: “*Jab kutta tum mein se kisi ke bartan mein se peele, to chaahiye ke usko saat (7) martaba dhoe*”.

[173] Hazrat Abu Huraira ﵁ hi se riwayat hai, wo Nabi ﷺ se bayan karte hain: “*Ek shakhs ne kutte ko dekha jo shiddat-e-pyaas ki wajah se geeli mitti chaat raha tha, chunaache us shakhs ne apna moza liya aur us mein paani bhar-bhar kar usey pilaana shuru kar diya, yahaa’n tak ke wo khoob ser ho gaya. Allah Ta’ala ne uske amal ki qadar karte hue usey Jannat ataa farmadi*”.[283]

[174] Hazrat Abdullah bin Umar ﵄ se riwayat hai, unho’n ne farmaya: Rasool Allah ﷺ ke zamaane mein kutte masjid mein (peshaab karte aur) aate jaate the, aur Sahaba Ikraam ﷺ waha’n kisi jagah par paani nahi chidakte the.

Faaeda: Ye islaam ke ibtedaai daur ki baat hai, jab masaajid ki hurmat-o-takreem ka hukum nahi diya gaya tha. Us waqt masjid ke darwaaze bhi nahi the. Baad mein masaajid ki hurmat-o-takrem ka hukum bhi diya gaya, aur masjid ke darwaaze bhi lagaa diye gae, aur you’n masjid mein kutto’n ki aamad-o-raft band ho gai.[284]

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[278] Umdatul Qaari: V2 P472
[279] Dekhiye: 195, 200, 3572, 3573, 3574, 3575
[280] Surah an Nisa: 43
[281] Dekhiye: 171
[282] راجع: 170
[283] Dekhiye: 2363, 2466, 6009
[284] FB: V1 P364

[175] Hazrat Adi bin Haatim ؓ se riwayat hai, unho'n ne kaha: Maine Nabi-e-Akram ﷺ se (kutte ke shikaar ke mutaalliq) dariyaaft kiya, to Aap ne farmaya: "*Jab tu apne sidhaae hue kutte ko chode aur wo shikaar kare to usey khaale. Agar wo kutta khud usse kuch khaale to usey mat khaa, kyou'nke ab usne shikaar apne liye kiya hai*". Maine phir arz kiya: Baaz dafa main apne kutte ko shikaar ke liye chodta hoo'n, phir uske saath kisi doosre kutte ko bhi paata hoo'n? Aap ne farmaya: "*Aise shikaar ko mat khaa, kyou'nke toone apne kutte par bismillah padhi thi, doosre kutte par nahi padhi*".[285]

Baab 34: Jis Shakhs Ka Mauqif Ho Ke Wazoo Sirf Us Hadas Se Hai Jo Dono Raasto'n, Yaae Qabl Yaa Dubur Se Nikle

Kyou'nk irshad-e-Baari Ta'ala hai: "Yaa Tum Mein Se Koi Jaae Zarooat Se Aaya Ho".[286] Aur Hazrat Ataa ne kaha: Jiski dubur se keeda yaa a'zoo-e-mastoor se joo'n ki tarah koi cheez nikle, to wo dobaara wazoo kar le. Aur Hazrat Jaabir bin Abdullah ؓ ne farmaya: Agar koi dauraan-e-namaz mein hansde to wo namaz dobaara padhe, lekin wazoo dobaara na kare. Aur Hasan Basri ne kaha: Jisne apne (sar ke) baal mundwaae, yaa naakhun katraae, yaa apne mozay utaar daale to us par wazoo ka a'adaa nahi. Nez Hazrat Abu Huraira ؓ ne farmaya: Wazoo laazim nahi hota magar hadas (be-wazoo hone) se. Jaabir bin Abdullah ؓ se bayan kiya jaata hai ke Nabi ﷺ Ghazwa-e-Zaat-ur-Riqaa mein the, ke ek shakhs ko teer laga. Us mein se bohot sa khoon baha, lekin usne rukoo aur sajda kiya aur namaz padhta raha. Aur Hasan Basri ne kaha: Musalman apne zakhmo'n se choor hone ke ba-wujood hamesha namaz padhte rahe. Taawus, Muhammad bin Ali, Ataa aur Hijaaz ke ahle ilm ka kehna hai ke khoon nikalne se wazoo nahi toot-ta. Hazrat Abdullah bin Umar ؓ ne ek dafa phunsi ko dabaaya to usse khoon nikal aaya, lekin unho'n ne wazoo nahi kiya. Aur Hazrat Ibne Abi Awfa ؓ ne khoon thooka, lekin namaz padhte rahe. Hazrat Ibne Umar ؓ aur Imam Hasan Basri ne kaha: Jo koi sengi lagwaae to sirf sengi ki jagah dho daale.

[176] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Banda us waqt tak namaz mein rehta hai jab tak wo masjid mein namaz ka intezaar karta hai. Ba-sharte-ke usey hadas laahiq na ho*". Ek ajami shakhs ne sawaal kiya: Abu Huraira! Hadas kya hai? Farmaya: Hadas awaaz, yaane goz ko kehte hain.[287]

[177] Hazrat Ibaad bin Tamim apne chacha se riwayat karte hain, Nabi ﷺ ne farmaya: "*Jab tak namaz padhne waala (hadas ki) awaaz na suney, yaa badboo na mehsoos kare, us waqt tak apni namaz na chode*".[288]

Faaeda: Ye hadees Hazrat Abdullah bin Zaid ؓ se marwi ek lambi hadees ka tukda hai, jiske alfaaz ye hain: Ek shakhs ne Rasool Allah ﷺ se shikaayat ki thi ke haalat-e-namaz mein usey khurooj-e-reeh ka khayaal guzarta hai. To aap ne farmaya: "*Wo namaz na todey, jab tak awaaz na suney, yaa boo mehsoos na kare*".[289]

[178] Hazrat Muhammad bin Hanifa se riwayat hi, unho'n ne kaha: Hazrat Ali ؓ ne farmaya: Meri mazee ba-kasrat khaarij hoti thi, lekin Rasool Allah ﷺ se uske mutaalliq dariyaaft karne mein mujhe sharm aati thi. Is liye maine Hazrat Miqdaad bin Aswad ؓ se kaha: Tum masla dariyaaft karo. Unho'n ne poocha to Aap ne farmaya: "*Us mein sirf wazoo hai*", aur is hadees ko Shu'ba ne bhi Amash se bayan kiya hai.[290]

[179] Hazrat Zaid bin Khalid ؓ se riwayat hai, unho'n ne farmaya: Maine Hazrat Usman ؓ se poocha: Agar koi shakhs (apni biwi se) jimaa kare, lekin usey inzaal na ho, to (us par ghusl hai yaa nahi)? Unho'n ne jawab diya: Wo namaz ke wazoo ki tarah wazoo kare aur apne a'zoo-e-mastoor ko dho daale. Phir Hazrat Usman ؓ ne farmaya: Maine ye masla Nabi-e-Akram ﷺ se suna hai. (Hazrat Zaid kehte hain) chunache maine ye masla Hazrat Ali, Hazrat Zubair, Hazrat Talha aur Hazrat Ubai bin Kaab ؓ se dariyaaft kiya, to unho'n ne bhi mujhe yehi jawab diya.[291]

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[285] Dekhiye: 2054, 5475, 5476, 5477, 5483, 5484, 5485, 5486, 5487, 7397
[286] Surah al Maaida: 6
[287] Dekhiye: 445, 447, 647, 648, 659, 2119, 3229, 4717
[288] راجع: 138
[289] Saheeh Bukhari: Al Wazoo: H137
[290] راجع: 132
[291] Dekhiye: 292

Faaeda: Adm-e-inzaal ki soorat mein ghusl na karne ka hukum ibteda-e-islam mein tha, jo baad mein mansookh ho gaya tha. Ab hukum ye hai ke mahez dukhool hi se ghusl waajib ho jaata hai, khwah inzaal ho yaa na ho. Aimma-e-Arba aur aksar ulama ka yehi mauqif hai.

[180] Hazrat Abu Saeed Khudri ؓ se riwayat hai, Rasool Allah ﷺ ne ek ansari aadmi ko bulaya, wo is haalat mein haazir hua ka uske sar se paani tapak raha tha. Aap ne farmaya: "*Shayad ham ne tujhe jaldi mein daal diya hai*". Usne kaha: Ji haa'n. Rasool Allah ﷺ ne farmaya: "*Jab tujhe jaldi mein mubtalaa kar diya jaae, yaa inzaal ko rok diya jaae to tujh par sirf wazoo kar lene zaroori hai*".

Nazar bin Wahab ne mataabeat ki aur kaha ke ye hadees ham se Shu'ba en bayan ki, nez Ghundar aur Yahya ne Shu'ba se *Wazoo* naqal nahi kiya.

Faaeda: Ye Hukum ab mansookh ho chuka hai, jaisa ke Rasool Allah ﷺ ka irshad-e-giraami hai: "*Jab aadmi biwi ke saath jimaa karne ki koshish kare, aur mard-o-zann ke khattaan aapas mein mil jaae'n to ghusl waajib hai, inzaal ho ya na ho*".[292]

Baab 35: Doosre Ko Wuzoo Karaana

[181] Hazrat Usama bin Zaid ؓ se riwayat hai, Rasool Allah ﷺ jab arafaat se waapas hue to ghaati ki taraf gae aur haajat se faarigh hue. Hazrat Usama ؓ ne kaha: Phir maine paani daalna shuru kiya aur aap wazoo farmate rahe. Maine eraaz kiya: Aye Allah ke Rasool ﷺ! Kya aap namaz padhe'nge? Aap ne farmaya: "*Namaz ki jagah tere aage hai*".[293]

[182] Hazrat Mugheera bin Shu'ba ؓ se riwayat hai, wo Rasool Allah ﷺ ke saath ek safar mein the. Aap qazaa-e-haajat ke liye tashreef le gae (jab aap faarigh ho kar aae) to Hazrat Mugheera ؓ ne paani daalna shuru kiya aur aap wazoo farmate rahe. Chunache aap ne chehra-e-aqdas aur dono haath dhoe, sar ka masah farmaya. Aur dono mozo'n par bhi masah kiya.[294]

Baab 36: Hadas Waghaira (be-wazoo hone) Ke Baad Quran Padhna

Hazrat Mansoor, Ibrahim Nakhai se riwayat karte hain ke Hammaam mein Quran padhne aur baghair wazoo khat likhne mein koi muzaaeqa nahi. Hazrat Hammad, Janab Ibrahim Nakhai se bayan karte hain ke agar Hammaam waale tah-band baandhe ho'n to unhe'n salaam karo, ba-soorat-e-deegar unhe'n salaam na kaha jaae.

[183] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne Nabi ﷺ ki zauja-e-mohtarma Hazrat Maimuna ؓ, jo unki khala hain, ke ghar ek raat basar ki. Unho'n ne kaha: Main to bistar ke arz mein let gaya, jabke Rasool Allah ﷺ aur aap ki ahliya, dono bistar ke tool mein mahoo-e-isteraahat hue. Rasool Allah ﷺ so gae, ta-aa'nke jab aadhi rat hui, yaa usse kuch pehle yaa kuch baad, to aap bedaar hue aur baith kar haath ke zariye se chehra-e-mubarak se neend ke asaraat door karne lagey. Phir aap ne Surah aale Imran Ki aakhri 10 ayaat tilaawat farmaee'n. Phir aap latke hue mashkeeze ki taraf mutawajja hue, aur usse acchi tarah wazoo farmaya, phir namaz padhne lagey. Ibne Abbas ؓ kehte hain ke main bhi utha aur wohi kuch kiya jo aap ne kiya tha. Phir maine uthkar aapke pehlu mein jaa khada hua, chunache aap ne apna daaya'n haath mere sar par rakha aur mera daaya'n kaan pakad kar usey maroda. Phir aap ne do (2) rakat adaa kee'n, phir do (2) rakat, phir do (2) rakat, phir do (2) rakat, phir do (2) rakat aur phir do (2) rakat padhee'n. Phir witr padhe aur let gae, ta-aan'nke moazzin aaya. Phir aap khade hue aur halki si do (2) rakat adaa kee'n, phir baahar nikle aur namaz-e-fajr padhi.[295]

[292] Saheeh Bukhari: Al Ghusl: H291

[293] راجع: 139

[294] Dekhiye: 203, 206, 363, 388, 2918, 4421, 5798, 5799

[295] راجع: 118

Faaeda: Ibne Battaal ne unwaan hadees-e-baala ki mutaabaqat baae'n-alfaaz zaahir ki hai, ke Rasool Allah ﷺ sokar uthe aur wazoo se pehle hi Surah aale Imran ki 10 ayaat tilaawat farmae'n. Isse maloom hua ke hadas ke baad wazoo kiye baghair qurani ayaat tilaawat karna saheeh hai.[296]

Baab 37: Shadeed Aur Sakht Qism Ki Ghashi Hi Se Wuzoo Toot-ta Hai

[184] Hazrat Asma bint Abi Bakar ؓ se riwayat hai, unho'n ne kaha: Main Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ؓ ke paas us waqt gai, jab suraj ko grahan laga hua tha. Dekha ke log khade namaz padh rahe hain, aur Hazrat Ayesha ؓ bhi khadi namaz padh rahi hain. Maine kaha: Logo'n ka kya haal hai? To unho'n ne apne haath se aasmaan ki taraf ishaara kiya aur SubhanAllah kaha. Maine kaha: Kya koi nishaani hai? Hazrat Ayesha ؓ ne ishaara kiya ke haa'n. Main bhi namaz ke liye khadi ho gai, ta-aan'nke mujhe ghashi ne dhaank liya aur main apne sar par paani bahaane lagi. Jab Rasool Allah ﷺ namaz se faarigh hue to aap ne Allah Ta'ala ki hamd-o-Sanaa ki, phir farmaya: "*Maine apne is muqaam mein har wo cheez dekhi jo mujhe pehle na dikhaai gai thi, hatta ke maine Jannat aur dozakh ko bhi dekha. Mere paas wahee aai hai ke tum apni qabro'n mein maseeh-e-dajjaal ke fitne ke mumaasil yaa uske qareeb qareeb aazmaae jaaoge…*" (raawiya-e-hadees Faatima kehti hain:) Main nahi jaanti ke Hazrat Asma ne (lafz-e-misl yaa qareeb mein se) kaunsa lafz kaha tha… "*Tum se ek ke paas (qabar mein farishte) bheje jaae'nge aur usse kaha jaaega ke us shakhs (Muhammad ﷺ) ke mutaalliq tum kya jaante ho? To momin yaa* "مُوْقِنْ"…." (Fatima ne kaha:) Maloom nahi, Asma ne kya lafz kaha tha… "*To wo kahega ke ye Muhammad-ur-Rasool Allah ﷺ hain, jo hamaare paas mo'jezaat aur hidayaat le kar aae the. Ham ne unki daawat ko qubool, un par imaan laae aur unki itaa-at ki. Phir use kaha jaaega ke araam se so jaao. Ham pehle hi jaante the ke the ke tum uska yaqeen rakhte ho. Raha munaafiq yaa murtaab…. (fatime ne kaha:) Mujhe yaad nahi Asma ne kiya kha tha… To wo kahega: Mujhe maloom nahi. Maine logo'n ko kuch kehte suna tha to maine bhi wo keh diya*".[297]

Faaeda: Imam Bukhari ؒ nawaaqiz-e-wazoo mein ghashi ka shumaar kar rahe hain, aur uske saath "مثقل" ki qaid lagaa kar un logo'n ka rad kar rahe hain, jo usey mutlaqan naaqiz kehte hain. Imam Bukhari ke nazdeek mutlaq taur par ghashi naaqiz nahi, sirf wo ghashi naaqiz hai, jo insaan ko us hadd tak bojhal karde ke uske hawaas moattal ho jaae'n. Istedlaal ki buniyad Hazrat Asma ؓ ka amal hai ke un par ba-haalat namaz-e-ghashi ka asar hua lekin hawaas bahaal hai, wo us haalat mein paani sar par daalti rahe'n, take be-hawaasi khatam ho jaae. Usi haalat mein namaz padhti rahe'n. Unka ye amal Rasool Allah ﷺ ke saath jamat mein hua, is liye aap ki taqreeri hadees ki roo se hujjat hogaya. Usse maaloom hua ke is qism ki ghashi se wazoo nahi toota.

Baab 38: Poore Sar Ka Masah Karna

Kyounke irshad-e-Baari Ta'ala hai: "Aur Apne Saro'n Ka Masah Karo".[298] Hazrat Ibne Musaiyyib ؒ ne kaha: Aurat mard ki tarah hai, wo apne sar par masah karegi. Hazrat Imam Maalik ؒ se sawaal kiya gaya: Aaya ye kaafi hai ke insaan apne sar ke kuch hisse ka masah kar le? To unho'n ne Hazrat Abdullah bin Zaid ؓ ki hadees (jo aagey aarahi hai) bataur-e-daleel pesh ki, yaane poore sar ka masah karna zaroori hai.

[185] Yahya Maazini se riwayat hai, ek shakhs ne Hazrat Abdullah bin Zaid ؓ se poocha, aur wo Amr bin Yahya ke dada hain: Kya aap mujhe dikha sakte hain ke Rasool Allah ﷺ kis tarah wazoo kiya karte the? Abdullah bin Zaid ؓ ne kaha: Haa'n. Chunache unho'n ne paani mangwaaya aur apne haatho'n par daala aur unko do (2) martaba dhoya. Phir teen (3) martaba kulli ke liye mu'n mein aur naak mein paani daala. Phir teen (3) baar apna chehra dhoya. Baad azaa'n apne haatho'n ko kohniyo'n tak do (2), do (2) martaba dhoya. Phir apne sar ka dono haatho'n se masah kiya, haatho'n ko aagey se le gae, aur peeche se laae. Masah sar ke agle hisse se shuru kiya aur uske pichle hisse tak le gae. Phir jaha'n se shuru kiya tha, waha'n tak haatho'n ko laae. Phir dono paao'n dhoe.[299]

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[296] Sharha Ibne Battaal: V1 P279

[297] راجع: 86

[298] Surah al Maaida: 6

[299] Dekhiye: 186, 191, 192, 197, 199

Baab 39: Pairo’n Ko Takhno’n Tak Dhona

[186] Amr bin Abi Hasan se riwayat hai, unho’n ne Hazrat Abdullah bin Zaid se Nabi ke wazoo ke mutaalliq dariyaaft kiya to unho’n ne paani ka bartan mangwaaya aur unhe’n Nabi ka wazoo karke dikhaya, chunache bartan ko jhuka kar apne haath mein paani liya aur haatho’n ko teen (martaba) dhoya. Phir bartan mein haath daal kar paani liya. Usse kulli ki, naak mein paani chadhaaya aur usey saaf kiya. Ye sab kaam teen (3) chulluo’n se kiye. Phir bartan mein haath daala aur chehra-e-mubarak ko teen (3) baar dhoya. Baad azaa’n dono haatho’n ko kohniyo’n tak do (2) martaba dhoya. Phir apna haath daala aur iqbaal-o-idbaar ke saath ek martaba sar ka masah kiya. Uske baad apne dono paao’n takhno’n tak dhoe.[300]

Baab 40: Logo’n Ke Wuzoo Se Bache Hue Paani Ko Kaam Mein Laana

Hazrat Jarir bin Abdullah ne apne ahle khana ko us paani se wazoo karne ka hukum diya, jo miswaak karne ke baad bach raha tha.

[187] Hazrat Abu Juhaifa se riwayat hai, unho’n ne farmaya: Ek din Rasool Allah dopaher ke waqt hamaare yahaa’n tashreef laae. Aapke paas wazoo ka paani laaya gaya to aapne wazoo farmaya. Phir log aapke wazoo se baaqi maanda paani lene lagey aur badan par malne lagey. Phir Nabi-e-Akram ne Zohar aur asr ki do (2), do (2) rakat adaa kee’n aur dauran-e-namaz mein aapke saamne ek barchi gaadi gai thi.[301]

[188] Hazrat Abu Moosa Ashari se riwayat hai, unho’n ne kaha: Nabi-e-Akram ne ek pyaala mangwaya jis mein paani tha. Phir aap ne us pyaale mein apne dono haath aur chehra-e-mubarak dhoya aur us mein kulli farmaai. Phir un dono se farmaya: “*Us mein se kuch paani nosh jaan karlo aur kuch apne chehro’n aur seeno’n par daal lo*”.[302]

[189] Hazrat Muhammad bin Rabee se riwayat hai, ye wohi Mahmood hain, jin ke chehre par Rasool Allah ne unhi ke kooe’n ke paani se kulli farmaai thi, jab ke wo bacche the. Hazrat Urwah Janab Miswar waghaira se bayan karte hain, un mein se har ek doosre ki tasdeeq karta hai: Jab Nabi-e-Akram wazoo farmate to Sahaba Ikraam aapke wazoo se bache hue paani ko lene ke liye aapas mein jhagadte the.[303]

Baab: Bilaa Unwaan

[190] Hazrat Saaeb bin Yazeed se riwayat hai, unho’n ne farmaya: Meri Khala mujhe Nabi ke paas le gaee’n aur arz kiya: Aye Allah ke Rasool! Mera bhaanja bimaar hai. To aap ne mere sar par haath phera aur mere liye barkat ki dua farmaai. Phir aap ne wazoo kiya to maine aap ko wazoo se bachaa hua paani pee liya. Phir main aapke pas-e-pusht khada hua aur mohr-e-nabuwwat ko dekha jo aapke dono kandho’n ke darmiyan chappar khat ki ghandi (yaa kabootar ke ande) jaisee thi.[304]

Baab 41: Ek Hi Chullu Se Kulli Karna Aur Naak Mein Paani Daalna

[191] Hazrat Abdullah bin Zaid se riwayat hai, unho’n ne bartan se apne dono haatho’n par paani undela aur unko dhoya, phir dhoya. Yaa (you’n kaha ke) ek hi chullu se kulli ki aur naak mein paani daala, teen (3) baar aisa kiya. Phir dono haatho’n ko kohniyo’n tak do (2), do (2) baar dhoya aur sar par masah kiya, aagey aur peeche dono taraf se. Aur dono paao’n takhno’n tak dhoe, phir kaha: Rasool Allah is tarah wazoo kiya karte the.[305]

Baab 42: Sar Ka Masah Ek Baar Karna

[192] Hazrat Amr bin Abi Hasan se riwayat hai, unho’n ne Abdullah bin Zaid se Nabi ke wazoo ke mutaalliq dariyaaft kiya, to unho’n ne paani ka ek bartan mangwaaya aur logo’n ke saamne wazoo kiya. (Pehle) unho’n ne bartan ko jhukaaya aur (paani le kar) dono haatho’n ko teen (3) martaba dhoya, phir bartan mein haath daala aur paani ke teen (3) chulluo’n se teen (3) martaba kulli ki, naak mein paani daala aur usey saaf kiya. Phir bartan mein

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[300] راجع: 185
[301] Dekhiye: 376, 495, 499, 501, 633, 634, 3553, 3566, 5786, 5859
[302] Dekhiye: 196, 4328
[303] راجع: 77
[304] Deekhiye: 3540, 3541, 5670, 6352
[305] راجع: 185

haath daala aur paani le kar 3 martaba kohniyo'n tak do (2) baar dhoya, phir bartan mein haath daala aur sar par aage aur peeche dono taraf se masah kiya, phir bartan mein haath daala aur apne dono paao'n dhoe.

Yehi riwayat Mus aur Wuhaib ne bayan ki to kaha ke sar par ek (1) baar masah kiya.[306]

Baab 43: Mard Ka Apni Biwi Ke saath Wuzoo Karna Aur Aurat Ke Wuzoo Se Baaqi Maanda Paani Ko Istemaal Karna

Hazrat Umar ﵁ ne garam paani se (aur) ek nasraani aurat ke ghar se paani le kar wazoo farmaya.

[193] Hazrat Abdullah bin Umar ﵄ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ke zamaane mein mard, aurte'n milkar wazoo kiya karte the.

Faaeda: Is hadees mein hai ke mard, aurte'n ekatthe wazoo kiya karte the. Iske liye lafz "جميعًا" istemaal hua hai. Iske do (2) maane hain: "كلهم" Iska matlab ye hai ke sab wazoo karte the. Us mein waqt ki riaayat nahi hogi, yaane sab wazoo karte the, khwah waqt alag-alag ho. "معا" Us lafz ke etebaar se waqt ki riaayat bhi hogi, yaane ek hi waqt mein ek saath wazoo kar lete the, to mumkin hai ke mard, aurto'n ka milkar wazoo karna nuzool-e-hijab se pehle ka waaqea ho, yaa use wo mard, aurte'n muraad ho'n jo ek doosre ke mahram ho'n. Ye bhi ho sakta hai ke isse miyaa'n biwi muraad ho'n. Is hadees ka ye bhi matlab bayaan kiya jaata hai ke mard ek jagah milkar wazoo karte aur aurate'n unse alaaheda ek jagah milkar wazoo kartee'n.[307] Lekin ek riwayat mein saraahat hai ke sab ek hi bartan se wazoo karte the.[308] Lehaza ye aakhri mafhoom saheeh maaloom nahi hota.

Baab 44: Nabi ﷺ Ka Apne Wuzoo Se Baaqi Maanda Paani Behosh Par Chidakna

[194] Hazrat Jaabir ﵁ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ meri iyaadat ke liye tashreef laae, main aisa sakht bimaar tha ke koi baat na samajh sakta tha. Aap ne wazoo farmaya aur wazoo se bachaa hua paani mujh par chidka to main hosh mein aagaya. Maine arz kiya: Aye Allah ke Rasool ﷺ! Mera waaris kaun hoga? Mera to koi kalaalah hi waaris banega, tab aayat-e-wiraasat naazil hui.[309]

Baab 45: Tub, Lagan, Aur Lakdi Yaa Patthar Ke Bartan Mein Wuzoo Yaa Ghusl Karna

[195] Hazrat Anas ﵁ se riwayat hai, unho'n ne farmaya: Ek dafa namaz ka waqt ho gaya, to jis shakhs ka ghar qareeb tha wo to apne ghar (wazoo karne ke liye) chala gaya, jabke kuch log baaqi reh gae. Phir Rasool Allah ﷺ ke paas ek patthar ka bartan laaya gaya, jis mein kuch paani tha. Wo itna chota tha ke aap us mein apni hatheli na phaila sakey, lekin (uske ba-wujood) sab logo'n ne usse wazoo kar liya. Hazrat Anas ﵁ se poocha gaya ke tum us waqt kitne log the? Unho'n ne farmaya: 80 se kuch ziyaada the.[310]

[196] Hazrat Abu Moosa Ashari ﵁ se riwayat hai, Nabi ﷺ ne ek bada pyaala mangwaaya jis mein paani tha. Aap ne us mein haath mu'n dhoe, aur us mein kulli farmaai.[311]

[197] Hazrat Abdullah bin Zaid ﵁ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ tashreef laae to ham ne aapke liye ek tasht mein paani pesh kiya, jo peetal ka bana hua tha. Aap ne wazoo farmaya, yaane teen (3) baar mu'n dhoya, do-do (2-2) baar apne haath dhoe. Phir apne sar ka is tarah masah kiya ke aagey se peeche aur peeche se aagey laae. Aakhir mein aap ne apne dono paao'n dhoe.[312]

[198] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Jab Nabi ﷺ bimaar hue aur aap ki bimaari shiddat ikhteyaar kar gai to aap ne deegar azwaaj-e-mutahharaat se timaar-daari ke liye mere ghar mein qiyaam ki ijaazat chaahi. Chunache sabne ba-khushi ijaazat dedi. Phir Nabi ﷺ (Hazrat Ayesha ke ghar jaane ke liye) do (2) aadmiyo'n

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306 راجع: 185
307 FB: V1 P392
308 Sunan Abu Dawood: At Tahaara: H79
309 Dekhiye: 4577, 5651, 5664, 5676, 6723, 6743, 7309
310 راجع: 169
311 راجع: 188
312 راجع: 185

ke sahaare apne paao'n ghaseet-te hue nikle. Wo do (2) aadmi Hazrat Abbas ﷺ aur ek doosre shakhs the. Raawi-e-hadees Obaidullah kehte hain: Jab mein Hazrat Abdullah bin Abbas ﷺ ko ye hadees sunaai to unho'n ne kaha: Tum jaante ho ke wo doosre shakhs kaun the? Maine kaha: Nahi! To unho'n ne farmaya: Wo Hazrat Ali ﷺ the. Hazrat Ayesha ﷺ bayan karti hain ke Nabi ﷺ ne apne ghar daakhil hone ke baad, jab bimaaris hiddat ikhteyaar kar gai, to farmaya: "*Mere oopar 7 mashak* (مَشک) *paani daalo, jin ke band naa khole gae ho'n. Shayad main (tandrust ho kar) logo'n ko wasiyyat kar sakoo'n"*. Phir aapko ek badey tub mein bithaa diya gaya, jo aap ki zauja-e-mohtarma Hazrat Hafsa ﷺ ka tha. Phir ham aapke jism-e-mubarak par un mashako'n ka paani daalne lagee'n, yahaa'n tak ke aap hame'n ishaara karne lagey ke bas tum apna kaam kar chukee'n, phir aap logo'n ke paas baahar tashreef le gae.[313]

Faaeda: Rasool Allah ﷺ bimaari ki shiddat ke baad 5 din tak masjid mein tashreef nahi le gae. Sirf namaz-e-Zohar padhna saheeh ahadees se saabit hai. Hazrat Umme Fazal ﷺ ki riwayat se maloom hota hai ke shayad maghrib ki namaz bhi aap ne masjid mein adaa ki hai, lekin Sunan Nasai mein wazaahat hai ke aap ne ye namaz ghar mein adaa ki thi, aur us mein Surah Mursalaat ki tilaawat farmaai thi.[314] Shiddat-e-bimaar ke pehle din namaz-e-isha ke waqt masjid mein jaane ke liye ghusl farmaya, lekin behoshi ki wajah se na jaa sakey. Hazrat Abu Bakar Siddiq ﷺ ko namaz padhane ka hukum diya. Jumeraat ke din waqea Qirtaas pesh aaya. Uske baad hafta yaa itwaar namaz-e-Zohar masjid mein adaa ki. Peer ke din parda uthakar Sahaba Ikraam ﷺ ko namaz-e-ba-jamaat adaa karte hue dekha to khush hue aur muskuraae, phir parda daal diya aur zohar se pehle pehle jaan, jaan-e-aafreen ke hawaale kardi.

اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ

Juma ke silsile mein talaash-e-bisyaar ke ba-wujood koi riwayat nahi mil saki, ke shiddat-e-bimaari ke dauraan mein juma kisne padhaya? Agar koi saaheb-e-ilm uske mutaalliq agaah ho to hame'n muttala farmakar indAllah major ho.

Baab 46: Tasht Se Wuzoo Karna

[199] Amr bin Yahya apne waalid se riwayat karte hain ke mere chacha (Amr bin Abil Hasan) Wuzoo karte waqt bohot ziyaada paani bahaate the. Unho'n ne Hazrat Abdullah bin Zaid ﷺ se darkhwaast ki, ke aap mujhe Nabi ﷺ ke wazoo se gaah farmae'n. Chunache unho'n ne paani ka ek tasht mangwaaya, aur usse apne dono haatho'n par paani undela. Phir unhe'n teen (3) martaba dhoya. Phir us tasht mein haath daal kar ek hi chullu paani se teen baar kulli ki, aur naak mein paani daal kar usey saaf kiya. Phir unho'n ne apna haath bartan mein daala, dono haatho'n mein paani le kar teen (3) martaba apne chehre ko dhoya, phir apne dono haath kohniyo'n tak do-do (2-2) baar dhoe. Uske baad unho'n ne apne haath mein paani liya aur usse apne sar ka masah kiya. Masah ke waqt haatho'n ko peeche le gae, phir aage laae. Phir apne dono paao'n dhoe, aur farmaya: Maine Nabi ﷺ ko isi tarah wazoo karte hue dekha hai.[315]

[200] Hazrat Anas ﷺ se riwayat hai, Rasool Allah ﷺ ne ek bartan mein paani mangwaaya to ek kam gehraai waala pyaala laaya gaya, jis mein thoda sa paani tha. Aap ne apni angusht haae mubarak ko us mein rakh diya. Hazrat Anas ﷺ bayan karte hain: Maine Aap ki ungliyo'n se paani ke chashme phoot-te dekhe. Hazrat Anas ﷺ mazeed farmate hain: Maine un logo'n ka andaaza lagaaya jinho'n ne us paani se wazoo kiya tha, to unki taadaad 70-80 ke darmiyaan thi.[316]

Faaeda: Ye hadees mutaaddid martaba pehle guzar chuki hai. Imam Bukhari ﷺ isse ye saabit karna chaahte hain ke wazoo ke liye bartan ki noiyyat yaa maadde ki koi shart nahi hai. Sirf bartan aur paani ka paak hona zaroori hai. Uske alaawa ye bhi zaroori hai ke izhaar-e-tafaakhur maqsood na ho.

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[313] Dekhiye: 664, 665, 679, 682, 683, 687, 712, 713, 716, 2588, 3099, 3384, 4442, 4445, 5714, 7303

[314] Sunan Nasai: As Salah: H986

[315] راجع: 185

[316] راجع: 169

Baab 47: Ek Mudd Se Wuzo Karna

[201] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ jab ghusl farmate to ek saa' (صاع) se 5 mudd tak paani istemaal karte aur ek mudd paani se wazoo kar lete.

Baab 48: Mozo'n Par Masah Karna

[202] Hazrat Abdullah bin Umar ﷺ se riwayat hai, wo Hazrat Sa'ad bin Abi Waqqas ﷺ se bayan karte hain ke Nabi ﷺ ne mozo'n par masah kiya. Hazrat Abdullah bin Umar ﷺ ne jab Hazrat Umar ﷺ se ye masla dariyaaft kiya to unho'n ne bhi isbaat mein jawaab diya (aur) farmaya: Jab Sa'ad ﷺ tumse koi hadees bayan kare'n to kisi doosre se uske mutaalliq mat poocha karo. Moosa bin Uqba kehte hain ke unhe'n Abu An-nazar ne ba-waasta Abu Salama khabar di, ke Hazrat Sa'ad ﷺ ne ye hadees bayan ki aur Hazrat Umar ﷺ ne apne bete Abdullah se aisa hi kaha.

[203] Hazrat Mugheera bin Shu'ba ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain ke aap qazaa-e-haajat ke liye baahar tashreef le gae, to Hazrat Mugheera ﷺ bhi paani ka ek bartan le kar saath ho gae. Jab aap haajat se faarigh hue to unho'n (Mugheera ﷺ) ne aap par paani daala aur aap ne wazoo kiya. Phir aap ne apne mozo'n par masah kiya.[317]

[204] Hazrat Amr bin Umaiyya Zamri ﷺ se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ ko apni pagdi aur dono mozo'n par masah karte hue dekha hai. Ma'amar ne Yahya bin Abi Kaseer se ba-waasta Abu Salama a'an Amr, Imam Auzaai ki mataabe-at ki hai, unho'n (amr) ne kaha: Maine Nabi-e-Akram ﷺ ko (aisa karte) dekha hai.[318]

Faaeda: Imam Bukhari ne is riwayat ko pagdi par masah karne ke izaafe ke pesh-e-nazar bayan kiya hai. Mozo'n par masah ke liye shart ye hai ke unhe'n pehle wazoo ki haalat mein pehna gaya ho, lekin pagdi par masah ke liye koi shart nahi hai.

Baab 49: Mozo'n Ko Ba-wazoo Pehenne Ka Bayan

[206] Hazrat Mugheera bin Shu'ba ﷺ se riwayat hai, unho'n ne kaha: Main ek safar mein Nabi ﷺ ke hamraah tha. (Aap wazoo kar rahe the) mein jhuka taake aapke dono mozay utaaru'n to aap ne farmaya: "*Unhe'n rehne do, maine unhe'n ba-wazoo pehna tha*". Phir aap ne un par masah farmaya.[319]

Baab 50: Bakri Ka Gosht Aur Sattu Khaane Ke Baad Wuzoo Na Karne Ka Bayaan

Hazrat Abu Bakar, Hazrat Umar, aur Hazrat Usman ﷺ ne (gosht) tanaawul farmaya, lekin uske baad wazoo nahi kiya.

[207] Hazrat Ibne Abbas ﷺ se riwayat hai ke Rasool Allah ﷺ ne bakri ke shaane ka gosht tanaawul farmaya, phir namaz padhi aur wazoo nahi kiya.[320]

[208] Hazrat Amr bin Umaiyya ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ ko dekha ke aap bakri ke shaane se gosht kaat-kaat kar khaa rahe hain. Aapko namaz ke liye bulaya gaya to aapne churi rakhdi, namaz padhi aur naya wazoo nahi kiya.[321]

Baab 51: Sattu Khane Ke Baad Wuzoo Ke Bajaae Sirf Kulli Karna

[209] Hazrat Suwaid bin Noman ﷺ se riwayat hai, wo fatah-e-khaybar ke saal Rasool Allah ﷺ ke saath gae the. Jab muqaam-e-suhbaa par pohche, jo khaybar ke qareeb tha, to aap ne namaz-e-asr adaa ki, phir zaad-e-safar talab farmaya to sattu laae gae. Aap ne unhe'n taiyyaar karne ka hukum diya, chunache wo taiyyaar shuda sattu Rasool Allah ﷺ aur ham sab ne khaae. Uske baad aap namaz-e-maghrib ke liye khade hue. Aap ne sirf kulli farmaai aur ham ne bhi kulli ki. Phir aap ne namaz padhaai aur naya wazoo nahi kiya.[322]

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[317] راجع: 182
[318] راجع: 204
[319] راجع: 182
[320] Dekhiye: 5404, 5405
[321] Dekhiye: 675, 2926, 5408, 5422, 5462
[322] Dekhiye: 215, 2981, 4175, 4195, 5384, 5390, 5454, 5455

[210] Hazrat Maimoona ﷺ se riwayat hai ke Nabi-e-Akram ﷺ ne unke paas bakri ke shaane ka gosht tanaawul farmaya, phir namaz padhi aur wazoo nahi kiya.

Baab 52: Doodh Peene Ke Baad Kulli Karna

[211] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, Rasool Allah ﷺ ne ek dafa doodh nosh farmaya, to kulli ki aur farmaya: "*Is (doodh) mein chiknaahat hoti hai*". Zohri se bayan karne mein Yunus aur Saaleh bin Keesaan ne Aqeel ki mataabe-at ki hai.[323]

Baab 53: Neend Se Wuzoo Karna, Nez Ek (1) Yaa Do (2) Baar Oonghne Yaa Jho'nka Aajaane Se Wuzoo Zaroori Nahi

[212] Hazrat Ayesha ﷺ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Jab tum mein se koi namaz padh raha ho, us dauraan mein agar usey oongh aajaae to wo so jaae, taake uski neend poori ho jaae, kyou'nke agar koi oonghte hue namaz padhega to wo nahi jaanta ke wo apne liye istighfaar kar raha hai, yaa khud ko bad-dua kar de raha hai*".

[213] Hazrat Anas ﷺ se riwayat hai, Nabi ﷺ ne farmaya: "*Jab koi tum mein se namaz ke dauraan mein oonghne lagey, to usey so jaana chaahiye, ta-aa'nke jo padh raha hai, usey samajhne ke qaabil ho jaae*".

Baab 54: Hadas Ke Baghair Wuzoo Karna

[214] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ har namaz ke liye wazoo kiya karte the. (Raawi Amr bin Amir kehte hain) maine poocha: Aap Hazraat (Sahaaba) ka kya maamool tha? To Hazrat Anas ﷺ ne farmaya: Ham mein se ek shakhs ko us waqt tak wazoo kaafi hota tha, jab tak usey hadas laahiq na hota.

[215] Hazrat Suwaid bin Noman ﷺ se riwayat hai, unho'n ne farmaya: Ham khybar ke saal Rasool Allah ﷺ ke hamraah rawaana hue. Jab ham muqaam-e-Suhbaa par pohche to Rasool Allah ﷺ ne hame'n namaz-e-asr padhaai. Jab aap namaz se faarigh hue to aap ne khane (zaad-e-safar) mangwaae, chunache sattu ke alaawa aur koi cheez pesh na ki jaa saki. Pas ham ne khaaya aur piya. Phir Nabi ﷺ maghrib ke liye khade hue aur aap ne kulli ki aur maghrib ki namaz padhaai, aur wazoo nahi farmaya.[324]

Baab 55: Apne Peshab Se Ehtiyaat Na Karna Kabira Gunah Hai

[216] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ madina ya makkah ke kisi baagh se guzre to waha'n do (2) aadmiyo'n ki awaaz suni, jinko qabar mein azaab ho raha tha. Us waqt Aap ne farmaya: "*Un dono ko azaab ho raha hai, lekin ye azaab kisi badi baat par nahi diya jaa raha*". Phir farmaya: "*Haa'n (badi hi hai) un mein se ek to apne peshaab se ehtiyaat nahi karta tha, aur doosre chugal-khori ki aadat mein mubtalaa tha*". Phir aap ne ek tar shaakh mangwaai, uske do (2) tukde karke har qabar par ek-ek tukda gaad diya. Aap se arz kiya gaya: Aye Allah ke Rasool ﷺ! Aapne aisa kyou'n kiya? Aap ne farmaya: Ummeed hai ke jab tak ye khushk na ho jaae'n, un dono par azaab halka kar diya jaaega.[325]

Faaeda: Is hadees ke pesh-e-nazar qabro'n par sabza lagaana aur un par phool chadhana jaaez qaraar diya jaata hai. Halaa'nke ye amal Rasool Allah ﷺ ke saath khaas tha. Agar sabza lagaana maiyyat ke haq mein takhfeef-e-azaab ka baais hota, to saraahat ke saath Rasool Allah ﷺ uski targheeb dete. Aap ne mardo'n ke mutaalliq esaal-e-sawaab aur nafa-rasaani ke mukhtalif tareeqe bayan farmae hain. Lekin un mein phool chadhaane yaa sabza lagaane ka amal kahee'n bayan nahi farmaya. Halaa'nke ye ek aam dastiyaab sasta aur be-zarar nuskha hai, jisse har waqt ziyaada se ziyaada faaeda uthaaya jaa sakta tha, magar aap ne usey jaari rakhne ka hukum nahi diya. Yehi wajah hai ke Khulafa e Raashideen aur deegar bade bade Sahaba Ikraam ﷺ ke janaazo'n ke mufassil haalaat seerat ki kitaabo'n mein mehfooz hain, kisi ne bhi uski targheeb nahi di. Sirf Hazrat Bareeda Aslami ﷺ uske aamil hue hain. Unho'n ne apne

[323] Dekhiye: 5609

[324] راجع: 209

[325] Dekhiye: 218, 1361,1378, 6052, 6055

bete ko qabar par shaakh rakhen ki talqeen farmaai thi, aur bas! Doosre sahaaba ke muqaable mein ek sahaabi ke amal ko sunnat ka darja nahi diya jaa sakta. والله أعلم

Baab 56: Peshaab Ko Dhona

Nabi ﷺ ne saaheb-e-qabar ke mutaalliq farmaya: "*Wo apne peshab se ehtiyaat nahi karta tha*". Aur aap ne insaano'n ke peshab ke alaawa aur kisi cheez ka zikr nahi farmaya.

[217] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ jab rafa-e-haajat ke liye baahar tashreef le jaate to main aapke liye paani le kar jaaya karta, jisse aap istenja karte.[326]

Baab: Bila-unwaan

[218] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ka guzar do (2) qabro'n se hua. Aap ne farmaya: "*In dono ko azaab ho raha hai aur azaab bhi kisi badi baat ke silsile mein nahi hai. Ek to un mein se peshaab se ehtiyaat nahi karta tha, aur doosra chugli karta phirta tha*". Phir aap ne ek taaza shaakh li aur darmiyan se cheer kar usey do (2) hisso'n mein taqseem kiya aur har qabar par ek-ek tukda gaad diya. Sahaba Ikraam ne arz kiya: Aye Allah ke Rasool ﷺ! Aap ne aisa kyou'n kiya? Irshad hua: "*Jab tak ye shaakhe'n khushk na ho'n, shayad unke azaab mein takhfeef ho jaae*". Ibne Muthanna ne kaha: Hame'n Wakee ne hadees bayan ki, unho'n ne Amash se tahdees ke seeghe se naqal kiya, wo kehte hain: Maine Mujahid se isi tarah suna.[327]

Baab 57: Nabi ﷺ Aur Sahaba Ikraam Ne Dehaati Ko Kuch Na Kaha, Yahaa'n Tak Ke Wo Masjid Mein Peshab Se Faarigh Ho Gaya

[219] Hazrat Anas ؓ se riwayat hai, Nabi ﷺ ne ek dehaati ko dekha jo masjid mein peshab kar raha tha, aap ne farmaya: "*Usey kuch na kaho*". Ta-aa'nke jab wo peshab se faarigh ho gaya to aap ne paani mangwaya aur usey peshab par baha diya.[328]

Faaeda: Ek riwayat mein hai ke aap ne eraabi ko narmi se samjhaya ke masjide'n namaz, Allah ke zikr aur tilaawat-e-quran ke liye taameer ki jaati hain. Gandagi phailane se unka taqaddus majrooh hota hai.[329] Haafiz Ibne Hajar ؒ ne likha hai ke us dehati ko peshab se is liye nahi roka gaya ke wo buraai ka aghaaz kar chuka tha, jisko rokne se us mein mazeed izaafa ho jaata. Agar usey roka jaata to do (2) kaamo'n mein se ek zaroor hota. Agar wo maare khauf ke peshab rok leta to usse zarar aur bimaari ka anedhsa tha. Agar wo peshab na rokta aur idhar-udhar bhaagna shuru kar deta to masjid ke bohot se hisse usse mutaassir hote. Mazeed bar-aa'n uske kapde bhi paleed ho jaate.[330]

Baab 58: Masjid Mein Kiye Hue Peshab Par Paani Bahaana

[220] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne farmaya: Ek dehaati khada hua aur usne masjid hi mein peshab kar diya. Logo'n ne usey rokna chaaha to Nabi ﷺ ne farmaya: "*Usey chod do aur uske peshab par paani se bhara hua ek dol bahaa do, kyou'nke tum log aasaani paida karne ke liye bheje gae ho, tumhe'n sakhti karne ke liye nahi bheja gaya*".[331]

[221] Hame'n Abdaan ne bayan kiya hai, unko Abdullah ne, unko Yahya bin Saeed ne batlaaya. Unho'n ne kaha: Maine Hazrat Anas bin Maalik ؓ ko Nabi ﷺ se bayan karte hue suna.[332]

Baab: Peshaab Par Paani Bahaana

Hazrat Anas ؓ se riwayat hai, ek eraabi aaya aur usne masjid ke ek konay mein peshab karna shuru kar diya. Logo'n ne usey daa'nta to Nabi ﷺ ne unhe'n rok diya. Jab wo peshab se faarigh hua to Nabi ﷺ ne paani ke ek dol ka hukum diya, chunache wo dol uske peshab par baha diya gaya.

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[326] راجع: 150
[327] راجع: 216
[328] Dekhiye: 221, 6025
[329] Saheeh Muslim: At Tahaara: H661 (285)
[330] FB: V1 P421
[331] Dekhiye: 6128
[332] راجع: 219

Baab 59: Baccho'n Ka Peshaab

[222] Hazrat Ummul Momineen Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ke paas ek baccha laaya gaya, usne aapke kapde par peshab kar diya, to aap ne paani mangwaaya aur us par baha diya.[333]

[223] Hazrat Umme Qais bin Mehsan ﵂ se riwayat hai, wo Rasool Allah ﷺ ke paas apna chota baccha le kar aaee'n, jo abhi khana nahi khaata tha. Rasool Allah ﷺ ne usey apni godh mein bitha liya to usne aap ke kapde par peshab kar diya. Aap ne paani mangwakar us par chidak diya, lekin usey dhoya nahi.[334]

Faaeda: In ahadees mein baccho'n ke peshab ka hukum bayan hua hai. Is mein shak nahi ke peshab bacche ka ho yaa bacchi ka, dono hi napaak hain. Albatta halaat-o-zuroof ke pesh-e-nazar bacche ke peshab ke mutaalliq takhfeef hai. Baccha agar peshab karde to us par paani chidak dena kaafi hai, albatta bacchi ke peshab ko dhona hoga, jaisa ke mundarja-zel ahadees mein uski saraahat manqool hai. ✿ Bacche ke peshab par paani chidka jaae aur bacchi ke peshab ko dhoya jaae.[335]

Baab 60: Khade Hue Aur Baith-kar Peshab Karna

[224] Hazrat Huzaifa ﵁ se riwayat hai, Nabi ﷺ ka ek qaum ke koodey-karkat ke dher par se guzar hua. To waha'n aap ne khade ho kar peshab kiya, phir aap ne paani maanga to paani le aaya, chunache aap ne wazoo farmaya.[336]

Fawaaed-o-Masaael: Imam Bukhari is unwaan se khaas haalaat-o-zuroof ke pesh-e-nazar khade ho kar peshab karne ka jawaaz saabit karna chaahte hain, aur uske saath baith kar peshab karne ka zikr is liye kar diya hai, taake doosri soorat bhi pesh-e-nazar rahe. Bila-shubha khade ho kar peshab karna jaaez hai, ba-sharte-ke peshab karne se maamooli chee'nte bhi kapdo'n aur badan par na aae'n. Imam Bukhari ne unwaan mein dono soorato'n ka zikr kiya hai, lekin ahadees sirf pehli soorat se mutaalliq bayan ki hain. Shaareheen ne iski mutaaddid taujihaat zikr ki hain: ✿ Ibne Battaal ne likha hai ke jab ahadees se khade ho kar peshab karne ki ijaazat saabit hui, to baith kar peshab karne ki ijaazat bil-oola saabit ho gai. Lehaza isse mutaalliqa ahadees zikr karne ki zaroorat na thi.[337] ✿ Allama A'aeni ne likha hai ke baith kar peshab karna mash-hoor-o-mutaarif tha aur beshtar logo'n ka amal bhi us par tha, is liye baith kar peshab karne ki ahadees ka hawaala nahi diya.[338] ✿ Imam Bukhari ke usool mein se hai ke jab koi riwayat unki shart ke mutaabiq na ho, to uski taraf unwaan mein ishaara kar dete hain, chunache hadees mein hai ke Rasool Allah ﷺ ne baith kar peshab kiya to kehne waalo'n ne kaha: Dekho aap aurto'n ki tarah baith kar peshab karte hain.[339] Haafiz Ibne Hajar ﵀ ne usey naqal farmaya hai.[340] ✿ Shah Waliullah Mohaddis Dehelwi Taraajim-e-Bukhari mein likhte hain ke mere nazdeek Imam-e-Mausoof ki gharz aqd-e-baab se sirf ye hai ke khade ho kar peshab karne ke jawaaz ko bhi saabit kiya jaae, goya wo khade ho kar peshab karne ke jawaaz ke qaael hain, aur unke nazdeek uska jawaaz sirf quood "قعود" (baithne) ke saath makhsoos nahi.[341] Haafiz Ibne Hajar ﵀ ne likha hai ke khade ho kar peshab karne ke mutaalliq Rasool Allah ﷺ se kisi qism ki nahee saabit nahi. Agar cheente waghaira padne ka imkaan na ho, to uske jawaaz mein koi shak nahi.[342] Albatta Hazrat Umar ﵁ se marwih ai, wo farmate hain: Main ek dafa khade ho kar peshab kar raha tha, mujhe Rasool Allah ﷺ ne dekha to farmaya: "*Aye Umar! Khade ho kar peshab na kiya karo*". Uske baad maine kabhi khade ho kar peshab nahi kiya.[343] Lekin ye riwayat Abdul Karim bin Abil Makhariq ki wajah se sakht zaeef hai, jisse istedlalnahi kiya jaa sakta.[344] Allama Albani ﵀ ne bhi usey zaeef qaraar diya hai.[345] Hazrat Umar ﵁ se saheeh riwayat baae'n-alfaaz hai ke jab se main musalman hua hoo'n, maine kabhi khade ho kar peshab nahi kiya.[346] Balke Hazrat Umar ﵁ se uske khilaaf bhi marwi hai, chunache Zaid bin Wahb bayan karte hain ke maine khud Hazrat Umar ko khade ho kar peshab karte dekha hai.[347] Musannaf Ibne Abi Shaiba aur deegar kubut-

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[333] Dekhiye: 5468, 6002, 6355
[334] Dekhiye: 5693
[335] Sunan Abu Dawood: At Tahaara: H377
[336] Dekhiye: 225, 226, 2471
[337] Sharha Ibne Battaal: V1 P334
[338] Umdatul Qaari: V2 P620
[339] Sunan Nasai: At Tahaara: H30
[340] FB: V1 P427
[341] Umdatul Qaari: V2 P620
[342] FB: V1 P430
[343] Sunan Ibne Majah: At Tahaara: H308
[344] Jaame Tirmizi: At Tahaara: H12
[345] Silsila Ahadees uz Zaeefa: H934
[346] Al Musannaf laa Ibne Abi Shaiba: V1 P148
[347] Al Musannaf laa Ibne Abi Shaiba: V1 P147

e-hadees mein Hazrat Umar, Hazrat Ali, Hazrat Zaid bin Saabit, Hazrat Ibne Umar, Hazrat Sa'ad bin Ubaada aur Hazrat Abu Huraira ؓ se khade ho kar peshab karna manqool hai.[348] Jin hazraat ne khade ho kar peshab karne ko makrooh-e-tehreemi yaa tanzeehi likha hai, in haqaaeq ke pesh-e-nazar unka mauqif saheeh nahi.[349] Hazrat Ayesha ؓ se ek hadees mein hai, unho'n ne farmaya ke jo shakhs tumhe'n Rasool Allah ﷺ ke mutaalliq bataae ke aap ne khade ho kar peshab kiya uski tasdeeq na karo. Aap to baith kar peshab karte the.[350] Ba-zaahir ye hadees Imam Bukhari ki pesh-karda hadees ke mua'ariz hai. Iske mutaalliq shaareheen ka mauqif hasb-e-zel hai: ✽ Mohaddis Abu Awaana aur Ibne Shaheen ne hadees-e-ayesha ke pesh-e-nazar hadees-e-huzaifa ko mansookh thehraya hai, lekin ye saheeh nahi. Kyou'nke Hazrat Ayesha ؓ ne ye baat apne ilm ke etbaar se kahi hai, chunache ghar mein Rasool Allah ﷺ ka amal baith kar peshab karne hi ka hai, lekin har ke alaawa baahar ke amal se aap muttala na ho sakee'n. Lekin Hazrat Huzaifa kubaar sahaaba mein se hain, lehaaza ghar se baahar unka mushaahada na-qaabil-e-tardeed hai. Imam Nasai ne apni sunan mein is mauqif ke mutaabiq unaan-bandi ki hai, chunache unho'n ne ek unwaan baae'n-alfaaz qaaem kiya hai: [الرخصة في البول في الصحراء قائما] "Abaadi Se Baahar Khade Ho Kar Peshab Karne Ka Jawaaz". Uske tahat wo hadees-e-huzaifa laae hain.[351] Doosra baab in alfaz se qaaem karte hain: [البول في البيت جالسًا] "Ghar Mein Baith Kar Peshab Karna". Uske tahat hadees-e-ayesha bayan ki hai, ke Rasool Allah ﷺ baith kar peshab karte the.[352] Doosra jawab ye bhi diya gaya hai ke Hazrat Ayesha ؓ ne Rasool Allah ﷺ ke mutaalliq aam aadat ki nishaan-dahi farmaai hai, makhsoos haalaat mein agar uske bar-aks hua hai, to uske manaafi nahi. Makhsoos haalaat hasb-e-zel ho sakte hain: ✽ Us kooda-karkat ke dher par baithne ke liye jagah na thi, choo'nke wo makhrooti shakl ka tha, peshab ke aap ki taraf laut aane ka andesha tha, is binaa par aap ne khade khade peshab se faraaghat haasil ki. ✽ Arab ke nazdeek khade ho kar peshaab karna, dard-e-kamar ka ilaaj tha, mumkin hai ke aapko bhi koi shikaayat ho, aur aap ne bataur-e-ilaaj aisa amal kiya ho, is silsile mein kuch zaeef riwayaat marwi hain.[353] Lekin is silsile mein be-takalluf baat ye hai ke bayan-e-jawaaz ke liye aap ne ye amal kiya hai. Ba-waqt-e-zaroorat kahde ho kar peshab karne mein chandaa'n harj nahi, ba-sharte-ke uske cheento'n se jism yaa kapde aalooda hone ka andesha na ho. Wallahu a'alam.

Baab 61: Apne Saathi Ke Qareeb Aur Deewaar Ki Aad Mein Peshab Karna

[225] Hazrat Huzaifa ؓ se riwayat hai, unho'n ne farmaya: Main khud ko aur Nabi ﷺ ko dekh raha hoo'n ke ham jaa rahe hain. Aap kisi qaum ke koode-karkat ke dher (ghoore[354]) par pohche, jo ek deewaar par tha, aur aap waha'n is tarah khade hue, jis tarah tum mein se koi shakhs khada hota hai, phir peshab kiya. Main aapke qareeb se hat gaya. Aap ne ishare se mujhe bulaya. Main haazir hua aur aapke peeche khada ho gaya, ta-aa'nke aap peshab se faarigh ho gae.[355]

Baab 62: Kisi Qaum Ke Ghoore Par Peshab Karna

[226] Hazrat Abu Waael se riwayat hai, unho'n ne kaha: Hazrat Abu Moosa Ashari ؓ peshab ke muaamale mein bohot tashaddud se kaam lete the, aur kehte the ke bani israel mein agar kisi ke kapde ko peshab lag jaata to wo mutaassira kapde ko kaat deta tha. Hazrat Huzaifa ؓ ne farmaya: Kaash wo aisa (tashaddud) na karte. Rasool Allah ﷺ kisi qaum ke ghoore par tashreef le gae aur waha'n aap ne khade ho kar peshab kiya.[356]

Baab 63: Khoon Ka Dhona

[227] Hazrat Asma ؓ se riwayat hai, unho'n ne farmaya: Ek aurat Nabi ﷺ ke paas aai aur arz kiya: Bataaiye ham mein se agar kisi aurat ko haiz aae aur kapde ko lag jaae to wo kya kare? Aap ne farmaya: "*Usey khurac daale, phir paani daal kar ragde aur dho-daale, phir us mein namaz padhle*".[357]

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[348] Al Musannaf laa Ibne Abi Shaiba: V1 P147
[349] Sunan Nasai: At Tahaara: H30
[350] Sunan Nasai: At Tahaara: H29
[351] Sunan Nasai: At Tahaara: H26
[352] Sunan Nasai: At Tahaara: H29
[353] Al Mustadrak lil Haakim: V4 P241; Sunan al Kubra lil Bayhaqi: V1 P101
[354] T: Wo jagah jahan kooda-karkat phenka jaae [FL]
[355] راجع: 224
[356] راجع: 224
[357] Dekhiye: 307

[228] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Fatima bint Abi Habeesh ﷺ Nabi ﷺ ke paas haazir hui aur kehne lagi: Aye Allah ke Rasool! Main aisee aurat hoo'n ke aksar msutahaaza rehti hoo'n aur uski wajah se paak nahi ho sakti, kya main namaz chodh doo'n? Rasool Allah ﷺ ne farmaya: "*Nahi, namaz mat chod. Ye ek rag ka khoon hai, haiz nahi. Phir jab tere haiz ka waqt aajaae to namaz chod de aur jab waqt guzar jaae to (apne badan aur kapdo'n se) khoon dho kar namaz adaa kar*". Hishab ne kaha: Mere waalid (Urwah bin Zubair) ne kaha: (Aap ne farmaya:) "*Phir har namaz ke liye wazoo kar hatta ke wohi (haiz ka) waqt phir aajaae*".

Baab 64: Manee Ka Dhona Aur Usey Khurach Daalna, Neez Jo Ratoobat Aurat Se Lag Jaae, Uska Dhona

[229] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ ke kapde se janaabat ke asaraat ko dho daalti thi aur aap unhi kapdo'n mein namaz ke liye baahar tashreef le jaate, jabke paani ke dhabbe aapke kapde mein baaqi hote (nazar aate) the.[358]

[230] Hazrat Sulaiman bin Yasaar se riwayat hai, unho'n ne Hazrat Ayesha ﷺ se sawal kiya: Jis kapde ko manee lag jaae to (kaise paak kiya jaae)? Hazrat Ayesha ﷺ ne farmaya: Main Rasool Allah ﷺ ke kapdo'n se manee dho daalti, phir aap namaz ke liye baahar tashreef le jaate aur dhone ke nishaan, yaan paani ke dhabbe kapde par baaqi reh jaate.[359]

Faaeda: Manee najis hai, uski najaasat ke dalaael hasb-e-zel hain: ✿ Quran-e-Kareem mein usey "ماء مهين" haqeer paani se taabeer kiya gaya hai.[360] Kisi pakeeza cheez ke mutaalliq ye andaaz ikhteyaar nahi kiya jaata. ✿ Jab hadas-e-asghar ka sabab peshab napaak hai, to hadas-e-akbar ka sabab manee, ba-tareeq-e-oola napaak hona chaahiye. ✿ Saheeh Ahadees se izaala-e-manee ka suboot ghusl, fark, masah, hat (حت) aur hak (حک)[361] ke alfaaz se milta hai, jo uski najaasat ke liye waazeh daleel hai. ✿ Hazrat Muawiya ﷺ ne Hazrat Hafssa ﷺ se poocha ke kya Rasool Allah ﷺ jimaa ke kapdo'n mein namaz padh lete the, to aap ne farmaya ke agar un mein najaasat ka asar na dekhte to un mein namaz padh lete.[362] Is mein do (2) tarah se manee ki najaasat par daleel li gai hai: ✿ Usey "أَذًى" se taabeer kiya gaya hai, jaisa ke haiz ko "أَذًى" kaha gaya hai. Isse maaloom hua ke manee napaak hai. ✿ Rasool Allah ﷺ ka uski maujoodgi mein namaz na padhna bhi uske napaak hone ki daleel hai. Kisi saheeh hadees se saabit nahi ke kapde yaa jism par manee ko ba-dastroo baaqi rakha gaya ho, aur uska izaala na kiya gaya ho. Agar ye napaak hoti to kam-az-kam bayaan-e-jawaaz ke liye ek martaba to usey ba-dastroo baaqi rakhne ka suboot hota. Hadees-ul-baab ke alfaaz "كُنْتُ أَغْسِلُ الْجَنَابَةَ" bhi najaasat-e-manee ki daleel hai. Is par Allama Kirmaani likhte hain ke is hadees se najaasat-e-manee par istedlal saheeh nahi, kyou'nke ghusn manee-e-najaasat ki wajah se nahi, balkey us wajah se hai ke uski guzar-gaah najis hai, yaa ba-wajah ikhtilaat ratoobat-e-farj hai.[363] Allama A'aeni kehte hain ke mustaqar manee aur musaqar bol, dono alag alag hain. Isi tarah unke makhraj bhi judaa-judaa hain, lehaaza guzar-gaah ke najis hone ki baat be-daleel hai. Aur najaasat ratoobat-e-farj ka masla bhi ikhtelaafi hai, uski wajah se bhi istedlal-e-mazkoor ko kamzor nahi keh sakte.[364]

Baab 65: Jab Manee Waghaira Dhoe Aur Uska Asar Zaael Na Ho

[231] Amr bin Maimoon se riwayat hai ke maine Hazrat Sulaiman bin Yasaar se manee aalood kapde ke mutaalliq sawaal kiya to unho'n ne kaha: Hazrat Ayesha ﷺ ne farmaya: Main Rasool Allah ﷺ ke kapde se manee dho daalti thi, phir aap namaz ke liye tashreef le jaate, jabke dhone ka nishaan, yaane paani ke dhabbe kapde par baaqi reh jaate.[365]

[232] Hazrat Ayesha ﷺ se riwayat hai ke wo manee ko Nabi ﷺ ke kapdo'n se dhoti thee'n. (Hazrat Ayesha ne kaha:) Phir main us dhone ka ek dhabba yaa kai dhabbe aapke kapdo'n mein dekhti thi.[366]

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[358] Dekhiye: 230, 231, 232

[359] راجع: 229

[360] Sharha al Kirmaani: V2 P82

[361] T: Chilna, khurachna, mitaana, door karna [Rekhta]

[362] Umdatul Qaari: V2 P639

[363] Sharha al Kirmaani: V2 P82

[364] Umdatul Qaari: V2 P639

[365] راجع: 229

[366] راجع: 229

Baab 66: Oont Bakriyo’n Aur Deegar Chaupaayo’n Ke Peshab, Nez Bakriyo’n Ke Baadey Ka Hukum

Hazrat Abu Moosa Ashari ﵁ ne Dar-ul-Bareed aur Sirqeen mein namaz adaa ki. Jabke jungle, yaane maidaani ilaaqa unke pehlu mein tha, aur unho’n ne farmaya: yahaa’n aur wahaa’n dono baraabar hain.

[233] Hazrat Anas ﵁ se riwayat hai ke qabeela-e-Ukl aur Uraina ke kuch log madina munawwara aae, aur unhe’n yahaa’n ki aab-o-hawaa muwaafiq na aai to Nabi ﷺ ne unhe’n doodh waali oontniyo’n mein jaane ka hukum diya. Ke Wahaa’n jaakar unka doodh aur peshab istemaal kare’n, chunache wo log chale gae. Aur jab wo sehat-mand ho gae to unho’n ne Nabi ﷺ ke charwaahe ko qatal kar daala aur jaanwar haa’nk kar le gae. Subah ke waqt (Rasool Allah ﷺ ko jab) ye khabar pohchi to aap ne unke ta’aqqub mein chand aadmi rawaana kiye, chunache sooraj buland hote hi un sabko giraftaar kar liya gaya. Phir aap ke hukum se unke haath paao’n kaate gae, aur unki ankho’n mein garm salaaiya’n pheri gaee’n. Uske baad garam sanglaakh par unhe’n daal diya gaya. Wo paani maangte the, lekin unhe’n paani nahi diya jaata tha. Abu Qilaaba ne farmaya: Unlogo’n ne chori ki, khoon-e-naa-haq kiya, imaan ke baad murtad hue, aur Allah aur rasool ke saath unho’n ne elaan-e-jung kiya (is liye ye saza tajweez ki gai).[367]

Faaeda: Imam Bukhari haiwanaat ke bol-o-baraaz ke masaael bayan kar rahe hain ke tamaam abwaal napaak nahi. Balkey jin haiwanaat ka gosht khaaya jaata hai. Masalan: Oont, gaae, bakri, bhed, aur bhains waghaira unka bol-o-baraaz paak hai.

[234] Hazrat Anas ﵁ se riwayat hai ke Nabi ﷺ masjid (e nabawi) banne se pehle bakriyo’n ke baadey mein namaz padh liya karte the.

Baab 67: Un Najaasato’n Ka Bayaan Jo Ghee Yaa Paani Mein Gir Jaae’n

Imam Zohri bayan karte hain ke paani ke istemaal mein koi muzaaeqa nahi, jab tak najaasat uska maza, boo, yaa rang na badle. Hazrat Hammad ne farmaya: Murdaar ke baal aur paro’n mein (agar wo paani mein gir jaae’n) koi muzaaeqa nahi. Zohri farmate hain: Murdaar jaanwar, masalan: Haathi waghaira ki haddiyo’n ke mutaalliq maine bohot se ulama-e-salaf ko paaya ke wo unki kanghi banaakar istemaal karte the aur un mein tel[368] rakhte the. Nez unke istemaal mein koi harj mehsoos nahi karte the. Imam Ibne Sireen aur Ibrahim farmate hain ke haathi daant ki tijaarat mein koi harj nahi.

[235] Hazrat Maimoona ﵂ se riwayat hai, Rasool Allah ﷺ se ek chuhiya ke mutaalliq poocha gaya, jo ghee mein gir gai thi? Aap ne farmaya: “*Usey nikaal do, aur uske qareeb jis qadar ghee ho, usey bhi phenk do, phir apna baaqi ghi istemaal karlo*”.[369]

[236] Hazrat Maimoona ﵂ hi se riwayat hai, Nabi ﷺ se sawaal hua ke chooha agar ghee mein gir pade to kya kare’n? Aap ne farmaya: “*Choohe aur uske aas-paas ke ghee ko phenk do*”.

Hazrat Maa’n kehte hain: Imam Maalik ne hame’n kai martaba ye hadees bayan ki aur wo you’n kehte the: A’n Ibne Abbas a’n Mimoona (عن ابن عباس عن ميمونة).[370]

[237] Hazrat Abu Huraira ﵁ se riwayat hai, wo Nabi ﷺ se bayan karte hain, Aap ne farmaya: “*Allah ki raah mein musalman ko jo zakhm lagta hai, qiyaamat ke din wo apni asli haalat mein hoga, jaise zakhm lagte waqt tha, khoon beh raha hoga, uska rang to khoon jaisa hoga, magar khushboo kastoori ki tarah hogi*”.[371]

Faaeda: Is hadees ki unwaan se mutaabaqat ki baabat Haafiz Ibne Hajar ﵀ likhte hain ke Imam Bukhari ka maqsad apne mauqif ki taaeed karna hai, ke paani mahez najaasat ke mil jaane se najis nahi hota, jab tak us mein taghaiyyur na aajaae. Ye is liye ke sifat ke badalne se mausoof apr asar hota hai, jis tarah khoon ki ek sifat boo waali, khushboo

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[367] 1501, 3018, 4192, 4193, 4610, 5685, 1686, 5727, 6802, 6803, 6804, 6805, 6899

[368] T: Oil [RSB]

[369] Dekhiye: 236, 5538, 5539, 5540

[370] راجع: 235

[371] Dekhiye: 2803, 5533

mein badal jaane se usko khaas ehmiyat haasil ho gai aur damm ke bajaae us mein madah ka pehlu paida hoga, usi tarah paani ki koi sifat agar najaasat ki wajah se badal jaae to uski tahaarat ka hukum badal kar najaasat ka hukum aajaaega, aur jab tak taghaiyyur nahi hoga, najaasat nahi aaegi.[372] Ba-sharte-ke do qulle yaa usse ziyaada ho. Qultain se muraad paanch (5) hijaazi mashake'n hain, jo 500 ritl (رِطل)[373] ke qareeb hai.[374] Maujooda ashaari wazan 197 kilogram hai.

Baab 68: Khade Paani Mein Peshab Karna

[238] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ ko ye farmate suna hai: "*Ham (duniya mein) aakhir mein aane waale hain, lekin (qiyaamat ko sabqat kar jaane waale hain*".[375]

[239] Aur isi sanad ke saath (marwi hai ke) Aap ne ye bhi farmaya: "*Tum mein se koi shakhs aise rukey paani mein peshaab na kare, jo chalta nahi, phir us mein ghusl bhi kare*".

Baab 69: Jab Namazi Ki Pusht Par Gandagi Yaa Murdaar Daal Diya Jaae To Uski Namaz Kharab Nahi Hogi

Hazrat Ibne Umar ﷺ agar namaz padhte hue apne kapde par khoon dekhte to namaz jaari rakhte aur kapda utaar dete. Hazrat Saeed bin Musaiyyib aur Imam Sha'abi bayan karte hain: Jab koi shakhs aisee haalat mein namaz padhe ke uske kapde par khoon yaa manee lagi ho, yaa uska rukh ghair qible ki taraf ho, yaa usne tayammum se namaz padhi ho, phir waqt ke andar usey paani muyassar aagaya ho, to wo namaz ka iaada[376] nahi karega.

[240] Hazrat Abdullah bin Masood ﷺ se riwayat hai, Rasool Allah ﷺ ek dafa Ka'aba ke paas namaz padh rahe the. Abu Jahal aur uske saathi waha'n baithe hue the. Wo aapas mein kehne lagey: Tum mein se kaun jaata hai ke fulaa'n qabile ki oontni ki baccha-daani le aae, jise wo sajde ki haalat mein Muhammad ﷺ ki pusht par rakh de? Chunache un mein se ek sabse ziyaada bad-bakht utha aur usey utha laaya, phir dekha raha. Jab Nabi ﷺ sajde mein gae to usne usey aapke dono shaano'n ke darmiyaan pusht par rakh diya. Main ye sab kuch dekh to raha tha, lekin kuch na kar sakta tha. Kaash ke mujhe tahaffuz haasil hota, phir wo hanste-hanste ek doosre par girne lagey. Rasool Allah ﷺ sajde hi mein pade rahe, apna sar nahi uthaaya, ta-aa'nke Hazrat Fatima ﷺ aaee'n aur aap ki pusht par se usey utha kar phenk diya. Tab aap ne apna sar-e-mubarak uthaaya aur teen (3) martaba you'n bad-dua ki: "*Yaa Allah Quraish se badla le*". Rasool Allah ﷺ ka you'n bad-dua karna un par bada giraa'n guzra, kyou'nke wo jaante the ke is shahr mein dua qubool hoti hai. Phir aap ne naam-ba-naam farmaya: "*Yaa Allah! Abu Jahal se inteqaam le, Utbah bin Rabia, Shaiba bin Rabia, Waleed bin Utba, Umaiyya bin Khalaf, aur Uqba bin Abi Mu'ayt ki halaakat ko apne oopar laazim kar*". Saatwe'n shakhs ka bhi naam liya, lekin main wo bhool gaya. Hazrat Abdullah bin Masood ﷺ ne farmaya: Qasam hai us zaat ki, jiske haath mein meri jaan hai! Maine un logo'n ko dekha, jinka naam Rasool Allah ﷺ ne liya tha, wo badr ke kooe'n mein mare pade the.[377]

Baab 70: Kapde Mein Thook Aur Balgham Waghaira Lag Jaane Ka Bayaan

Urwah ne Hazrat Miswar aur Marwan se naqal kiya hai, ke Nabi ﷺ Hudaibiya ke saal nikle. Uske baad unho'n ne hadees bayan ki. Us mein hai ke Nabi ﷺ ne jab thooka to logo'n mein se kisi na kisi ke haath par gira aur unho'n ne usey apne mu'n aur badan par mal liya.

[241] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne ek martaba apne kapde mein thooka, Imam Bukhari kehte hain: Is hadees ko Ibne Mariyam ne tafseel ke saath bayan kiya. Unho'n ne kaha: Ham ne Yahya bin Ayyub se ba-waasta-e-Humaid suna, unho'n ne kaha: Maine Hazrat Anas ﷺ se Nabi ﷺ ki yehi riwayat suni.[378]

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[372] FB: V1 P449
[373] T: Taqriban 40 tole ke baraabar ek (1) wazan [Rekhta]
[374] Tohfatul Ahwazi: V1 P71
[375] Dekhiye: 876, 896, 2956, 3486, 6624, 6887, 7036
[376] T: Dohraana [FL]
[377] Dekhiye: 520, 2934, 3485, 3854, 3960
[378] Dekhiye: 405, 412, 413, 417, 531, 532, 822, 1214

Baab 71: Nabeez Aur Nasha-aawar Cheezo’n Se Wuzoo Jaaez Nahi

Imam Hasan aur Abul Aaliya ne aisee cheezo’n se wazoo karne ko makrooh khayaal kiya hai. Hazrat Ataa ne kaha: Mere nazdeek nabeez aur doodh se wazoo karne ke bajaae tayammum kar lena behtar hai.

[242] Hazrat Ayesha ؓ se riwayat hai, wo Nabi ﷺ se bayan karti hain, aap ne farmaya: “*Har wo mashroob jo nasha aawar ho, haraam hai*”.[379]

Faaeda: Imam Bukhari ne apne daawa ko saabit karne ke liye hadees-e-ayesha ؓ ko bayan farmaya hai ke har wo mashroob jo nasha-aawar ho, haraam hai. Wuzoo ek ibaadat hai, jis mein kisi haraam cheez ko istemaal nahi kiya jaa sakta, lehaaza nasha-aawar cheez se wazoo karna haraam hai.

Baab 72: Aurat Ka Apne Baap Ke Chehre Se Khoon Dhona

Abul Aaliya ne kaha: Mere paao’n par masah kar do, kyou’nke wo sehat-mand nahi hai.

[243] Hazrat Sahal bin Sa’ad Sa’adi ؓ se riwayat hai, logo’n ne unse sawaal kiya: Nabi ﷺ ke zakhm par kaunsi dawaa istemaal ki gai thi? Unho’n ne farmaya: Uske mutaalliq mujhse ziyaada jaanne waala koi shakhs nahi raha. Hazrat Ali ؓ apni dhal mein paani laate the, aur Syeda Fatima ؓ aapke chehra-e-mubarak se khoon dhoti thee’n. Phir ek boriya laaya gaya, aur usey jalaane ke baad uski raakh ko aapke zakhm mein bhar diya gaya.[380]

Baab 73: Miswaak Karna

Hazrat Ibne Abbas ؓ ne farmaya: Main ek raat Nabi ﷺ ke yahaa’n raha to aap ne miswaak ki.

[244] Hazrat Abu Moosa Aha’ari ؓ se riwayat hai, unho’n ne farmaya: Main ek dafa Nabi ﷺ ki khidmat mein haazir hua, to aap apne haath-e-mubarak se miswaak kar rahe the. Miswaak aap ke mu’n mein thi, aur aap ea-ea (أُعْ أُعْ) ki awaaz nikaal rahe the, goya aap qae kar rahe hain.

[245] Hazrat Huzaifa ؓ se riwayat hai, unho’n ne farmaya: Nabi ﷺ jab raat ko uthte to (pehle) apne mu’n ko miswaak se saaf karte.[381]

Faaeda: Imam Bukhari ؒ ne miswaak ko wazoo ki sunnat saabit karne ke liye Kitab-ul-Wuzoo mein mazkoora unwaan qaaem kiya hai. Kyou’nke miswaak mutaalliqaat-e-wazoo se hai. Usey Kitab us Salah mein bhi laae’nge taake uske sunnat-e-salah hone ko bhi waazeh kiya jaae. Chunache ek hadees mein hai ke agar mujhe logo’n par giraani ka andesha na hota, to har namaz ke saath miswaak karne ko zaroori qaraar de deta.[382] Isi tarah wazoo ke mutaalliq bhi irshad-e-nabawi hai ke agar mujhe ummat par giraani ka khatra na hota to main har wazoo ke saath miswaak ko laazim qaraar de deta.[383]

Baab 74: Bade Shakhs Ko Pehle Miswaak Dena

[246] Hazrat Ibne Umar ؓ se riwayat hai, Nabi ﷺ ne farmaya: “*Maine apne aapko khwaab mein miswaak karte dekha, phir mere paas do (2) shakhs aae, un mein ek Umar mein doosre se bada tha. Maine un mein se chote ko miswaak dedi, to mujhe hidaayat ki gai ke badey ka lihaaz karo, tab maine wo miswaak bade ko dedi*”. Imam Bukhari kehte hain ke Naeem ne Ibne Umar ؓ se ba-riwayat Ibne Mubarak a’an Usama a’an Naafe is hadees ko mukhtasar bayan ki hai.

Baab 75: Baa-wazoo Sone Ki Fazilat

[247] Hazrat Baraa bin Aazib ؓ se riwayat hai, unho’n ne kaha:

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[379] Dekhiye: 5585, 5586

[380] Dekhiye: 2903, 2911, 3037, 4075, 5248, 5722

[381] Dekhiye: 889, 1136

[382] Saheeh Bukhari: Al Juma: H887

[383] Musnad Ahmad: V2 P250

Nabi ﷺ ne mujhse farmaya: "*Jab tum apni khwaab-gaah mein jaao to pehle namaz ka-sa*[384] *wazoo karo, phir apne daae'n pehlu par leit kar ye dua padho: "*اَللهُمَّ أَسْلَمْتُ وَجْهِيْ إِلَيْكَ، وَفَوَّضْتُ أَمْرِيْ أِلَيْكَ..." *[Aye Allah! Tere sawaab ke shauq mein aur tere azaab se darte hue, maine khud ko tere supurd kar diya aur apna kaam tujhe so'np diya, nez tujhe apna pusht-panaah bana liya. Tujhse bhaag kar kahee'n panaah aur thikaana nahi, magar tere hi paas. Aye Allah! Main us kitaab par imaan laaya jo toone utaari aur tere us nabi par yaqeen kiya, jise toone bheja]. Abh agar tum us raat mein mar jaao, to fitrat-e-islaam par maroge, neez ye duaiya kalimaat sab baato'n se faarigh ho kar (bilkul sote waqt) padho*". Hazrat Baraa ﷺ kehte hain ke maine ye kalimaat aapke saamne dohraae. Jab main is jagah pohcha: "آمَنْتُ بِكِتَبِكَ الَّذِيْ أَنْزَلْتَ" to uske baad maine "وَرَسُوْلِكَ" keh diya to aap ne farmaya: "*Nahi, balke you'nkaho* " وَنَبِيِّكَ الَّذِيْ أَرْسَلْتَ".[385]

Faaeda: Maloom hua ke Adiya-e-Masnoona aur Azkaar-e-Masoora mein jo alfaaz Rasool Allah ﷺ se manqool hain, un mein tasarruf durust nahi. Rasool Allah ﷺ ka farmaan hai ke mujhe Allah ki taraf se jaame kalimaat ataa hue hain. Us jaamaiyat-o-khusoosiyat ke pesh-e-nazar Rasool Allah ﷺ ne Hazrat Baraa bin Aazib ko "نَبِيِّكَ" ke bajaae "رَسُوْلِكَ" padhne se is binaa par manaa farmaya ke Nabi mein jo jaamaiyat hai wo Rasool mein nahi. Kyou'nke rasool ka itlaaq farishto'n par bhi hua hai, halaa'nke wo nabi nahi. Neez un duaaiya kalimaat mein nabuwwat-o-risaalat ke dono ausaaf ka zikr hai, jabke "رَسُوْلِكَ" kehne se sirf ek wasf ka zikr hota hai.[386]

[384] T: Ki tarah [RSB]

[385] Dekhiye: 6311, 6313, 6315

[386] FB: V1 P466

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

5: Kitab-ul-Ghusl – Ghusl Se Mutaalliq Ehkaam-o-Masaael كِتَابُ الْغُسْلِ

Irshad-e-Baari Ta'ala hai: "Aur Agar Tum Ba-haalat-e-Janaabat Ho, To Ghusl Karlo Aur Agar Tum Bimaar Ho, Yaa Safar Ki Haalat Mein Ho, Yaa Tum Mein Se Koi Qazaa-e-Haajat-e-(faarigh ho kar) Aaya Ho, Yaa Tumne Aurto'n Se Ikhtelaat Kiya Ho Aur Tumhe'n Paani Na Miley To Tum Paak Mitti Se Tayammum Karlo, Usey Apne Chehro'n Aur Haatho'n Par Malo. Allah Tum Par Kisi Qism Ki Tangee Nahi Daalna Chaha, Balkey Uska Iraada Tumhe'n Paak Karne Aur Tumhe'n Bhar-poor Nemat Dene Ka Hai, Taake Tum Shukar Adaa Karte Raho".[387] Nez Irshad-e-Baari Ta'ala Hai: "Aye Imaan Waalo! Jab Tum Ba-haalat-e-Nasha Ho, To Namaz Ke Qareeb Bhi Na Jaao, Ta-aa'nke Tum Apni Baat Ko Samajhne Lago Aur Ba-haalat-e-Janaabat Bhi, Jab Tak Tum Ghusl Naa Karlo, Haa'n Agar Tum Raah Chalte Guzar Jaane Waale Ho To Aur Baat Hai. Aur Agar Tum Bimaar Ho Yaa Safar Mein Ho, Yaa Tum Meinse Koi Qazaa-e-Haajat Se Aaya Ho, Yaa Tumne Aurto'n Se Mubasherat Ki Ho Aur Tumhe'n Paani Na Miley To Paak Mitti Ka Qasd Karo Aur Usey Apne Mu'n Aur Haatho'n Par Mal Lo. Beshak Allah Ta'ala Bohot Ziyaada Moaaf Karne Waala Behad Bakhshne Waala Hai".[388]

Baab 1: Ghusl Se Pehle Wuzoo Karna

[248] Hazrat Ayesha ﵂ Zauja-e-Nabi ﷺ se riwayat hai ke Nabi ﷺ jab ghusl-e-janaabat farmate to pehle dono haath dhote. Phir namaz ke wazoo ki tarah wazoo karte. Baad azaa'n apni ungliyaa'n paani mein daal kar baalo'n ki jado'n ka khilaal karte. Phir dono haatho'n se teen (3) chullu le kar apne sar par daalte. Uske baad apne tamaam jism par paani bahaate.[389]

Hazrat Maimoona ﵂ Zauja-e-Nabi ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ne (ghusl ke waqt) is tarah wazoo farmaya jis tarah namaz ke liye kiya jaata hai, lekin paao'n nahi dhoe. Albatta apni sharm-gaah ko aur jism par lagi hui aalaaesh ko dhoya. Phir apne oopar paani bahaaya, uske baad jaae-ghusl se alag ho kar apne dono paao'n dhoe. Ye aapka ghusl-e-janaabat tha.[390]

Faaeda: In dono riwayaat ke pesh-e-nazar ghusl ke liye zaroori hai ke pehle parde ka ehtemaam kiya jaae. Phir dono haath dhoe jaae'n, baad azaa'n daae'n haath se paani daal kar baae'n haath se sharm-gaah ko dhoya jaae aur us par lagi hui laaesh ko door kiya jaae. Phir wazoo ka ehtemaam ho, baad mein baalo'n ki jado'n tak paani pohchakar unhe'n acchi tarah tar kiya jaae. Phir tamaam badan par paani bahaa liya jaae. Agar ghusl-khaana saaf suthra ho aur paani jamaa na hota ho, to wazoo karte waqt paao'n bhi dhoe jaae'n, ba-soorat-e-deegar deegar ghusl se faraaghat ke baad us jagah se alag ho kar paao'n dhoe jaae'n.

Baab 2: Khaawind Ka Apni Biwi Ke saath Ghusl Karna

[250] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Maine aur Nabi ﷺ ek hi bartan se ghusl karte the, wo bartan ek bada pyaala tha, jise farq kaha jaata hai.[391]

Baab 3: Ek Saa' Yaa Uske Qareeb Qareeb Paani Ki Midaar Se Ghusl Karna

[251] Hazrat Abu Salama se riwayat hai, farmate hain: Main aur Hazrat Ayesha ﵂ ke bhai Hazrat Ayesha ﵂ ki khidmat mein haazir hue, unke bhai ne Nabi ﷺ ke ghusl ke mutaalliq dariyaaft kiya to unho'n ne saa' (صاع) jaisa ek bartan mangwaaya. Phir ghuls kiya aur usey apne sar par bahaaya. Us waqt hamaare aur aapke darmiyaan parda haael tha. Abu Abdullah (Imam Bukhari ﵀) kehte hain ke Yazeed bin Haroon, Bahz (ibne Asad) aur (Abdul Malik bin Ibrahim) Juddi ne Hazrat Shu'ba se qadar-e-saa' (صاع) ke alfaaz bayan kiye hain.

Faaeda: Is hadees ki aad mein munkireen-e-hadees aur raafzi bohot eteraaz karte hain ke is mein uryaaniyat hai, kyou'nke logo'n ke saamne ghusl karne ka bayan hai. Lehaza ahadees ki sadaaqat majrooh hai. Halaa'nke hadees

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[387] Surah al Maaida: 6

[388] Surah an Nisa: 43

[389] Dekhiye: 262, 272

[390] Dekhiye: 257, 259, 260, 266, 274, 276, 281

[391] Dekhiye: 261, 263, 273, 299, 5956, 7339

mein is baat ki wazaahat hai ke hamaare aur Ayesha ﵂ ke darmiyaan hijaab tha. Yaane ye ghusl pas-parda kiya gaya tha. Phir sawaal karne waale bhi mahram the. Ek aapka razaai bhaanja aur doosra razaai bhai tha. Choo'nke ghusl karke dikhaa tha, isl iey sar ka hissa parde se baahar tha, aur ye dono mahram dekh rahe the ke ghusl ki ibteda kaha'n se hui, lekin jism ke deegar a'azaa jinka chupaana mahram se bho zaroor I hai, wo parde mein the.[392]

[252] Hazrat Abu Jaafar ﵀ se riwayat hai ke wo aur unke waalid-e-giraami, Hazrat Jaabir bin Abdullah ﵄ ke paas the, jabke unke yahaa'n aur log bhi the. Unho'n ne Hazrat Jaabir ﵁ se ghusl ke mutaalliq sawaal kiya to unho'n ne jawab diya, tujhe ek saa' (صاع) kaafi hai. Us par unhi logo'n mein se kisi ne kaha: Mujhe to kaafi nahi hai. Hazrat Jaabir ﵁ ne farmaya: Itna paani to us zaat-e-giraami ke liye kaafi hota tha, jin ke baal bhi tujhse ziyaada the, aur wo khud bhi tujhse behtar the. Phir Hazrat Jaabir ﵁ ne ek kapde mein hamaari imaamat karaai.[393]

[253] Hazrat Ibne Abbas ﵄ se riwayat hai ke Nabi ﷺ aur Hazrat Maimoona ﵂ ek hi bartan se ghusl farmaya karte the. Abu Abdullah (Imam Bukhari ﵀) ne kaha ke Ibne Uayayna aakhri umr mein a'an Ibne Abbas a'an Maimoona kehne lagey the, lekin saheeh alfaaz wohi hain, jo Abu Nayeem ne bayan kiye hain.

Baab 4: Jis Ne Apne Sar Par 3 Martaba Paani Bahaaya

[254] Hazrat Jubair bin Muti'm ﵁ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Maine to apne sar par teen (3) baar paani bahaata hoo'n*". Aur (ye kehkar) aap ne apne dono haatho'n se ishaara farmaya.

Faaeda: Imam Bukhari ka is unwaan se maqsad ye hai ke ghusl mein asal baat isteaab hai. Teen (3) baar paani daalne ka adad ba-zaat-e-khud matloob nahi, balke teen (3) baar amal karne mein raaz ye hai ke takraar-e-amal se amal mein quwwat aajaati hai. Teen baar ka amal takraar ki aakhri hadd hai.

[255] Hazrat Jaabir bin Abdullah ﵄ se riwayat hai, aap ne farmaya: Rasool Allah ﷺ apne sar par 3 baar paani bahaaya karte the.[394]

[256] Hazrat Abu Jaafar ﵀ ka bayan hai ke ham se Hazrat Jaabir bin Abdullah ﵄ ne farmaya: Mere paas tumhare chacha-zaad aae the, unka ishaara Hasan bin MuhammadIbne Hanifa ki taraf tha. Unho'n ne poocha: Ghusl-e-janaabat ka kya kareeqa hai? Maine kaha: Nabi ﷺ 3 chullu lete aur unhe'n apne sar par bahaate the, phir apne tamaam badan par paani daalte the. Hasan ne kaha: Maine to bohot baalo'n waala shakhs hoo'n. Maine jawaab diya: Nabi ﷺ ke baal tumse ziyaada the.[395]

Baab 5: Ghusl Mein Ek Martaba Paani Daalna

[257] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne kaha: Hazrat Maimoona ﵂ ne farmaya: Maine ek martaba Nabi ﷺ ke ghusl ke liye paani rakha. Aap ne apna haath do (2) yaa teen (3) martaba dhoya. Phir aap ne apne baae'n haath par paani daal kar apni sharm-gaah ko dhoya. Phir aap ne apna haath zameen par ragda, baad azaa'n kulli ki aur naak mein paani chadhaaya. Phir chehra-e-mubarak aur dono haatho'n ko dhoya. Uske baad aap ne apne jism par paani bahaaya. Phir apni jagah se hatkar dono paao'n dhoe.[396]

Baab 6: Jis Shakhs Ne Ghusl Ke Waqt Hilaab Yaa Khushboo Se Ibtedaa Ki

[258] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Nabi ﷺ jab ghusl-e-janaabat karne ka iraada farmate to hilaab jaisee koi cheez mangwaate aur usey apne haath mein le kar pehle sar ke daae'n hisse se ibteda karte. Phir baae'n jaanib lagaate. Uske baad apne dono haatho'n se taalu par maalish karte.

Faaeda: "Hilaab" se muraad roghan, khushboo, yaa bartan, jis mein oontni ka doodh dohaa jaata hai.

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[392] FB: V1 P474

[393] Dekhiye: 255, 256

[394] راجع: 252

[395] راجع: 252

[396] راجع: 249

Baab 7: Ghusl-e-Janaabat Mein Kulli Karna Aur Naak Mein Paani Chadhaana

[259] Hazrat Maimoona ﷺ se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ ke liye ghusl ka paani rakha to aap ne apne daae'n haath se baae'n haath par paani daala aur dono'n haatho'n ko dhoya. Phir aap ne apni sharm-gaah ko dhoya. Uske baad aap ne apna haath zameen par rakha aur usey mitti se ragda aur dhoya. Baad-azaa'n aap ne kulli ki aur naak mein paani chadhaaya. Phri chehra-e-mubarak ko dhoya aur apne sar par paani bahaaya. Uske baad aap us jagah se alag hue aur apne paao'n dhoe. Phir aapko ek rumaal pesh kiya gaya, lekin aap ne usse apna badan saaf nahi farmaya.

Faaeda: "مضمضه" aur "استنشاق" ghusl mein waajib hain yaa sunnat? Ahnaaf aur Hanaabela waajib kehte hain, jabke Maalikiya aur Shawaafe usey sunnat qaraar dete hain. Imam Bukhari ke tarjumatul baab se ye maaloom hota hai ghaliban wo ye saabit karna chaahte hain ke ghusl se pehle agar wazoo na kiya jaae (kyou'n usey wujoob ka darja haasil nahi, sirf sunnat hi hai) to ghusl se pehle "مضمضه" (kulli karna) aur "استنشاق" (naak mein paani daalne) ka ehtemaam zaroor kar liya jaae. Wallhu A'alam.

Baab 8: Haath Ko Mitti Se Ragadna Taake Wo Saaf Ho Jaae

[260] Hazrat Ibne Abbas ﷺ se riwayat hai, wo Hazrat Maimoona ﷺ se riwayat karte hain ke Nabi ﷺ ne baae'n-taur par ghusl-e-janaabat kiya, ke pehle apni sharm-gaah ko apne haath se dhoya, phir haath ko deewaar se ragda aur usey dhoya, phir namaz ke wazoo ki tarah wazoo kiya. Aur jab aap ghusl se faarigh ho gae to apne dono paao'n dhoe.[397]

Baab 9: Kya Junbi Apne Haath Dhoen Se Pehle Unhe'n Bartan Mein Daal Sakta Hai, Jabke Janaabat Ke Alaawa Uske Haath Par Koi Gandi Na Ho?

Hazrat Ibne Umar ﷺ aur Hazrat Baraa bin Aazib ﷺ ne apne haath dhone se pehle unhe'n ghusl ke paani mein daala tha, phir usse wazoo kiya tha. Hazrat Abdullah bin Umar aur Hazrat Ibne Abbas ﷺ un cheento'n mein koi muzaaeqa khayaal nahi karte the, jo ghusl-e-janaabat se udti hain.

[261] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Main aur Nabi ﷺ ek hi bartan se ghusl karte the, jis mein hamaare haath ek doosre se aagey peeche padte the.[398]

[262] Hazrat Ayesha ﷺ hi se riwayat hai ke Rasool Allah ﷺ jab ghusl-e-janaabat farmate to (pehle) apna haath dhote the.[399]

[263] Hazrat Ayesha ﷺ hi se riwayat hai, wo farmati hain: Main aur Nabi ﷺ ek hi bartan mein ghusl-e-janaabat karte the. Abdur Rahman bin Qaasim apne waalid (Qaasim bin Muhammad bin Abi Bakar) ke waaste se bhi Hazrat Ayesha ﷺ se isi tarah riwayat karte hain.[400]

[264] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ aur aap ki biwiyo'n mein se koi biwi ek hi bartan se ghusl karte the. Is riwayat mein Muslim bin Ibrahim aur Wahab bin Jarir ne ba-waasta-e-Shu'ba ye izaafa bayan kiya hai ke wo ghusl janaabat ka hota tha.

Faaeda: Bahar-haal Imam Bukhari ka mansha ye hai ke ye tamaam ahadees mutlaq hain, aur unka ta'alluq janaabat se hai. Paani lene ke liye koi bhi soorat ho, agar haath par koi zaahiri najaasat lagi hui naa ho, to ghusl se qabl paani yaa bartan mein haath daalne se koi nuqsaan nahi hota. Haa'n, agar koi najaasat lagi ho, to usey ghusl se qabl zaroor dho lena chaahiye. Agar usey dhoe baghair paani yaa bartan mein haath daal diya to usse paani najis ho jaaega.

Baab 10: Ghusl Aur Wuzoo Ke darmiyan Faasla Karna

Hazrat Ibne Umar ﷺ se manqool hai ke unho'n ne apne qadmo'n ko wazoo ka paani khush ho jaane ke baad dhoya.

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[397] راجع: 249
[398] راجع: 250
[399] راجع: 248
[400] راجع: 250

[265] Hazrat Ibne Abbas ؓ kehte hain ke Hazrat Maimoona ؓ se riwayat hai, unho'nne farmaya: Maine Rasool Allah ﷺ ke liye ghusl ka paani rakha, to aap ne apne dono haatho'n par paani daala aur unhe'n do (2) yaa teen (3) martaba dhoya. Phir aap ne apne daae'n haath se baae'n haath par paani daal aur apni sharm-gaah ko dhoya. Baad-azaa'n aap ne apna haath zameen par ragda, hpir kulli ki aur naak mein paani chadhya. Phir aap ne apna chehra aur apne haatho'n ko dhoya, phir apne sar ko teen (3) martaba dhoya aur badan par paani bahaaya. Phir aap apni jagah se hat-gae aur dono paao'n dhoe.

Baab 11: Jis Shakhs Ne Ghusl Ke Waqt Apne Daae'n Haath Se Baae'n Haath Par Paani Daala

[266] Hazrat Maimoona Bint Haaris ؓ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ke liye ghusl ka paani rakha aur parda kar diya. Aap ne apne (daae'n haath se baae'n) haath par paani daala, phir usey ek ya do (2) martaba dhoya. Hazrat Sulaiman Amash (أَعْمَشْ) kehte hain: Mujhe yaad nahi, Saalim ne teesri martaba zikr kiya yaa nahi. Phir aap ne apne daae'n haath se baae'n haath par paani daala aur apni sharm-gaah ko dhoya, phir zameen yaa deewaar se apna haath ragda. Phir aap ne kulli ki aur naak mein paani chadhaaya, aur apne chehra-e-mubarak aur haatho'n ko dhoya aur sar ko dhoya, phir badan par paani bahaaya. Uske baad ek taraf hat-kar apne dono paao'n dhoe. Baad azaa'n maine ek kapda diya lekin aap ne apne haath se is tarah ishaara farmaya aur uske lene ka iraada nahi farmaya.[401]

Baab 12: Ek Dafa Jima'a Ke Baad Ham-bistar Hona Aur Ek Hi Ghusl Se Tamaam Biwiyo'n Ke Paas Jaana

[267] Hazrat Ibrahim bin Muhammad bin Muntashir se bayan karte hain, unho'n ne kaha: Maine Hazrat Ayesha ؓ ke saamne is (ghusl-e-ehraam mein istemaal khushboo) ka zikr kiya to unho'n ne farmaya: Allah Ta'ala Abu Abdur Rahman (ibne Umar) par rahem farmae (unhe'n ghalat-fahmi hui), maine Rasool Allah ﷺ ko khushboo lagaai, phir aap apni tamaam azwaaj-e-mutahharaat ke paas gae, aur subah ko ehraam is haalat mein bandha ke khushboo se aapka jism mehek raha tha.[402]

Faaeda: Imam Bukhari ka maqsad ye hai ke jimaa ke baad doosre jimaa ki naubat aae to uska kya hukum hai? Ye jimaa, khwah us biwi se ho jisse pehli baar kiya gaya tha, yaa doosri kisi biwi se. Unwaan ka doosre juz ye hai ke chand biwiya'n hain, un sabse ham-bistar hone ke baad aakhir mein ek hi ghusl kare to uska kya hukum hai? Ye dono jaaez hain. Doosre masle ke suboot se pehla masla khud-ba-khud saabit ho jaaega, kyou'nke jab mutaaddid biwiyo'n se faraaghat ke baad ke hi ghusl durust hua to dobaara jimaa khud-ba-khud saabit hogaya.

[268] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ din aur raat k eek hi waqt mein apni tamam azwaaj-e-mutahharaat ke paas gae aur ye 11 thee'n. Raawi ne kaha: Maine poocha: Kya Rasool Allah ﷺ uski taaqat rakhte the? Hazrat Anas ؓ ne farmaya: Ham aapas mein kaha karte the ke aap ko 30 mardo'n ke baraabar taaqat di gai hai.

Saeed Raawi ne Qatada se riwayat karte hue Hazrat Anas ؓ se ye naqal kiya hai ke aap ki 9 azwaaj mutahharaat thee'n.[403]

Baab 13: Mazee Ka Dhona Aur Uske Khurooj Se Wuzoo Ka Waajib Hona

[269] Hazrat Ali ؓ se riwayat hai, unho'n ne farmaya: Mujhe maze ba-kasrat aati thi. Choo'nke mere ghar mein Nabi ﷺ ki sahebzaadi thee'n, is liye maine ek shakhs se kaha ke wo aap se uske mutaalliq sawaal kare. Unho'n ne poocha to aap ne farmaya: "*Wuzo karlo aur apne a'zoo makhsoos ko dholo*".[404]

Baab 14: Jisne Khusboo Lagaai Phir Ghusl Kiya, Lekin Khushboo Ka Asar Baaqi Raha

[270] Hazrat Ibrahim bin Muhammad bin Muntashir se riwayat hai, wo apne waalid Muhammad bin Muntashir se bayan karte hain, unho'n ne kaha: Maine Hazrat Ayesha ؓ se poocha aur unse Hazrat Ibne Umar ؓ ke is qaul ka bhi zikr kiya ke main ye baat gawaara nahi karta ke ehraam baandhu'n aur khushboo mere jism se mehek rahi ho.

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[401] راجع: 249
[402] راجع: 270
[403] Dekhiye: 284, 5068, 5215
[404] راجع: 132

Us par Hazrat Ayesha ؓ ne farmaya: Maine khud Rasool Allah ﷺ ko khusbhoo lagaai, phir aap apni tamaam azwaaj ke paas gae aur uske baad ehraam bandha.[405]

[271] Hazrat Ayesha ؓ hi se riwayat hai, aap ne farmaya: Goya main Nabi ﷺ ki maang mein khusbhoo ki chamak dekh rahi hoo'n aur aap ehraam baandhe hue hain.[406]

Faaeda: Shah Waliullah Mohaddis Dehelwi ne Sharha Taraajim-e-Bukhari mein is unwaan ka ye maqsad bayaan kiya hai ke ghusl yaa wazoo mein a'azaa ko malna zaroori nahi. Yehi wajah hai ke Rasool Allah ﷺ ke jism-e-athar par ghusl ke baad bhi khusboo ka asar baaqi raha. Agar aap ne badan ko malaa hota, yaa us mein mubaalagha kiya hota to khushboo yaa uske asaraat ka baaqi rehna mushkil tha. Ham Shah Sahaab ke bayaan par mazeed izaafa karte hain ke Imam Bukhari ne ghusl se mutaalliqa do (2) masaael ki taraf ishaara kiya hai: ❁ Khushboo ke istemaal ke baad jab majaame-at ka amal kiya to badan napaak ho gaya aur badan ki napaaki se khushboo ka mutaassir hona bhi yaqeeni hai. Ab agar ghusl ke baad aisee khushboo ka asar baaqi rahe to shara-an uska kya hukum hai? Imam Sahaab ne bataa diya ke wo khushboo jo janaabat ke asar se mutaassir thi ghusl ke baad taaher hai aur ghusl bhi motebar hai, nez janaabat ki haalat mein janaabat se mutaassir shuda khushbo ka ghusl ke baad baaqi rehna muzir nahi. ❁ Badan par khushboo ya tel[407] ke istemaal ke baad ghusl kiya jaae to aisee haalat mein paani jism par bohot kam nufooz karta hai, kyouke khusboo yaa tel ki chiknaahat jild ki teh-tak paani pohchane mein baaz auqaat rukaawat ban jaati hai, is qism ke ghusl ki kya haisiyat hai? Is unwaan se maloom hua ke ghusl saheeh hai, aur is qism ke khaylaat shariyat ki nazar mein na-qaabil-e-iltefaat hain.

Baab 15: Baalo'n Ka Khilaal Karna Aur Jab Yaqeen Ho Gaya Ke Khaal Tar Ho Gai, To Us Par Paani Bahaa Dena

[272] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ jab ghusl janaabat karte to pehle apne haatho'n ko dhote aur namaz ke wazoo ki tarah wazoo karte. Phir ghusl ka aghaaz karte. Phir apne haath se baalo'n ka khilaal karte aur jab yaqeen ho jaata ke khaal tar ho gai hai to teen (3) dafaa us par paani bahaate, phir tamaam badan ka ghusl karte.[408]

[273] Hazrat Ayesha ؓ ne farmaya: Main aur Nabi ﷺ ek bartan mein ghusl karte the. Ham dono usse chullu bhar-bhar kar paani lete the.[409]

Faasida: Ghusl-e-janaabat mein jild tak paani pohchaana zaroori hai, aur tamaam baalo'n ko tar karna bhi laazim hai. Sirf aurto'n ko gundhe hue baalo'n ke mutaalliq ijaazat hai ke wo unhe'n (ghusl janaabat mein) khole baghair apne sar par teen (#) dafa paani daal le'n, jaisa ke Hazrat Saubaan ؓ se uski tafseel marwi hai.[410]

Baab 16: Jis Ne Bahaalat-e-Janaabat Wuzoo Kiya, Phir Saara Badan Dhoya Aur A'azaa-e-Wuzoo Dobaara Nahi Dhoe

[274] Hazrat Maimoona ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ne ghusl-e-janaabat ke liye paani rakha. Phir aap ne apne daae'n haath se baae'n haath par do (2) yaa teen (3) paani daala. Baad azaa'n apni sharm-gaah ko dhoya, phir haath ko zameen yaa deewaar par do (2), teen (3) martaba ragad kar dhoya. Phir kulli ki aur naak mein paani daala aur apne chehre aur baazuo'n ko dhoya. Phir aap ne apne sar-e-mubarak par paani bahaaya. Phir tamaam jism ko dhoya, phir apni jagah se hat-kar apne dono paao'n dhoe. Hazrat Maimoona ؓ farmati hain: Main aapke paas ek kapda le kar aai, to aap ne usey nahi liya aur haatho'n hi se paani jhaadne lagey.[411]

Faaeda: A'azaa-e-wazoo ko dauran-e-ghusl mein dobaara dhone ki zaroorat us waqt nahi hogi jab wazoo-e-sharai ki niyyat se a'azaa-e-wazoo ko ghusl se pehle dhoya gaya ho. Uske bar-aks agar a'azaa-e-wazoo ko sirf unki sharaafat

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[405] راجع: 267
[406] Dekhiye: 1538, 5918, 5923
[407] T: Oil [RSB]
[408] راجع: 248
[409] راجع: 250
[410] Sunan Abu Dawood: At Tahaara: H255
[411] راجع: 249

ki wajah se ghusl se pehle dhoya, wazoo-e-sharai ki niyyat nahi ki to us soorat mein Imam Bukhari ne adm-e-iaada ka faisla nahi diya.

Baab 17: Jab Kisi Ko Masjid Mein Yaad Aae Ke Wo Junbi Hai To Usi Haalat Mein Baahar Aajaae, Usey Tayammum Karne Ki Zaroorat Nahi

[275] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Ek dafa namaz ke liye iqaamat keh di gai aur khade ho kar safe'n bhi seedhi Karli gaee'n to Rasool Allah ﷺ hamaare paas tashreef laae. Jab aap musalle par khade ho chuke to yaad aaya ke aap janaabat ki haalat mein hain. Us waqt aap ne hamse farmaya: "*Apni jagah thehre raho*". Phir aap waapas chale gae, ghusl farmaya aur dobaara masjid mein tashreef laae to aapke sar-e-mubarak se paani tapak raha tha. Chunache aap ne namaz ke liye takabbur kahi aur ham ne aapke saath namaz adaa ki.

Abdul A'ala ne ba-waasta-e-ma'amar zohri se Usman bin Umar ki mataabe-at ki hai aur Auzaai ne bhi zohri se us riwayat ko bayan kiya hai.[412]

Baab 18: Ghusl-e-Janaabat Ke BAad Haatho'n Se Paani Jhaadna

[276] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha: Hazrat Maimoona ؓ ke farmaya: Maine Nabi ﷺ ke liye ghusl ka paani rakha aur ek kapde se parda bhi kar diya. Pehle aap ne apne dono haatho'n par paani daal aur unhe'n dhoya. Phir daae'n haath se baae'n haath par paani daala aur apni sharm-gaah ko dhoya. Phir apne haath ko zameen par khoob ragada aur usey dhoya. Uske baad kulli ki aur naak mein paani daala, phir chehra aur baazu dhoe, phir apne sar par paani bahaaya aur saare jism ko dhoya. Uske baad ek taraf hat-kar apne dono paao'n dhoe. Baad azaa'n maine aapko ek kapda dena chaaha lekin aap ne usey nahi liya aur aap apne dono haatho'n se paani jhaadte hue chale gae.

Faaeda: Shah Waliullah Mohaddis Dehelwi farmate hain ke ghusl karne ke baad jo paani badan par reh gaya, wo paak hai agarche wo us paani ka baqiya hai, jisse janaabat ko door kiya gaya tha. Agar us mein koi muzaaeqa hota to Rasool Allah ﷺ usey haatho'n se naa jhaadte, kyou'nke aisa karne se chee'nte udte hain aur unke kapdo'n par padne ka bhi andesha ba-dastoor hai. Is liye munaasib ye tha ke ehtiyaat ke saath tauliye waghaira se paani ko khush kar liya jaata, lekin aap ne aisa nahi kiya. Maaloom hua ke paani paak hai, aur uske kapdo'n par lag jaane mein koi nuqsaan nahi. Us hadees se ye bhi maloom hua ke a'azaa-e-wazoo se girne waala paani paak hai, jabke baaz ghaali ahnaaf usey najis kehte hain.[413]

Baab 19: Sar Ke Daae'n Hisse Se Ghusl-e-Janaabat Ka Aghaaz Karna

[227] Hazrat Ayesha Siddiqa ؓ se riwayat hai, unho'n ne farmaya: Ham mein se agar kisi ko janaabat laahiq hoti to-o-apne haatho'n mein paani le kar sar par teen (3) martaba daalti, phir apne haath mein paani le kar apne daae'n hisse par daalti, uske baad paani le kar baae'n hisse ka ghusl karti.

Baab 20: Jisne Khilwat Mein Nange Ho Kar Ghusl Kiya Aur Jisne Kapda Baandha Liya, (dono jaaez hain, magar) Kapda Baandhkar Ghusl Karna Afzal Hai

Bahz ne apne waalid Hakeem se, unho'n ne Bahz ke dada Muawiya se. Unho'n ne Nabi ﷺ se bayan kiya: "*Allah Ta'ala logo'n ki nisbat is baat ka ziyaada haqdaar hai ke usse hayaa ki jaae*".

[278] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain, Aap ne farmaya: "*Bani Israel ek doosre ke saamne barhana ho kar ghusl karte aur ek doosre ko dekhte the, jabke Moosa tanha nahaate. Bani Israel ne kaha: Allah Ki Qasam! Moosa hamaare saath is liye ghusl nahi karte ke wo marz-e-fataq*[414] *mein mubtalaa hain. Ittefaq se ek din Moosa* ؑ *ne nahaate waqt apne kapde ek patthar par rakh diye. Hua you'n ke wo patthar aapke kapde le kar bhaag nikla. Hazrat Moosa* ؑ *uske ta'aqqub mein ye kehte hue daude. Aye Patthar! Mere kapde dede. Aye patthar! Mere kapde dede, yahaa'n tak ke bani israel ne Moosa* ؑ *ko dekh liya aur kehne lagey. Wallahu! Moosa ko koi*

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[412] Dekhiye: 639, 640

[413] FB: V1 P472

[414] T: (فَتْق) Ek marz ka naam jis se aadmi ke khusiye (خصیے) fote (فوطے) badh jaate hain [Urduinc]

bimaari nahi. Hazrat Moosa ﷺ ne apne kapde liye aur patthar ko maarne lagey". Hazrat Abu Huraira ؓ ne farmaya: Allah Ki Qasam! Moosa ﷺ ki maar ke 6 yaa 7 nishaan us patthar par ab bhi maujood hain.

[279] Hazrat Abu Huraira ؓ hi se riwayat hai, wo Nabi ﷺ se bayan karte hain. Aap ne farmaya: "*Ek martaba Hazrat Ayyub ﷺ nange naha rahe the, ke un par sone ki tiddiyaa'n girne lagee'n. Hazrat Ayyub ﷺ unhe'n apne kapdo'n mein sametne lagey. Us mauqa par Allah Ta'ala ne unhe'n awaaz di: Aye Ayyub! Jo tum dekh rahe ho, kya mein tumhe'n unse be-niyaaz nahi kiya? Hazrat Ayyub ne arz kiya: Mujhe teri izzat ki qasam! Kyou'n nahi, magar main tere karam se be-niyaaz nahi ho sakta*". Us hadees ko Ibrahim, Moosa bin Uqba se, wo Safwaan se wo A'ataa bin Yasaar se, wo Hazrat Abu Huraira se, wo Nabi ﷺ se is tarah bayan karte hain: "*Ek dafa Ayyub ﷺ nange ho kar ghusl kar rahe the*".[415]

Baab 21: Logo'n Ke Saamne Nahaate Waqt Parda Karna

[280] Hazrat Umme Haani Bint Abi Taalib ؓ se riwayat hai, unho'n ne kaha: Main Fateh Makkah ke din Rasool Allah ﷺ ki khidmat mein haazir hui to maine dekha ke aap ghusl kar rahe hain aur Hazrat Fatima ؓ ne aapko parda kar rakha hai. Rasool Allah ﷺ ne poocha: "*Ye kaun (khatoon) hain?*" Maine khud arz kiya: Main Umme Haani hoo'n.[416]

[281] Hazrat Maimoona ؓ se riwayat hai, unho'n ne farmaya; Maine Nabi ﷺ ka parda kiya tha, jabke aap ghusl-e-janaabat kar rahe the. Chunache aap ne pehle apne dono haath dhoe, phir aap ne apne daae'n haath se baae'n haath par paani daala. Phir aap ne apni sharm-gaah aur us alaaesh ko dhoya jo lagi hui thi. Baad azaa'n aap ne apna haath deewaar yaa zameen par ragda, phir aap ne namaz ke wazoo jaisa wazoo kiya, albatta paao'n nahi dhoe, phir aap ne poore jism par paani bahaaya. Uske baad wahaa'n se hat-kar apne paao'n dhoe.

Satar ke bayaan mein Abu Awaana aur Ibne Fuzail ne Sufiyan ki mataabe-at ki hai.[417]

Baab 22: Jab Aurat Ko Ehtelaam Ho Jaae

[282] Hazrat Ummul Momineen Umme Salama ؓ se riwayat hai, unho'n ne farmaya: Abu Talha ki biwi Hazrat Umme Sulaim ؓ Rasool Allah ﷺ ki khidmat mein haazir huee'n, aur arz kiya: Yaa Rasool Allah! Allah Ta'ala Haq baat bayaan karne se hayaa nahi karta, jab aurat ko ehtelaam ho jaae to kya us par ghusl waajib hota hai? Rasool Allah ﷺ ne farmaya: "*Haa'n, jab paani dekhe*".[418]

Faaeda: Is unwaan se Imam Bukhari ka maqsood ye hai ke mard ki tarah aurat ko bhi ehtelaam hota hai, lekin ba-haalat-e-khwaab agar wo jimaa ki haalat dekhe to bedaari ke baad agar apne kapde par taree dekhe to aurat par ghusl waajib ho jaata hai. Ehtelaam ke mutaalliq mard-o-aurat mein masawaat ka hukum hai ke haalat-e-naum mein ba-soorat-e-inzaal dono par ghusl waajib ho jaata hai aur ba-soorat adm-e-inzaal dono par ghusl wajib nahi hoga.

Baab 23: Junbi Ka Paseena Aur Ye Ke Musalman Najis Nahi Hota

[283] Hazrat Abu Huraira ؓ se riwayat hai, Nabi ﷺ unhe'n madina ke raaste mein miley, jabke wo (Abu Huraira) us waqt ba-haalat-e-janaabat the. Chunache (wo kehte hain:) Main aapke paas se khisak gaya aur door jaakar ghusl kiya. Phir haazir-e-khidmat hua to Rasool Allah ﷺ ne farmaya: "*Aye Abu Huraira! Tum kaha'n the?*" Maine arz kiya: Main junbi tha, lehaaza mujhe ye baat pasand na thi ke aap ke paas napaak haalat mein baithoo'n. Aap ne farmaya: "*SubhanAllah! Musalman Najis nahi hota*".[419]

Faaeda: Is hadees se maaloom hua ke janaabat musalman mein us qism ki najaasat paida nahi karti ke uski ajah se salaam-o-kalaam, nashist-o-barkhaast, akil-o-sharb aur isse mel mulaqaat mamnoo qaraar di jaae. Janaabat ek hukmi cheez hai, jiski maujoodgi mein aksar ulama ke nazdeek wo quran ko haath nahi laga sakta. Uski tilaawat nahi

[415] Dekhiye: 3391, 7493
[416] Dekhiye: 357, 3171, 6158
[417] راجع: 249
[418] راجع: 130
[419] Dekhiye: 285

kar sakta, masjid mein daakhil nahi ho sakta aur us par to sabka ittefaaq hai ke junbi namaz nahi padh sakta. Yaane us najaasat-e-hukmi ka ta'alluq khaas-khaas muaamalaat se hai.

Baab 24: Junbi Ka Ghar Se Baahar Nikalna, Bazaar Mein Chalna Waghaira Jaaez Hai

Hazrat Ataa ne kaha: Junbi seengi lagwa sakta hai, apne nakhun kaat sakta hai aur apna sar bhi mundwa sakta hai. Khwah usne wazoo na kiya ho.

[284] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ baaz auqaat ek raat mein apni tamaam azwaaj-e-mutahharaat ke paas ho aate the, aur us waqt unki taadaad nau (9) thi.[420]

[285] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ se meri mulaqaat ba-haalat janaabat hui. Aap ne mera haath pakad liya aur main aapke saath chalne laga, yahan tak ke aap baith gae to main chupke se utha aur apne thikaane par pohcha. Wahaa'n maine ghusl kiya, phir haazir-e-kihdmat hua, aap wahee'n tashreef farma the. Aap ne farmaya: "*Abu Huraira! Tum kaha'n the?*" Maine aapse arz kar diya. Aap ne farmaya: "*Abu Huraira! SubhanAllah! Bila-shubha momin napaak nahi hota*".[421]

Faaeda: Is silsile mein Shah Waliullah Mohaddis Dehelwi ne badi umda baat likhi hai, farmate hain: Jise raat ko janaabat laahiq ho, uske mutaalliq Rasool Allah ﷺ ka irshad-e-giraami hai ke wazoo karo aur sharm-gaah ko dholo, phir so jaao. Main kehta hoo'n ke janaabat choo'nke farishto'n ki sifaat-o-tabaae ke manaafi hai aur wo har waqt insaan ke saath rehte hain. Is liye momin ke liye Allah Ta'ala ko yehi pasand hai ke wo ba-haalat-e-janaabat you'n hi aazaadi-o-be-parwaai se apni zarooriyaat, soney, khaane, peene mein masroof na ho. Agar tahaarat-e-kubra (ghusl) na kar sakey to kam-az-kam tahaarat-e-sughra (wazoo) hi kar le, kyou'nke fil-jumla tahaarat ka husool dono se ho jaata hai, agarche shaare ne dono ko judaa juda ahdaas par taqseem kar diya hai.[422] Is binaa par behtar hai ke junbi aadmi kam-az-kam wazoo kar le, agarche jawaaz ki hadd tak wazoo ke baghair rehne mein koi muzaaeqa nahi. Wallahu A'alam.

Baab 25: Ghusl Se Pehle Junbi Ka Ghar Mein Theherna, Jabke Wo Wuzoo Kar Le

[286] Hazrat Abu Salama se riwayat hai, unho'n ne kaha: Hazrat Ayesha ﷺ se dariyaaft kiya: Aaya Nabi ﷺ ba-haalat-e-janaabat ghar mein so jaate the? Unho'n ne farmaya: Haa'n, lekin wazoo kar lete the.[423]

Baab 26: Junbi Ka Sona

[287] Hazrat Ibne Umar ﷺ se riwayat hai, Hazrat Umar bin Khattab ne Rasool Allah ﷺ se poocha: Kya ham mein se koi janaabat ki haalat mein so sakta hai? Aap ne farmaya: "*Haa'n, wazoo karke ba-haalat-e-janaabat so sakta hai*".[424]

Baab 27: Junbi Wuzoo Karey, Phir Soe

[288] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ jab ba-haalat-e-janaabat sona chaahte to pehle apni sharm-gaah ko dhote, phir wazoo karte jo namaz ke liye kiya jaata hai.[425]

[289] Hazrat Abdullah bin Umar ﷺ hi se riwayat hai, unho'n ne kaha: Hazrat Umar ﷺ ne Nabi ﷺ se masla dariyaaft kiya: Aaya ham mein se koi haalat-e-janaabat mein so sakta hai? Aap ne farmaya: "*Haa'n, jab wazoo kar le*".[426]

[290] Hazrat Abdullah bin Umar ﷺ hi se riwayat hai, Hazrat Umar ﷺ ne Rasool Allah ﷺ se zikr kiya, ke usey (ibne Umar ﷺ ko) raat ke kisi hisse mein janaabat laahiq ho jaati hai? To Rasool Allah ﷺ ne unse farmaya: "*Wuzoo karlo aur apna a'zoo dholo, phir so jaao*".[427]

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[420] راجع: 268
[421] راجع: 283
[422] Hujjatullaahil Baaligha: V1 P557-558
[423] Dekhiye: 288
[424] Dekhiye: 289, 290
[425] راجع: 286
[426] راجع: 287
[427] راجع: 287

Faaeda: Ba-haalat-e-janaabat neend se pehle wazoo karna zaroori nahi, balke mustahab aur Afzal hai. Uski taaeed ek riwayat se bhi hoti hai, ke aap ne ghusl-e-janaabat se qabl sone ke sawaal par farmaya ke haa'n so sakta hai, magar wazoo kare agar chaahe. إِنْ شَاءَ ke alfaaz se wujoob nahi, balkey istehbaab saabit hota hai.

Baab 28: Jab (miyaa'n biwi) Dono (ke) Khattaan Ek Doosre Se Mil Jaae'n

[291] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain, Aap ne farmaya: "*Jab mard, aurat ke chaaro'n a'azaa ke darmiyan baith jaae, phir koshish shuru karde to ghusl waajib ho jaaega*". Is hadees ki mataabe-at Amr bin Marzooq ne ba-waasta-e-Shu'ba (a'an Qatada) ki hai. Aur Moosa ne kaha: Ham se Abaan ne hadees bayan ki, unho'n ne Qatada se bayan ki, Qatada ne Hazrat Hasan se yehi riwayat bayan ki.

Baab 29: Aurat Ki Sharm-gaah Se Jo Ratoobat Lag Jaae, Uska Dhona

Wazaahat: Aurat ki indaam-e-nahaani[428] se behne waali ratoobat do tarah ki hoti hai: ✽ Ratoobat Daakhil-e-Farj: Isse muraad wo ratoobat hai,jo aurat se jimaa ke waqt harkat se paida hoti hai. Ye ratoobat bil-ittefaaq napaak hai. Agar kapde ko lag jaae to wo napaak ho jaata hai, jise dhona zaroori hai. ✽ Ratoobat Khaarij-e-Farj: Isse muraad wo ratoobat hai, jo hama-waqt mehel mein rehti hai, goya wo us hissa-e-jism ka paseena hai. Choo'nke ye peshaab ka muqaam hai, is liye mehel ke najis hone se bhi ye bhi najis hai. Albatta ahnaaf ke yahaa'n ratoobat napaak nahi. Imam Bukhari ne dono qism ki ratoobat ko dhone ke mutaalliq farmaya hai.

[292] Hazrat Zaid bin Khaalid Johni se riwayat hai, unho'n ne Hazrat Usmaan ﷺ se dariyaaft kiya: Agar koi shakhs apni biwi se ham-bistari kare magar inzaal na ho to uske mutaalliq aap ki kya raae hai? Hazrat Usman ﷺ ne farmaya: Wo wazoo kare jaisa ke namaz ke liye wazoo karta hai aur apne a'zoo-e-makhsoos ko dhole. Hazrat Usman ﷺ ne ye bhi kaha ke maine Rasool Allah ﷺ se aisa hi suna hai. Hazrat Zaid kehte hain: Maine phir uske mutaalliq Hazrat Ali bin Abi Taalib, Zubair bin Awaam, Talha bin Obaidullah aur Ubai bin Kaab ﷺ se dariyaaft kiya to unho'n ne bhi yehi faisla diya. Yahya bin Abi Kaseer ne kaha: Mujhe Abu Salama ne khabar di, unhe'n Urwah bin Zubair ne bataaya, unhe'n Abu Ayyub Ansari ne kahbar di, unho'n ne Rasool Allah ﷺ se suna.[429]

[293] Hazrat Abu Ayyub ﷺ se riwayat hai, unho'n ne kaha: Mujhe Ubai bin Kaab ne bataaya, unho'n ne arz kiya: Yaa Rasool Allah ﷺ! Jab koi mard apni biwi se ham-bistari ho aur usey inzaal na ho to? Aap ne farmaya: "*Us muqaam ko dhole, jisse aurat ko mas kiya tha, phir wazoo kare aur namaz padhle*". Abu Abdullah Bukhari kehte hain ke ghusl karne mein hi ehtiyaat hai. Ye aakhri riwayat ham ne Sahaba Ikraam ﷺ ke ikhtelaaf ki wajah se bayan ki hai.

Faaeda: Jamhoor ulama ka mauqif hai ke aise halaat mein ghusl waajib hai, aur yehi durust baat hai.[430]

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[428] T: Aurat ki sharmgaah, farj [Rekhta]

[429] راجع: 179

[430] FB: V1 P517

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

6: Kitab-ul-Haiz – Haiz Se Mutaalliq Ehkaam-o-Masaael كِتَابُ الْحَيْضِ

Irshad-e-Baari Ta'ala hai: "Aur Log Aapse Haiz Ke Baare Mein Sawaal Karte Hain. Keh Deejiye: Wo Ek Gandagi Hai, Lehaaza Haalat-e-Haiz Mein Aurto'n Se Alag Raho, Aur Jab Tak Wo Paak Na Ho Jaae'n, Unke Qareeb Na Jaao. Haa'n! Jab Wo Khoob Paak Ho Jaae'n To Unke Paas Jaao, Jahaa'n Se Allah Ta'ala ne Tumhe'n Ijaazat Di Hai. Allah Ta'ala Tauba Karne Waalo'n Ko Aur Paak Rehne Waalo'n Ko Pasand Karta Hai".[431]

Baab 1: Haiz Ki Ibteda Kaise Hui?

Nabi-e-Akram ﷺ ka irshad hai: "*Haiz aisee cheez hai, jo Allah Ta'ala ne Hazrat Aadam ؑ ki betiyo'n ke liye muqarrar farmadi hai*". Baaz hazraat kehte hain: Haiz pehle pehle Bani Israel par musallat kiya gaya tha. Abu Abdullah (Imam Bukhari ؒ) kehte hain: Nabi ﷺ ki hadees tamaam aurto'n ko shaamil hai.

Baab: … Haaeza Ko Jab Haiz Aajaae To Uske Mutaalliq Kya Hukum Hai?

[294] Hazrat Ayesha ؓ se riwayat hai, wo farmati hain ke ham sab Madina Munawwara se sirf hajj ke iraade se nikle, chunache jab ham muqam-e-sarf par pohche to mujhe haiz aagaya. Rasool Allah ﷺ mere paas tashreef laae to main ro rahi thi. Aap ne farmaya: "*Tujhe kya hua? Kya haiz aagaya hai?*" Maine arz kiya: Ji haa'n. Aap ne farmaya: "*Ye amr to Allah Ta'ala ne banaat-e-aadam par likh diya hai, lehaaza tum wo tamaam kaam karo, jo haaji karta hai, albatta baitullah ka tawaaf na karna*". Hazrat Ayesha ؓ ne farmaya: Rasool Allah ﷺ ne apni azwaaj-e-mutahharaat ki taraf se gaae ki qurbani di.[432]

Baab 2: Haaeza Aurat Ka Apne Khaawind Ke Sar Ko Dhona Aur Us Mein Kanghi Karna

[295] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Main ba-haalat-e-haiz Rasool Allah ﷺ ke sar-e-mubarak mein kanghi kiya karti thi.[433]

[296] Hazrat Urwah ؒ se riwayat hai, unse sawaal kiya gaya: Aaya haaeza aurat meri khidmat kar sakti hai, ya ba-haalat-e-janaabat mere qareeb aasakti hai? Hazrat Urwah ne faramya: Mere nazdeek is mein koi harj nahi. Is tarah ki aurte'n meri bhi khidmat bajaa laati hain. Kisi shakhs par is silsile mein koi muzaaeqa nahi. Mujhe Hazrat Ayesha ؓ ne bataaya ke wo ba-haalat-e-haiz Rasool Allah ﷺ ke sar-e-mubarak mein kanghi kiya karti thee'n. Halaa'nke Rasool Allah ﷺ us waqt masjid mein etekaaf farma hote. Aap apna sar-e-mubarak qareeb kar dete aur Hazrat Ayesha ؓ haaeza hone ke ba-wujood apne hujre hi se kanghi kar diya karti thi.

Baab 3: Mard Ka Apni Haaeza Biwi Ki Godh Mein Quran Padhna

Hazrat Abu Waael apni khaadima ko Abu Zarrin ke paas bhejte, jabke wo ba-haalat-e-haiz hoti. Wo (ghilaf mein lapte hue) quran ko uski dori se pakde le aati.

[297] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Nabi meri godh mein takiya lagaa lete the, jabke main haiz se hoti, phir aap Quran-e-Kareem ki tilaawat farmate the.[434]

Baab 4: Jisne Nifaas Ka Naam Haiz rakha

[298] Hazrat Umme Salama ؓ se riwayat hai, unho'n ne bayan kiya ke main ek martaba Nabi ﷺ ke saath ek chaadar mein leti hui thi, ke mujhe haiz aagaya. Is liye maine aahista se baahar aagai, aur apne haiz ke kapde pehen liye.

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[431] Surah Baqara: 222

[432] Dekhiye: 305, 316, 317, 319, 328, 1516, 1518, 1556, 1560, 1561, 1562, 1638, 1650, 1709, 1720, 1733, 1757, 1762, 1771, 1772, 1783, 1786, 1787, 1788, 2952, 2984, 4395, 4401, 4408, 5329, 5548, 5559, 6157, 7229

[433] Dekhiye: 296, 301, 2028, 2030, 2031, 2046, 5925

[434] Dekhiye: 7549

Rasool Allah ﷺ ne farmaya: “*Kya tujhe nifaas aagaya hai?*” Maine arz kiya: Ji haa’n. Aap ne mujhe apne paas bulaya aur main chadar mein aapke saath lait gai.[435]

Faaeda: Imam Bukhari ye bataana chaahte hain ke nifaas ka khoon dar-asl haiz hi ka khoon hai, jo qaraar-e-hamal ke sabab rehm ka mu’n band hone ki wajah se ruk gaya tha. Wilaadat ke baad rehm ka mu’n khulte hi wo nikal pada. Is binaa par haiz-o-nifaas ke masaael taqriban yaksaa’n hain.

Baab 5: Haaeza Aurat Ke Badan Se Badan Milaana

[299] Hazrat Ayesah ؓ se riwayat hai, unho’n ne farmaya: Main aur Nabi ﷺ ek hi bartan se ghusl kiya karte the, jabke ham dono junbi[436] hote.[437]

[300] Aur aap mujhe hukum farmate to main izaar bandh leti, phir aap mere saath isteraahat farmate, yaane milkar sote jabke main ba-haalat-e-haiz hoti.[438]

[301] Aur aap apna sar-e-mubarak meri jaanib nikaal dete, jabke aap etekaaf mein hote, aur main ba-haalat-e-haiz aapke sar-e-mubarak ko dho deti.[439]

[302] Hazrat Ayesha ؓ hi se riwayat hai, unho’n ne farmaya: Ham azwaam mein se jab koi haiz se hoti, aur usi haalat mein Rasool Allah ﷺ hamaare saath isteraahat ka iraada farmate, to aap izaar baandhne ka hukum dete. Ba-wujood-yeke haiz josh mein hota, phir aap uske saath isteraahat farmate. Hazrat Ayesha ؓ ne farmaya: Tum mein se se aisa kaun hai jo Nabi ﷺ ki tarah apni khwahish par control karne waala ho?

Is hadees ko Shaibani se bayan karne mein Khalid aur Jarir ne (Ali bin Mashar ki) mataabeat ki hai.

[303] Hazrat Maimoona ؓ se riwayat hai, unho’n ne Rasool Allah ﷺ apni azwaaj mein se kisi ke saath isteraahat farmaana, yaane mil-kar sona chaahte aur wo haaeza hoti to aapke hukum se wo izaar baandh leti. Is hadees ko Sufiyan ne Shaibani se bayan kiya hai.

Faaeda: Imam Bukhari ؒ ne mubasherat-e-haaez ke ahkaam bayan karne ke mutaalliq ye unwaan qaaem kiya hai. Isse muraad haaeza ke saath sona yaa usse bos-o-kinaar karna hai. Isse muraad jimaa nahi, kyou’nke wo to haaeza se kisi soorat mein jaaez nahi. Agarche hamaare yahaa’n aur muhaaware mein lafz-e-mubasherat jimaa ke liye bola jaata hai. Is liye is lfaz ka urdu zuban mein mubaasharat se tarjuma karna ghalat hai.

Baab 6: Haaeza Aurat Ka Roza Chodh Dena

[304] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho’n ne kaha: Rasool Allah ﷺ eid-ul-fitr yaa eid-ul-adha ke din eidgah tashreef le gae. Phir aapka guzar aurto’n par hua to aapne farmaya: “*Aye aurto’n ke giroh! Tum sadqa ziyaada kiya karo, kyou’nke maine tumhari aksariyat jahannum mein dekhi hai*”. Wo bolee’n: Yaa Rasool Allah ﷺ! Aisa kyou’n hai? Aap ne farmaya: “*Tum laanat bohot karti ho, aur apne khaawind ki naa-shukri karti ho, maine tumse ziyaada kisi ko deen-o-aqal mein naqs rakhne ke ba-wujood pukhta raae mard ki aqal ko le jaane waala nahi paaya*”. Unho’n ne arz kiya: Aye Allah ke Rasool! Hamaari aqal aur deen mein nuqsaan (kami) kya hai? Aap ne farmaya: “*Kya aurat ki gawaahi mard ki nisf gawaahi ke baraabar nahi?*” Unho’n ne kaha: Beshak aisa hi hai. Aap ne farmaya: “*Yehi uski aqal ka nuqsaan hai*”. Phir aap ne farmaya: “*Kya ye haqeeqat nahi ke jab aurat ko haiz aata hai to wo na namaz padhti hai, aur na roza rakhti hai*”. Unho’n ne kaha: Haa’n, ye to hai. Aap ne farmaya: “*Bas yehi aurat ke deen ka nuqsaan hai*”.[440]

Faaeda: Haiz-o-nifaas ki haalat mein faut-shuda namaze’n adaa nahi ki jaatee’n. Jabke roze baad mein rakhe jaate hain. Iski mukhtalif taujihaat bayan ki gai hain: ✽ Shariyat ka hukum hai aur uska itteba zaroori hai, khwah uske farq

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[435] Dekhiye: 322, 323, 1929

[436] جُنُبی T: Junb (جُنُب) se mansoob ya mutaalliq, naapaak, jis par ghusl waajib ho [Rekhta]

[437] راجع: 250

[438] Dekhiye: 302, 2030

[439] راجع: 295

[440] Dekhiye: 956, 1462, 1951, 2658

ka idraak ho yaa na ho. Khud Hazrat Ayesha ﵂ bayan karti hain ke hame'n qazaa-e-saum ka hukum diya jaata tha, qazaa-e-salat ke mutaalliq nahi kaha jaata tha.[441] ❁ Namaz ka wujoob baar baar aur ziyada hota hai, itni ziyaada namazo'n ki qazaa mein khaasi dushwari ka saamna karna padta hai, is liye moaaf hai. Lekin rozey mein aisa nahi hota, wo saal bhar mein chand hi qazaa hote hain.[442] ❁ Tahaarat ke baad waqti namazo'n ke saath haalat-e-haiz-o-nifaas ki qazaa namazo'n ki adaaegi ka hukum bhi hota to amal double ho jaata. Uski adaaegi mein khaasi dushwari ka saamna karna padta, albatta roze uske bar-aks hain. 7 yaa 8 rozey saal ke baaqi 11 mahino'n mein ba-sahoolat rakhe jaa sakte hain. والله أعلم

Baab 7: Haaeza Ka Tawaaf-e-Ka'aba Ke Siwa Deegar Manaasik-e-Hajj Adaa Karna

Ibrahim (Nakhai) ne farmaya: Haaeza aurat ke liye aayat padhne mein koi muzaaeqa nahi. Hazrat Ibne Abbas ﵄ junbi ke liye Quran-e-Kareem padhne mein koi harj nahi khayaal karte the. Nabi ﷺ apne tamaam auqaat mein Allah ka zikr kiya karte the. Hazrat Umme Atiya ﵂ farmati hain: Eid ke din haaeza aurto'n ko bhi baahar nikalne ka hukum hota tha. Wo bhi mardo'n ki tarah takbiraat padhti thee'n, aur dua karti thee'n. Hazrat Ibne Abbas ﵄ ne farmaya; Unhe'n Hazrat Abu Sufiyan ﵁ ne bataaya ke Harqil ne Nabi ﷺ ka naama-e-mubarak talab kiya, aur usey padha, us mein likha tha: Shuru Allah ke naam se, jo bada meherban intehaai rahem karne waala hai: Aye Ahle Kitab! Ek aise kalme ki taraf aajaao, jo hamaare aur tumhare darmiyan mushtarik hai. Ke Ham Allah ke siwa kisi ki ibaadat na kare'n, aur kisi ko uska shareek na thehraae'n… الأية Hazrat Ataa, Hazrat Jaabir ﵁ se bayan karte hain ke Hazrat Ayesha ﵂ ko (hajj mein) haiz aagaya to unho'n ne baitullah ke tawaaf ke siwa deegar tamaam manaasik-e-hajj poore kiye aur wo namaz bhi nahi padhti thi. Hazrat Hakam ne kaha: Main junbi hone ke ba-wujood jaanwar zibah kar leta hoo'n aur Allah Ta'ala ka irshad hai: Tum Us Zabeehe Ko Na Khao Jis Par Allah Ka Naam Na Liya Gaya Ho.

[305] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne kaha: Ham Rasool Allah ﷺ ke hamraah baae'n-haalat nikle ke ham hajj ke alaawa kisi cheez ka zikr na karte the. Jab ham muqaam-e-sarifa par pohche, to mujhe haiz aagaya. Nabi ﷺ mere paas tashreef laae to main ro rahi thi. Aap ne poocha: "*Tum kyou'n ro rahi ho?*" Maine arz kiya: Kaash main imsaal (إمْسال) hajj ka iraada hi na karti. Aap ne farmaya: "*Shayad tumhe'n haiz aagaya hai?*" Maine kaha: Ji haa'n. Aap ne farmaya: "*Usey to Allah Ta'ala ne tamaam banaat-e-aadam par likh diya hai, is liye tum wo tamaam afaal karti raho jo haaji karta hai, albatta baitullah ka tawaaf nahi karna taa-aa'nke tum paak ho jaao*".[443]

Baab 8: Istehaaze Ka bayaan

[306] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Fatima bint Abi Hubaish ﵂ ne Rasool Allah ﷺ se arz kiya: "Aye Allah ke Rasool! Mujhe paaki haasil nahi hoti, kya main namaz chodh doo'n?" To Rasool Allah ﷺ ne farmaya: "*Ye ek ragg ka khoon hai, haiz nahi, lehaaza jab haiz aae to namaz chodh-do, aur jab haiz ke ayyaam guzar jaae'n to khud se khoon dho-daalo, yaane ghusl karo aur namaz padho*".[444]

Faaeda: Aurat ko haiz aur nifaas ke alaawa aane waale khoon ko istehaaza kehte hain. Istehaaza waali khatoon paak aurat ke hukum mein hai, sirf teen (3) ahkaam uske saath khaas hain. ❁ Mustehaaza ko har namaz ke liye naya wazoo karna hoga jaisa ke Rasool Allah ﷺ ne Hazrat Fatima bint Abi Hubaish ﵂ ko hukum diya tha, ke wo har namaz ke liye taaza wazoo kare.[445] Iska matlab ye hai ke bar-waqt adaa ki jaane waali namaz ke liye dukhool waqt ke baad wazoo kiya jaae, aur jin nawaafil ka waqt muqarrar nahi hai, unhe'n adaa karne se pehle wazoo karna hoga. ❁ Jab wazoo karne ka iraada ho to pehle khoon ke nishanaat ko dhoya jaae, phir sharm-gaah par rooi rakh kar us par patti bandh li jaae, taake mazeed khoon behna band ho jaae, jaisa ke Rasool Allah ﷺ ne Hazrat Hamna ﵂ ko farmaya tha ke sharm-gaah par rooi rakhlo. Arz kiya; Usse khoon band nahi hoga. Farmaya: Kapda rakhlo. Arz kiya: Aisa karne se bhi khoon jaari rehta hai. Farmaya: "Langot baandhlo".[446] Agar uske baad bhi khoon na rukey to koi harj nahi. ❁ Mustahaaza se jimaa ke mutaalliq ulama ka ikhtelaaf hai. Raajeh baat yehi hai ke jimaa kiya jaa sakta hai, kyou'nke Rasool Allah ﷺ ke ahd-e-mubarak mein kam-o-besh 10 aurte'n aisee thee'n jinhe'n istehaaze ka aariza laahiq tha,

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[441] Saheeh Muslim: Al Haiz: H7763 (335)
[442] Fath-ul-Baari: V1 P547
[443] راجع: 294
[444] Dekhiye: 325
[445] Saheeh Bukhari: Al Wuzoo: H228
[446] Sunan Abu Dawood: At Tahaara: H287

lekin Allah yaa uske Rasool ﷺ ne unse jimaa ke mutaalliq koi imtenaai hukum jaari nahi farmaya. Balkey, irshaad-e-Baari Ta'ala hai ke jab aurto'n ko haiz aae to unse alag raho. Uska bhi taqaaza hai ke haaeza ke alaawa doosri aurto'n se jimaa paabandi nahi. Phir jab namaz padh sakti hai to jiaam bhi kiya jaa sakta hai. Haaeza se jimaa par usey qiyaas karna saheeh nahi, kyou'nke un dono ke ahkaam alag alag hain. Is liye ye qiyaas, qiyaas ma'a-al-faariq hoga, nez uske jawaaz ke mutaalliq hadees mein wazaahat bhi maujood hai.[447]

Baab 9: Haiz Ke Khoon Ko Dhona

[307] Hazrat Asma bint Abi Bakr ؓ se riwayat hai, unho'n ne kaha: Ek aurat ne Rasool Allah ﷺ se sawal kiya, kehne lagi: Aye Allah ke Rasool! Jab ham aurto'n mein se kisi ke kapde ko haiz ka khoon lag jaae to wo kya amal karey? Uske mutaalliq irshad farmaiye. Rasool Allah ﷺ ne farmaya: "*Jab tum mein se kisi ke kapde ko haiz ka khoon lag jaae to usey apni chutkiyo'n se maley, phir usey paani se dho-daale, phir us mein namaz padhle*".[448]

[308] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Jab ham mein se kisi ko haiz aata, to wo tuhr (طُہْر) ke waqt apne kapde se khoon ko chutkiyo'n se khurach daalti, aur usey dho-daalti, phir baqiya kapde par paani chidak deti, phir us mein namaz padh leti.

Baab 10: Mustahaaza Ka Etekaaf

[309] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ ke saath aap ki azwaaj-e-mutahharaat mein se kisi ek ne etekaaf kiya, jabke wo istehaaza mein mubtalaa thee'n. Wo aksar khoon dekhti rehtee'n, aur aam taur par wo apne neeche khoon ki wajah se tasht rakh liya karti thee'n.

Raawi-e-hadees, Hazrat Ikrima ne kaha ke (kisi taqreeb mein) Hazrat Ayesha ؓ ne kasm ka paani dekha to farmaya: Ye to aisa maloom hota hai ke jaise falaa'n saahiba ko istehaaza ka khoon aata hai.[449]

[310] Hazrat Ayesha ؓ hi se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ke hamraah aap ki ek ahliya ne etekaaf kiya, to wo khoon aur zardi dekhti thee'n, tasht unke neeche hota aur wo usi haalat mei namaz padhti thee'n.[450]

[311] Hazrat Ayesha ؓ hi se riwayat hai, ke ummahaat-ul-momineen mein se kisi ek ne istehaaze ki haalat mein etekaaf kiya.[451]

Faaeda: Is hadees se maloom hua ke mustahaaza masjid mein theher sakti hai, lekin haaeza ke liye masjid mein daakhil hona mamnoo hai. Nez mustahaaza ka etekaaf aur namaz waghaira saheeh hai. Mundarja-zel khawateen-o-hazraat ka mustahaaza jaisa hukum hai: ✿ Jise peshab ke qatre aate ho'n. ✿ Marz-e-jiriyaan[452] ho. ✿ Hawaa khaarij hoti rehti ho. ✿ Sailaan-e-rihhm[453] ka aariza ho. ✿ Jiske zakhmo'n se khoon rista rahe.

Baab 11: Aurat Ka Us Libaas Mein Namaz Padhna Jis Mein Usey Haiz Aaya Ho?

[312] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Hamaare paas sirf ek hi libaas hota tha. Usi mein ayyaam-e-haiz guzaartee'n. Agar us mein haiz ka kuch khoon lag jaata, to us par thook daal detee'n, aur usey apne naakhun se ragad detee'n.

Faaeda: Shah Waliullah Mohaddis Dehelwi *Sharha Taraajim-e-Abwaab* mein likhte hain ke Imam Bukhari ne is unwaan mein ye saabit kiya hai ke haaeza aurat unhi kapdo'n mein namaz padh sakti hai, jin mein usne aiyyam-e-haiz guzare ho'n. Aur is masle ki zaroorat is liye mehsoos hui ke qabl az islaam aurte'n ayyaam-e-haiz mein istemaal shuda kapdo'n ko tuhr (طُہْر) ke waqt tabdeel karna zaroori khayaal karti thee'n. Lekin shariyat ne batlaya ke jo kapda ayyaam-e-haiz mein badan par tha, agar wo khoon se aalooda nahi hua, to usey dhone ki zaroorat nahi, balkey usi

[447] Sunan Abu Dawood: At Tahaara: H309, 310

[448] راجع: 227

[449] Dekhiye: 310, 311, 2037

[450] راجع: 309

[451] راجع: 309

[452] T: Sailaan-e-mani, josh ke baghair manee ka ikhraaj, ek (1) marz jis mein peshaab ke saath ya baad mein ya pehle manee nikalti hai [Rekhta]

[453] T: Ek bimaari, jis mein baccha-daani se khoon behta rehta hai [Rekhta]

mein namaz adaa ki jaa sakti hai. Agar kahee'n khoon laga ho, to us aalooda hisse ko dho liya jaae. Phir us mein namaz padhi jaa sakti hai. Naakhun se ragadne ke baad usey paanis-e-dho-leti thee'n. Zaahir par etemaad karte hue ikhtesaar ke pesh-e-nazar dhone ka zikr hadees mein nahi hai. Kapde ko dhone ki wazaahat H308 mein guzar chuki hai, ke jab ham mein se kisi ko haiz aata, to wo tuhr (طُہر) ke waqt apne kapde se khoon ko khurach daalti aur usey dho-deti, phir baaqi maanda kapde par paani bahaa kar us mein namaz padh leti.

Baab 12: Ghusl-e-Haiz Se Faraaghat Ke Baad Aurat Ka Khusboo Istemaal Karna

[313] Hazrat Umme Atiya ﷺ se riwayat hai, unho'n ne farmaya: Hame'n kisi maiyyat par 3 din se ziyaada sog karne se roka jaata tha. Siwaae shauhar ke, ke uske muaamale mein 4 maah 10 din tak sog ka hukum tha. Nez ye bhi hukum tha ke us dauraan mein ham na surma lagaae'n, na khushboo istemaal kare'n, aur na koi rangeen kapda pehne'n. Magar jis kapde ka dhaaga banaawat ke waqt hi ranga hua ho. Albatta haiz se faraaghat ke waqt ye ijaazat thi ke jab ham mein se koi ghusl-e-haiz karey to wo kast azfaar (khushboo) istemaal kare. Uske alaawa hame'n janaaze ke saath jaane se bhi rok diya gaya tha.[454]

Is hadees ki riwayat Hisham bin Hassaan ne hafsa se, unho'n ne Umme Atiya ﷺ se, unho'n ne Nabi ﷺ se bhi ki hai.

Faaeda: Haiz ke khoon mein zehrila maadda hota hai, jiske ikhraaj se makhsoos mahel ki jild sikud jaati hai, aur uski rangat bhi badal jaati hai. Uski sikdan ke izaale aur taazgi ke iaade ke liye khusboo ki zaroorat hoti hai, aur ye zaroorat qist-ul-hindi ke istemaal se poori ho jaati hai. Ghusl-e-haiz ke baad is khushboo ke istemaal ki is hadd tak taakeed hai, ke jis aurat ka khaawind faut ho jaae, usey 4 maah 10 din tak zeenat aur khushboo istemaal karne ki ijaazat nahi. Usey bhi ghusl-e-haiz ke baad khushboo istemaal karne ka paaband kiya gaya hai. Khusboo ka istemaal is liye bhi zaroori hai ke nafrat-o-karaahat door ho jaae, aur aainda namaz waghaira ke waqt khoon-e-haiz ka tasawwur takaddur ka baais na ho, lekin hamaare barre sagheer (paak-o-hind) ki beshtar aurte'n is amr-e-nabawi ko na-maloom kyou'n nazar andaaz kar deti hain.

Baab 13: Haiz Se Faraaghat Ke Baad (Nahaate Waqt) Aurat Ka Apne Badan Ko Malna Aur Ghusl Karne Ka Tareeqa, Ghusl Ke Baad Wo Cheez Jis Par Mushk Lagaaya Gaya Ho, Usey Khoon Aalooda Muqamaat Par Pher De

[314] Hazrat Ayesha ﷺ se riwayat hai ke ek aurat ne Nabi ﷺ se apne ghusl-e-haiz ke mutaalliq dariyaaft kiya, to aap ne uske saamne ghusl ki kaifiyat bayan ki. Mazeed farmaya: "*Kastoori laga hua rooi ka ek tukda le kar usse tahaarat haasil kar*". Wo kehne lagi: Uske saath kaise tahaarat haasil karoo'n? Aap ne farmaya: "*Subhan-Allah! Pakeezgi haasil kar*". Hazrat Ayesha ﷺ farmti hain: Maine us aurat ko apni taraf kheencha aur usey samjhaaya ke usey khoon ke muqamaat par lagaale.[455]

Baab 14: Ghusl-e-Haiz Ka Bayaan

[315] Hazrat Ayesha ﷺ se riwayat hai ke qabeela-e-ansaar ki ek aurat ne Nabi ﷺ se arz kiya: Main haiz ka ghusl kis tarah karoo'n? Aap ne farmaya: "*Kastoori lagaa hua rooi ka ek tukda lo, aur usse paaki haasil karo*". Ye aapne 3 martaba farmaya. Phir Nabi ﷺ ko hayaa daaman-geer hui aur aap ne chehra-e-mubarak doosri taraf pher liya. Yaa farmaya: "*Usse paaki haasil karo*". Hazrat Ayesha ﷺ farmati hai ke maine us aurat ko pakad kar apni taraf kheench liya, aur Nabi ﷺ jo baat kehna chaahte the, wo maine usey samjhaai.[456]

Baab 15: Ghusl-e-Haiz Ke Waqt Aurat Ka Baalo'n Mein Kanghi Karna

[316] Hazrat Ayesha ﷺ hi se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ﷺ ke saath hajjatul widaa mein ehraam bandha to main un logo'n mein shaamil thi. Jinho'n ne hajj-e-tamatto ki niyyat ki thi, aur apne saath qurbani ka jaanwar nahi laae the. Hazrat Ayesha ﷺ ne kaha ke unhe'n haiz aagaya aur shab-e-arfa tak paak na ho sakee'n. Tab unho'n ne arz kiya: Aye Allah ke Rasool! Ye arfa ki raat hai aur maine umrah ka ehraam bandh kar tamatto ka

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[454] Dekhiye: 1278, 1279, 5340, 5341, 5342, 5343

[455] Dekhiye: 315, 7357

[456] راجع: 314

iraada kiya tha? Rasool Allah ﷺ ne farmaya: “*Tum apna sar khol kar kanghi karlo aur apne umre ke amaal ko mauqoof kar do*”. Chunache maine aisa hi kiya, aur jab main hajj se faarigh ho gai to aap ne shab-e-mahsab[457] (mere bhai) Abdur Rahman رضي الله عنه ko hukum diya to wo, mere is umrah ke badle jiska maine ehraam bandha tha, mujhe muqaam-e-tanyeem se umrah kara laae.

Faaeda: Imam Bukhari ghusl-e-haiz ki imtiyaazi haisiyat ko numaaya’n karna chaahte hain. Isse pehle bataaya tha ke ghusl-e-haiz ke waqt kastoori ka istemaal ghusl-e-janaabat se maaba-al-imtiyaaz hai, aur us unwaan mein saabit kiya ke ghusl-e-haiz ke waqt janaabat ke bar-aks, sar ke paraaganda baalo’n ki paraagandagi ko kanghi ke zariye se door karna hoga, taake unhe’n dhone mein aasaani rahe. Aainda baab mein baalo’n ki mendho’n ko kholne ka zikr hoga. Isse maloom hota hai ke Imam Bukhari ke nazdeek ghusl-e-haiz ke waqt naqz-e-raas (sar ke baalo’n ka kholna) zaroori hai, jabke ghusl-e-janaabat mein unka kholna zaroori nahi. Jaisa ke Hazrat Umme Salama رضي الله عنها ne Rasool Allah ﷺ se poocha tha ke main apne baalo’n ki bohot mendhiyaa’n[458] karti ho’n, kya mujhe ghusl-e-janaabat ke waqt unhe’n kholna hoga? Aapne farmaya: “*Nahi*”.[459]

Baab 16: Ghusl-e-Haiz Ke Waqt Aurat Ka Apne Baalo’n Ko Kholna

[317] Hazrat Ayesha رضي الله عنها hi se riwayat hai, unho’n ne farmaya: Ham hilal-e-dhul hajja ke qareeb hajj ke liye rawaana hue to Rasool Allah ﷺ ne farmaya: “*Jo shakhs umrah ka ehraam baandhna chaahe, wo umrah ka ehraam baandhle aur khud main agar hadee (qurbani ka jaanwar) na laaya hota to umrah hi ka ehraam baandha*”. Chunache kuch logo’n ne umrah ka ehraam bandha aur kuch ne hajj ka aur main un logo’n mein thi jinho’n ne umrah ka ehraam bandha tha. Mujhe arfa ka din ba-haalat-e-haiz aaya, chunache maine Nabi ﷺ se arz kiya to aap ne farmaya: “*Umrah tark kar do aur sar ke baal khol kar kanghi karlo, phir hajj ka ehraam bandh lo*”. Chunache maine aisa hi kiya, yahaa’n tak ke jab waadi-e-mahsab mein padaao ki raat aai to aap ne mere saath mere bhai Abdur Rahman bin Abu Bakar رضي الله عنهما ko bheja. Main (unke saath) tanyeem tak gai aur waha’n se faut-shuda umrah ki jagah doosre ehraam bandha. Hisham raawi kehte hain ke un sab baato’n mein na qurbaani laazim hui, na roza rakhna pada aur na sadqa hi dena pada.

Faaeda: Is hadees se saabit hua ke ghusl-e-haiz mein sar kholna hoga, jaisa ke pehle bayan ho chuka hai, ke sar na kholne ka takhfeefi hukum sirf ghusl-e-janaabat mein hai, kyou’nke janaabat kasrat se pesh aati hai, jabke ghusl-e-haiz mahine mein ek martaba karna hota hai.

Baab 17: “مُخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ” Ka Bayaan

[318] Hazrat Anas bin Maalik رضي الله عنه se riwayat hai, wo Nabi ﷺ se bayan karte hain, Aap ne farmaya: “*Allah Ta’ala rehm-e-maadar par ek farishta muqarrar kar deta hai, jo arz karta hai: Aye parwardigaar! Rehm-e-maadar mein ye nutfa hai. Aye Rabb! Ye a’alaqah, yaane khoon-basta ho gaya. Aye Rabb! Ab ye gosht ka lothda ban gaya. Phir jab Allah Ta’ala uski khalqat ko mukammal kar dena chahta hai, to farishta kehta hai: Muzakkar yaa Muannas? Bad-bakht yaa nek-bakht? Phir uska rizq aur umr kis qadar hai? Ye tamaam baate’n (farishte ki taraf se) rihhm-e-maadar hi mein likh di jaati hain*”.[460]

Baab 18: Haaeza Aurat Hajj Aur Umrah Ka Ehraam Kis Tarah Baandhe?

[319] Hazrat Ayesha رضي الله عنها se riwayat hai, unho’n ne farmaya: Ham Nabi ﷺ ke hamraah hajjat-ul-widaa ke liye rawaana hue. Ham mein se kisi ne umrah ka ehraam bandha aur kisi ne hajj ka. Jab ham makkah mukarrama aae to Rasool Allah ﷺ ne farmaya: “*Jis ne umrah ka ehraam bandha hai, aur wo qurbaani ka jaanwar saath nahi laaya to wo (umrah karne ke baad) halaal ho jaae. Aur jisne umrah ka ehraam bandha hai aur hadee ka jaanwar saath laaya hai to wo hadee ki qurbani se pehle halaal nahi hoga. Aur jisne sirf hajj ka ehraam bandha hai, usey apne hajj ko poora karna hoga*”. Hazrat Ayesha رضي الله عنها ne farmaya: Mujhe haiz aagaya aur yaum-e-arafa tak usi haalat mein rahi. Choo’nke

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[457] T: Ek (1) jagah jo makkah moazzama aur mina ke darmiyan waaqe hai aur jahan Aap ﷺ aur Sahaba Ikraam رضي الله عنهم qiyaam farmaya karte the [Rekhta]

[458] T: (مینڈھی) Mendhi ki jamaa, Baalo’n ki choti, latt (لٹ) jise choti ki tarah goondha gaya ho [Rekhta]

[459] Saheeh Muslim: Al Haiz: H744 (330)

[460] Dekhiye: 3333, 6595

maine sirf umrah ka ehraam bandha tha, is liye Nabi ﷺ ne mujhe hukum diya ke main apna sar khol-kar kanghi kar loo'n. Phir hajj ka ehraam bandh loo'n aur umrah ko tark kar du'n. Maine aisa hi kiya, taa-aa'nke maine apna hajj poora kar liya. Phir Aap ﷺ ne mere saath Hazrat Abdur Rahman bin Abi Bakar ؓ ko rawaana kiya aur mujhse farmaya ke main apne tark karda umrah ke badle se doosra umrah kar du'n.[461]

Baab 19: Haiz Ki Aamad Aur Khatam Hone Ka Bayaan

Aurte'n Hazrat Ayesha ؓ ke paas dibiya mein rooi bhejtee'n, jismein zardi hoti thi. To Hazrat Ayesha ؓ unse farmatee'n: Jaldi na karo, ta-aa'nke choone ki tarah safedi dekho. Isse muraad haiz ki paaki hoti thi. Hazrat Zaid bin Saabit ؓ ki beti ko ye baat maaloom hui ke aurte'n darmiyan-e-raat chiragh mangwakar tuhr (طُہْر) dekhti hain, to unho'n ne farmaya; Pehle aurtoe'n (shaabiyaat) aisa na karti thee'n, aur unho'n ne usey maayoob khayaal kiya.

[320] Hazrat Ayesha ؓ se riwayat hai ke Fatima bint Abi Jubaish ؓ ko istehaaze ka aariza tha. Unho'n ne Nabi ﷺ se dariyaaft kiya to Aap ne farmaya: "*Ye haiz nahi, balke ragg ka khoon hai, lehaaza jab haiz ki aamad ho to namaz tark kar do aur jab haiz khatam ho jaae to ghusl karke namaz adaa karo*".

Faaeda: Aurte'n raat ke waqt chiragh talab karne ka ehtemaam is liye karti thee'n, taake unhe'n ikhtetaam-e-haiz ka pataa chal jaae, mabaada isha ki namaz qazaa ho jaae. Jab unka ye ehtemaam adaaegi-e-namaz ke pesh-e-nazar tha, to Hazrat Zaid bin Saabit ؓ ki saahebzaadi ko ye baat kyou'n naa-gawaar maaloom hui? Baaz hazraat ne iska jawab diya hai ke unke raat ke waqt chiragh jalaane ka ehtemaam bila-wajah tha, kyou'nke khoon ki aamad to haath ke choone se maaloom ho sakti thi, lekin ye jab durust nahi. Kyou'nke, haath ke choone se haiz ke khoon aur ratoobat-e-farj ke darmiyan tameez nahi ho sakti. Dar-asl shariyat ne haiz ke mutaalliq ziyaada sakhti nahi ki hai, ke usey raat ke waqt chiraagh jalaakar dekhne ka ehtemaam kiya jaae, balke sote waqt dekh liya jaae. Agar munqata ho gaya ho to ghusl karke namaz-e-isha adaa karli jaae aur agar sote waqt munqate nahi hua to rooi rakh kar so jaana chaahiye. Subah uthkar agar rooi ko khoon lagaa dekhe to haiz jaari hai, uske zimme kuch nahi. Agar khoon ka nishaan waghaira nahi hai, to phir ghusl karke namaz-e-fajr adaa kar le.

Baab 20: Haaeza Aurat Ka Namaz Ki Qazaa Adaa Na Karna

Hazrat Jaabir aur Hazrat Abu Saeed ؓ ne Nabi ﷺ se riwayat kiya hai: "*Haaeza namaz chodh degi*"

[321] Hazrat Moazah bayan karti hain ke ek aurat ne Hazrat Ayesha ؓ se arz kiya: Jab ham mein se koi haiz se paak ho to kya wo faut-shuda namazo'n ki qazaa adaa kare? Hazrat Ayesha ؓ ne farmaya: Kya to *harooriya* (khaarji) hai? Hame'n Nabi ﷺ ke ahd-e-mubarak mein haiz aata tha, aur aap hame'n namaz ka hukum nahi dete the, yaa farmaya: Ham namaz nahi padhte the.

Baab 21: Haaeza Ke saath Sona, Jabke Wo Haiz Ke Kapdo'n Mein Ho

[322] Hazrat Umme Salama ؓ se riwayat hai, unho'n ne farmaya: Main Nabi ﷺ ke saath chaadar mein leti hui thi, ke mujhe haiz aagaya. Main aahista se uthi aur us chadar se nikal aai. Phir maine apne haiz ke kapde liye aur unhe'n pehen liya. Mujhse Rasool Allah ﷺ ne farmaya: "*Kya tumhe'n haiz aagaya hai?*" Maine arz kiya: Ji haa'n! Too aap ne mujhe bulaya aur apne saath chaadar mein le liya. Zainab ne kaha: Hazrat Umme Salama ؓ ne ye bhi bayan kiya ke Nabi ﷺ rozey ki haalat mein hote the, aur usi haalat mein unka bosa le lete the. Nez main aur Nabi ﷺ ek hi bartan mein ghusl-e-janaabat karte the.[462]

Baab 22: Aam Kapdo'n Ke Alaawa Haalat-e-Haiz Ke Liye Alag Libaas Banaana

[323] Hazrat Umme Salama ؓ hi se riwayat hai, wo kehti hain: Main Nabi ﷺ ke hamraah ek chaadar mein leti hui thi, ke mujhe haiz aagaya. Main chupke se nikal aai aur haiz ka libas pehen liya. Aap ne farmaya: "*Kya tujhe haiz aagaya hai?*" Maine arz kiya: Ji haa'n! to aap ne mujhe bulaa liya aur main aapke saath chadar mein let gai.[463]

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[461] راجع: 294

[462] راجع: 298

[463] راجع: 298

Faaeda: Maqsad ye hai ke agar koi aurat aiyyam-e-haiz ke liye koi makhsoos libaas rakhti hai, t ye amal qaabil-e-eteraaz nahi, aur naa usey israaf mein shaamil kiya jaa sakta hai, jiski shariyat mein mumaaneat hai. Israaf-e-mamnoo ye hai ke, be-zaroorat yaa mahez fakhr-o-mubahaat ke liye libaas mein tanawwo[464] ikhteyar kiya jaae. Agar gunjaaesh ho to un dino'n alag libaas ka ehtemaam karna behtar hai.

Baab 23: Haaeza Ka Eidain Aur Musalmano Ki Duaao'n Mein Shareek Hona Ba-sharte Ke Wo Eid-gaah Se Alag Rahe'n

[324] Hazrat Hafsa bint Sireen se riwayat hai, unho'n ne kaha: Ham jawaan ladkiyo'n ko eidain ke liye baahar nikalne se manaa kiya karti thee'n. Ek aurat aai aur Bani Khalf ke mahel mein utri. Usne apni behen ke waaste se ye hadees sunaai aur uske behenwai ne Nabi ﷺ ke hamraah 12 ghazwaat mein shirkat ki thi, aur khud unki behen bhi apne shauhar ke hamraah 6 ghazwaat mein shirkat kar chuki thi. Us (behen) ne bataaya ke ham zakhmiyo'n ko marham-patti kiya karti thee'n, aur mareezo'n ki timaar-daari bhi karti thee'n. Meri behen ne ke martaba Nabi ﷺ se dariyaaft kiya: Agar ham mein se kisi ke paas badi chaadar na ho to uske (namaz-e-eid ke liye) baahar na jaane mein koi harj hai? Rasool Allah ﷺ ne farmaya: "*Uski saathi ko chaahe ke wo usey apni chaadar ka kuch hissa pehna de, taake wo majaalis-e-khair aur musalmano ki duaao'n mein shareek ho*". Phir jab Umme Atiya ؓ se (aisa) suna hai? Unho'n ne farmaya: Mere (maa'n) baap aap par fia do'n… Umme Atiya ؓ jab bhi aapka zikr kartee'n, "Mere (maa'n) baap aap par fida ho'n" ke alfaaz zaroor kehtee'n… Haa'n, maine aapko ye farmate suna hai ke: "Jawan ladkiya'n, parda-nasheen khawateen (yaa farmaya) parda-nasheen jawaan ladkiya'n aur haiz waali aurte'n eidgaah jaae'n aur majaalis-e-khair, nez musalmano ki duaao'n mein shareek ho'n. Albatta haaeza aurte'n eidgaah se alag rahe'n". Hafsa bint Sireen kehti hain: Maine Hazrat Umme Atiya ؓ se dariyaaft kiya: Aaya haaeza bhi shareek ho sakti hai? Unho'n ne farmaya: (kyou'n nahi?) Kya haaeza aurte'n arfa mein aur falaa'n falaa'n jagah nahi jaatee'n?

Faaeda: Maqsad ye hai ke haaeza aurte'n eidain mein shirkat kar sakti hain, nez unka majaalis-e-khair-o-barkat aur ijtema-aat daawat-o-irshad mein jaana bhi durust hai. Lekin ek baat ka khayaal rakhe'n ke haiz waali aurte'n eidgaah se alag rahe'n. Uski do wajhe'n hain: ✽ Hangaani taur par eidgaah ko masjid ka hukum diya hai, us liye haaeza aurat ko eidgaah mein jaane ki mumaaneat hai. ✽ Jab usne namaz nahi padhni to namazi aurto'n ke saath ghulne milne aur unke paas baithne ki chandaa'n zaroorat nahi.

Baab 24: Agar Kisi Aurat Ko Ek Hi Mahine Mein Teen (3) Baar Haiz Aajaae.

Jab haiz aane ka imkaan ho to haiz aur hamal ke mutaalliq aurto'n ki tasdeeq ki jaaegi, kyou'nke irshad-e-Baari Ta'ala hai: Un Aurto'n Ke Liye Jaaez Nahi Ke Jo Kuch Allah Ta'ala Ne Unke Rihhm Mein Paida Kiya Hai, Wo Usey Chupaae'n. Hazrat Ali ؓ aur Qaazi Shuraih se manqol hai: Agar aurat ke gharane ka koi deendaar fard gawaahi de, ke us aurat ko ek mahine mein 3 martaba haiz aaya hai, to uski tasdeeq ki jaaegi. Hazrat Ataa ne kaha: Aurat ke haiz ke din itne hi ho'nge jitney pehle hote the. Ibrahim Nakhai ne bhi yehi kaha hai. Hazrat Ataa ne ye bhi kaha: Haiz ek din se 15 din tak ho sakta hai. Hazrat Motamar bin Sulaiman apne baap (Sulaiman) se bayan karte hain, unho'n ne Ibne Sireen se ek aisee aurat ke mutaalliq dariyaaft kiya jo apni aadat ke mutaabiq haiz aajaane ke baad 5 din tak khoon dekhti hai? To unho'n ne jawab diya: Aurte'n apne muaamalaat ke mutaalliq ziyaada ilm rakhti hain.

[325] Hazrat Ayesha ؓ se riwayat hai, Hazrat Fatima bint Abi Hubaish ؓ ne Nabi ﷺ se poocha: Mujhe istehaaze ka khoon aata hai, aur main muddato'n paak nahi ho sakti, to kya main namaz chodh diya karoo'n? Aap ne farmaya: "*Nahi, ye to ek rag ka khoon hai. Haa'n itne din namaz chodh diya karo, jin mein us (bimaari) se qabl tumhe'n haiz aaya karta tha. Uske baad ghusl karne namaz padha karo*".[465]

Faaeda: Hazrat Ataa bin Abi Rabaah ne farmaya ke agar mutallaqa aurat ka ek maah mein 3 haiz guzar jaane ke daawa karti hai, to dekha jaae ke talaaq se qabl uski aadat kya thi.[466] Agar usey ek maah mein teen martaba haiz aane ki aadat thi, to uska daawa tasleem kiya jaaega, ba-soorat-e-deegar ye samjha jaaega ke ye apne shauhar se

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[464] T: (تَنَوُّع) Qism-qism ka hona, rang-barang hona [Rekhta]

[465] راجع: 306

[466] Al Musannaf Abdur Razzaaq: V6 P311

peecha chudaane ka daawa kar rahi hai, aur uski tasdeeq nahi ki jaaegi, kyou'nke ye us bahaane khaawind ka haq-e-rujoo baatil kar rahi hai.

Baab 25: Aiyyam-e-Haiz Ke Alaawa Zard Aur Khaakstaree Ratoobat Ka Aana

[326] Hazrat Umme Atiya ؓ se riwayat hai, unho'n ne farmaya: Ham zard aur khaakstari rang ki ratoobat ko koi ehmiyat nahi deti thee'n.

Faaeda: Aiyyam-e-haiz ke alaawa agar zard yaa khaakstari rang ki ratoobat aae to usey koi ehmiyat na di jaae jaisa ke hadees Umme Atiya ؓ mein hai aur agar ayyaam-e-haiz mein is tarah ki ratoobat bar-aamad ho to usey haiz shumaar kiya jaae, jaisa ke Hazrat Ayesha ؓ ki riwayat se maloom hota hai. Uske alaawa Hazrat Umme Atiya ؓ ki riwayat baae'n-alfaaz bhi marwi hai ke tuhr (طُہر) ke baad ham zard aur khaakstari rang ki ratoobat ko kuch ehmiyat na deti thee'n.[467]

Baab 26: Istehaaze Ke Rang Ka Bayaan

[327] Hazrat Ayesha ؓ zauja-e-Nabi ﷺ se riwayat hai ke Hazrat Umme Habiba ؓ 7 saal tak mustahaaza rahee'n. Unho'n ne uske mutaalliq Rasool Allah ﷺ se dariyaaft kiya to aap ne unhe'n ghusl karne ka hukum diya aur farmaya: "*Ye rag (ka khoon) hai*". Chunache Hazrat Umme Habibia ؓ har namaz ke liye ghusl karti thee'n.

Baab 27: Tawaaf-e-Izaafa Ke Baad Aurat Ko Haiz Aana

[328] Hazrat Ayesha ؓ zauja-e-Nabi ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ se arz kiya: Aye Allah ke Rasool! Safiyya bint Huyai ؓ ko haiz aagaya hai? Rasool Allah ﷺ ne farmaya: "*Shayad wo hame'n (Madina) jaane se baaz rakhegi. Kya usne tumhare saath tawaaf (ziyaarat) nahi kar liya tha?*". Unho'n ne arz kiya: Kyou'n nahi. Aap ne farmaya: "*Phir wo rakht-e-safar baandhe*".[468]

[329] Hazrat Abdullah bin Abbas ؓ se riwayat hai, unho'n ne farmaya: Agar haaeza ko uzr-e-haiz shuru ho jaae to wo (tawaaf-e-widaa ke baghair) makkah se rawaana ho sakti hai.[469]

[330] Hazrat Ibne Umar ؓ pehle pehle us haalat mein makkah se waapas hone ki ijaazat nahi dete the. (Hazrat Taaoos kehte hain ke) phir maine unhe'n ye farmate suna ke wo tawaaf-e-widaa ke baghair waapas jaa sakti hai, kyou'nke Rasool Allah ﷺ ne unhe'n jaane ki ijaazat dedi thi.

Faaeda: Tawaaf ki 3 aqsaam hain: ✿ Tawaaf-e-Qudoom: Isey tawaaf-e-tahiyya bhi kaha jaata hai. Baitullah mein dakhil hote hi pehle ye tawaaf kiya jaata hai. Agar koi aurat haalat-e-haiz mein makkah pohche to ye tawaaf saaqit ho jaata hai. ✿ Tawaaf-e-Ifaaza: Isey tawaaf-e-ziyaarat bhi kaha jaata hai. Ye hajj ka rukn hai. Ye tawaaf dhul hajja ki daswee (10th) taareekh ko kiya jaata hai. Ye kisi haalat mein saaqit nahi hota. Agar aurat ko haiz aajaae to wo uske khatam hone ka intezaar kare, aur tawaaf-e-ifaaza karke watan waapas aae. ✿ Tawaaf-e-Widaa: Isey tawaaf-e-sadr bhi kehte hain, jo watan wapasi ke waqt kiya jaata hai. Agar koi aurat haalat-e-haiz mein hai to tawaaf-e-widaa bhi saaqit ho jaata hai.

Baab 28: Jb Mustahaaza Ko Khoon Aana Band Ho Jaae

Hazrat Ibne Abbas ؓ farmate hain ke (mustahaaza ka jab khoon band ho jaae to) ghusl kare aur anamz padhe, agarche ye bandish thodi der ke liye ho. Jab wo namaz padh sakti hai, jiski ehmiyat bohot ziyaada hai, to uska shauhar ba-darja-e-oola uske paas aasakta hai.

[331] Hazrat Ayesha ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne (Fatima bint Abi Hubaish se) farmaya: "*Jab haiz ke aiyyam aae'n to namaz chodh do, aur jab haiz ke ayyaam guzar jaae'n to khoon ko dho-daalo aur namaz adaa karo*".

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[467] Sunan Abu Dawood: at Tahaara: H307

[468] راجع: 294

[469] Dekhiye: 1755, 1762

Faaeda: Allama Sindhi ne unwaan ka maqsad baae'n-alfaaz bayan kiya hai ke is muqaam par tuhr (طُہْر) se muraad khoon-e-haiz ka inqetaa hai, mutlaq khoon ka band hona muraad nahi, kyou'nke kalaam to us aurat se mutaalliq hai, jo khoon-e-istehaaza ki haalat se do-chaar ho, aur uska khoon band na ho raha ho.[470] Maqsad ye hai ke aurat jis waqt dekhe ke tuhr (طُہْر) shuru ho gaya hai, go istehaaze ka khoon aata rahe to fauran ghusl karke namaz shuru karde.

Baab 29: Nifaas Waali Aurat Ka Janaaza Aur Uska Tareeqa

[332] Hazrat Samra bin Jundub ﷛ se riwayat hai ke ek aurat ka zachgi mein inteqal ho gaya, to Nabi ﷺ ne uski namaz-e-janaza padhi aur janaza padhte waqt uske darmiyan (kamar ke saamne) khade hue.[471]

Faaeda: Is masle ki zaroorat is liye pesh aai ke nifaas ki haalat najaasat ki haalat hai, aur us haalat mein usey maut aai hai. Goya maut aane se najaasat mustaqar ho gai. Ab sawal ye hai ke nifaas ki haalat-e-najaasat jab maut se barqaraar ho gai to us par namaz-e-janaza ki ijaazat hogi? Imam Bukhari ne hadees se saabit farmaya ke nifaas mein marne waali aurat ka janaaza padhna saheeh hai.

Baab 30: Bila-unwaan

[333] Hazrat Abdullah bin Shaddad ﷛ se riwayat hai, wo kehte hain maine Nabi ﷺ ki zauja-e-mohtarma aur apni khala Hazrat Maimoona ﷝ se suna ke-o-haaeza hotee'n, aur namaz na padhtee'n to bhi Rasool Allah ﷺ ki sajda-gaah ke paas leti rehtee'n. Rasool Allah ﷺ apni choti chataai par namaz padhte rehte, jab sajda karte to aapka kuch kapda unke jism se lag jaata tha.[472]

Faaeda: Imam Bukhari ﷀ ka matlab hai ke jis tarah nifaas waali aurat par namaz-e-janaza padhi jaa sakti hai, usi tarah agar aurat dauran-e-haiz mein faut ho jaae to uska janaaza bhi padha jaaega. Kyou'nke haiz-o-nifaas dono ka ek hi hukum hai. Lehaza jis tarah nifaas waali aurat ka khoon marne se band ho jaata hai, aur ghusl dene se wo paak ho jaati hai, usi tarah haiz waali aurat ka khoon bhi marne ke baad band ho jaata hai, aur ghusl dene se wo paak ho jaaegi, aur uska janaaza padhne mein koi qabaahat nahi. Is hadees se mundarja-zel ahkaam ka istimbaat[473] hota hai: ✿ Haaeza Najis Nahi. Agar aisa hota to Rasool Allah ﷺ dauran-e-namaz mein apna kapda Hazrat Maimoona ﷝ par na girne dete. Yehi hukum nifaas waali aurat ka hai. ✿ Haaeza namaz to nahi padhti, albatta namazi ke aagey apna bistar bichakar lait sakti hai. ✿ Haaeza aurat ke paas namaz padhne mein koi qabaahat nahi, isi tarah uske bistar ki taraf mu'n karke namaz padhna, jabke wo bistar jahat-e-qibla mein ho, bhi jaaez hai. ✿ Khajoor se bani hui chataai par namaz padhna tawaazo[474] ki alaamat hai.[475]

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[470] Haashiyat as Sindhi: V1 P205
[471] Dekhiye: 1331, 1332
[472] Dekhiye: 379, 381, 517, 518
[473] T: Muqarrar usool ke tahat Quran-o-Hadees waghaira se masaael-e-sharaiyya ka hukum nikaalne ka amal [Rekhta]
[474] T: (تَواضُع) Inkisaar, aajizi [Rekhta]
[475] Umdatul Qaari: V3 P184

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

7: Kitab ut Tayammum – Tayammum Se Mutaalliq Ehkaam-o-Masaael كِتَابُ الْتَّيَمُّمِ

Irshad-e-Baari Ta'ala hai: (Aur agar tum mareez ho, yaa safar mein ho, yaa tum mein se koi shakhs rafa-e-haajat karke aae, yaa tumne aurat se mubasherat ki ho) Phir Tumhe'n Paani Naa Miley, To Paak Mitti Se Tayammum Karlo, Pas Usse Apne Chehro'n Aur Haatho'n Ka Masah Karlo.[476]

Baab 1: Bila-unwaan

[334] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Ham ek safar mein Rasool Allah ﷺ ke saath nikle. Jab ham *Baeda* yaa *Zaat-ul-Jaishi* pohche to mera haar toot kar gir gaya. Rasool Allah ﷺ ne uski talash ke liye qiyaam farmaya to doosre log bhi aapke hamraah theher gae, magar wahaa'n kahee'n paani na tha. Log Hazrat Abu Bakar Siddiq ؓ ke paas aae aur kehne lagey: Aap nahi dekhte ke Ayesha ؓ ne kya kiya? Rasool Allah ﷺ aur sab logo'n ko thehraa liya aur yahaa'n paani bhi nahi milta aur na unke paas paani hi hai. Ye sun kar Hazrat Abu Bakar Siddiq ؓ aae. Us waqt Rasool Allah ﷺ meri raat par sar rakhe mahoo-e-isteraahat the. Siddiq-e-Akbar ؓ kehe lagey: Tumne Rasool Allah ﷺ aur sab logo'n ko yahaa'n thehraa liya, halaa'nke yahaa'n paani nahi hai aur naa hi logo'n ke paas hai. Hazrat Ayesha ؓ farmati hain: Abu Bakar Siddiq ؓ mujh par naaraaz hue aur jo Allah ko manzoor tha (bura bhala) kaha. Nez meri kokh par haath se kachoka[477] lagaane lagey. Lekin maine harkat is liye na ki, ke meri raan par Rasool Allah ﷺ ka sar-e-mubarak tha. Subah ke waqt us be-aab muqaam par Rasool Allah ﷺ bedaar hue to Allah Ta'ala ne aayat-e-tayammum naazil farmadi, chunache logo'n ne tayammum kar liya. Us waqt Hazrat Asyad bin Huzair bole: Aye Aale Abu Bakar! Ye koi tumhaari pehli barkat nahi! Hazrat Ayesha ؓ farmati hain: Jis oont par main sawaar thi, ham ne usey uthaaya to uske neeche se haar mil gaya.[478]

Faaeda: Mukhtalif riwayaat se maloom hota hai ke Hazrat Ayesha ؓ ke haar ki gumshudgi do (2) martaba hui. Ab ye baat ke, ek safar mein do (2) baar haar gumm hua ho, baeed az qiyaas hai. Is liye ye manna hoga ke do (2) mukhtalif safaro'n mein do (2) martaba haar gumm hua hai, jiski tafseeel hasb-e-zel hai. Ek martaba Ghazwa Bani Mustaliq se waapsi par Hazrat Ayesha ؓ ka haar gumm hua, jo unho'n ne apni behen Hazrat Asma ؓ se aariyatan liya tha. Is martaba unho'n ne khud hi talash kiya aur us waqt dastiyaab hua, jab Lashkar kooch kar chuka tha. Doosri martaba Ghazwa-e-Zaat-ur-Riqaa mein aapka haar gumm hua. Us martaba Rasool Allah ﷺ ne apne Sahaba Ikraam ؓ ko uski talash ke liye bheja aur doosre logo'n ko talash karne ke sabab us maidaan mein rukna pada. Tabrani ki ek riwayat is mauqif ki muaiyyid[479] hai. Hazrat Ayesha ؓ farmati hain: Jab mere haar gumm ho jaane ka waaqea pesh aaya aur bohtan lagaane waalo'n ne jo chaaha kaha, phir uske baad main dobaara kisi ghzwe mein Rasool Allah ﷺ ke hamraah gai, waha'n phir mera haam gumm ho gaya aur logo'n ko uski talaash ke liye rukna pada to us mauqa par Hazrat Abu Bakar ؓ ne kaha beti! Tu har safar mein logo'n ke liye koi museebat khadi kar deti hai. Aakhir-kaar Allah Ta'ala ne tayammum ki rukhsat naazil farmaai. Isse bhi maloom hua ke Hazrat Ayesha ؓ ka haar do (2) baar gumm hua aur tayammum ki aayat doosre safar se mutaalliq hai. Agarche is riwayat ki sanad mein Muhammad bin Humaid Raazi ki wajah se kalaam kiya gaya hai, taaham taaeed shawaahid mein usey pesh kiya jaa sakta hai.

[335] Hazrat Jabir bin Abdullah ؓ se riwayat hai, Nabi ﷺ ne farmaya: "*Mujhe 5 cheeze'n aisee ataa ki gai hain, jo mujhse pehle kisi nabi ko nahi di gaee'n. Ek ye ke mujhe ek mahine ki masaafat par ba-zariye rob madad di gai hai. Doosri ye ke tamaam roo-e-zameen ko mere liye masjid aur paak karne waali bana diya gaya hai. Ab meri ummat mein jis shakhs ko namaz ka waqt aajaae, usey chaahiye ke waheen namaz padhle. Teesri, ye ke mere liye maal-e-ghanimat halaal kar diya gaya hai, jabke isse pehle kisi ke liye halaal na tha. Chauthi, ye ke mujhe shafa-at (e kubra)*

[476] Surah al Maaida: 6

[477] T: (کچوکا) Nok-daar cheez se zarb, jhatka [Rekhta]

[478] Dekhiye: 336, 3672, 3773, 4583, 4607, 4608, 5164, 5250, 5882, 6844, 6845

[479] T: (مُؤَیِّد) muaiyyid taaeed karne waala, madagaar, muaawin, himaayati [Rekhta]

ataa ki gai hai. Paanchwee'n, ye ke pehle nabi khaas apni qaum ke liye maboos hua karta tha, magar main tamaam logo'n ki taraf (rasool banakar) bheja gaya hoo'n".[480]

Baab 2: Jab Namazi Paani Na Paa Sakey Aur Na Mitti Dastiyaab Ho (to kya kare?)

[336] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne ek baar Hazrat Asma ﵂ se musta-aar[481] liya jo gumm ho gaya. Rasool Allah ﷺ ne ek shakhs ko uski talash ke liye rawaana kiya. Wo usey mil gaya, lekin un logo'n ko namaz ka waqt aisee haalat mein aaya ke unke paas paani nahi tha. Chunache unho'n ne (waise hi) namaz adaa Karli. Jab unho'n ne Rasool Allah ﷺ ki khidmat mein shikaayat ki, to Allah Ta'ala ne tayammum ki aayat naazil farmadi. Hazrat Asyad bin Huzair ne Hazrat Ayesha ﵂ se kaha: Allah tumhe'n jazaae khair de, Allah ki qasam! Jab bhi tum par koi aisee baat aapadi, jise tum naa-gawaar khayaal karti thee'n, to Allah Ta'ala ne us mein tumhare liye aur tamaam musalmano ke liye khair-o-barkat ataa farmadi.[482]

Faaeda: فا قد الطهورين (Paani aur mitti, dono cheeze'n na paane waale) ke mutaliq Imam Ahmad bin Hambal ﵀ ka ye mauqif hai ke wo aisee haalat mein wazoo aur tayammum ke baghair namaz adaa kar le, uski namaz saheeh hogi. Aur uske zimme koi qazaa waghaira nahi. Kyou'nke, irshad-e-Baari Ta'ala hai: "فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ" "Jahan Tak Ho Sakey Allah Se Darte Raho".[483] Nez Quran-e-Majeed mein hai: "لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا" "Allah Ta'ala Kisi Ko Uski Taaqat Se Ziyaada Takleef Nahi Deta".[484] Imam Bukhari ﵀ ne bhi isi mauqif ko ikhteyaar kiya hai.

Baab 3: Agar Paani Dastiyaab Na Ho, Aur Namaz Ke Faut Hone Ka Andesha Ho to Hazar Mein Tayammum Karna

Hazrat Ataa bin Abi Rabaah bhi isi ke qaayal hain. Hasan Basri ﵀ ne us mareez ke mutaalliq farmaya, jiske paas paani ho, lekin usey dene waala maujood na ho, wo tayammum kar le. Isi tarah Hazrat Ibne Umar ﵁ apni us zameen se waapas hue jo muqaam-e-juruf mein thi, mirbad-ul-ghanam ke muqaam par Asr ka waqt ho gaya to aap ne wahee'n namaz adaa Karli. Phir jab madina munawwara aae to aftaab buland tha, lekin aap ne namaz ka iaada nahi kiya.

[337] Hazrat Abdullah bin Abbas ﵄ ke ghulam Umair kehte hain ke mein aur Nabi ﷺ ki zauja-e-mohtarma Hazrat Maimoona ﵂ ke ghulam Abdullah bin Yasaar Abu Jaheem bin Haaris bin Sammah Ansari ﵁ ke paas aae to unho'n ne farmaya: Nabi ﷺ ek dafa Bair-e-jamal se waapas aarahe the, ke raaste mein ek shaksh mila aur usne aapko salaam kiya lekin Nabi ﷺ ne uska jawab na diya, yahaa'n tak ke aap ek deewaar ke paas aae aur usse apne mu'n aur haatho'n ka masah kiya, yaane tayammum farmaya, phir uske salaam ka jawab diya.

Baab 4: Jab Tayammum Ke Liye Mitti Par Haath Maare To Kya Haatho'n Par Phoonk Maari Jaa Sakti Hai?

[338] Hazrat Abdur Rahman bin Abza farmate hain: Ek shakhs Hazrat Umar bin Khattab ﵁ ki khidmat mein haazir hua aur kehne laga: Mujhe janaabat laahiq hai, lekin paani nahi mil saka. Is mauqa par Hazrat Ammar bin Yaasir ﵁ ne Hazrat Umar bin Khattab ﵁ se kaha: Kya aapko yaad hai ke ek martaba main aur aap dono safar mein the, aur ajnabi ho gae the? Aap ne to namaz nahi padhi thi, lekin maine mitti mein lot-pot ho kar namaz padhli thi. Phir maine Nabi ﷺ se zikr kiya to Nabi ﷺ ne farmaya: "Tere liye itna hi kaafi tha". Ye farmakar aap ne apne dono'n haath zameen par maare, phir un mein phook maari, uske baad aapne unse apne mu'n aur haatho'n par masah farmaya.[485]

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[480] Dekhiye: 438, 3122
[481] T: (مُسْتَعار) Maanga hua, udhaar liya hua [Rekhta]
[482] راجع: 334
[483] Surah at Taghaabun 64: 16
[484] Surah Baqara 2: 286
[485] Dekhiye: 339, 340, 341, 342, 343, 345, 346, 347

Baab 5: Tayammum Sirf Chehre Aur Dono Haatheliyo'n Ke Liye Hai

[339] Hazrat Abdur Rahman bin Abza se riwayat hai ke Hazrat Ammar bin Yaasir ne tayammum ke mutaalliq ye sab waqea bayan kiya (pehli riwayat ki taraf ishaara hai) aur Shu'ba (ek raawi) ne apne dono haatho'n ko zameen par maara, phir dono haath apne mu'n ke qareeb kiye, phir apne mu'n aur dono hatheliyo'n par masah kiya.[486]

Nazar (bin Shameel) ki riwayat ke mutaaibq Hazrat Abdur Rahman bin Abza kehte hain: Hazrat Ammar bin Yaasir ne farmaya: (Paak mitti) musalman ka wazoo hai, paani ki jagah wo (musalman ko) kaafi hoti hai, yaane jab paani dastiyaab na ho.

[340] Hazrat Abdur Rahman bin Abza se riwayat hai, wo Hazrat Umar ke paas maujood the, jab unse Hazrat Ammaar ne kaha: Ham dono ek chote Lashkar mein the ke dono ko janaabat laahiq hogai. Mazeed kaha: Rasool Allah ﷺ ne apne dono haatho'n par itni zori se phoonk maari ke us mein qadre luaab-e-dahan bhi shaamil ho gaya.[487]

[341] Hazrat Abdur Rahman bin Abza se riwayat hai, Hazrat Ammar ne Hazrat Umar se kaha: Main mitti mein lot-pot hua. Phir Nabi ﷺ ki khidmat mein haazir hua to Aap ne farmaya: "*Tujhe apne mu'n aur dono hatheliyo'n par masah karna hi kaafi tha*".[488]

[342] Hazrat Abdur Rahman bin Abza se riwayat hai, farmate hain: Main Hazrat Umar ke paas maujood tha, unse Hazrat Ammaar ne kaha: Phir unho'n ne hadees (e saabiq) bayan ki.[489]

[343] Hazrat Abdur Rahman bin Abza se riwayat hai, unho'n ne kaha: Hazrat Ammaar ne farmaya: Phir Nabi ﷺ ne apna haah zameen par maara, phir apne mu'n aur hatheliyo'n par masah farmaya.[490]

Baab 6: Paak Mitti Musalman Ka Wuzoo Hai, Aur Usey Paani Ke Badle Kaafi Hai

Hasan Basri ne kaha: Tayammum us waqt tak kaafi hoga, jab tak dobaara be-wazoo na ho. Hazrat Ibne Abbas ne tayammum ki haalat mein imaamat ki. Yahya bin Saeed kehte hain ke shoreeli[491] zameen par namaz padhne aur usse tayammum karne mein koi muzaaeqa nahi.

[344] Hazrat Imran bin Hussain Khuzaai se riwayat hai, unho'n ne farmaya: Ham ek martaba Nabi ﷺ ke hamraah safar mein the aur raat bhar chalte rahe. Jab aakhir sab hoti to ham kuch der ke liye so gae, aur musaafir ke nazdeek us waqt se ziyaada koi neend meethi nahi hoti. Ham aise soe ke aftaab ki garmi hi se bedaar hue. Sabse pehle jiski aankh khuli wo falaa'n shakhs tha, phir falaa'n shakhs aur phir falaa'n shakhs. Abu Rijaa un (falaa'n, falaa'n aur falaa'n) ke naam lete the lekin Awf bhool gae… phir chauthe Hazrat Umar bin Khattab jaage.

Aur (hamaara dastoor ye tha ke) jab Nabi ﷺ istueraahat farmate to koi aapko bedaar na karta tha, taa-aa'nke aap khud bedaar ho jaate, kyou'nke ham nahi jaante the ke aapko khwaab mein kya pesh aaraha hai? Jab Hazrat Umar ne bedaar ho kar wo haalat dekhi jo logo'n par taari thi, aur wo diler aadmi the, to unho'n ne ba-awaaz-e-buland takbeer kehna shuru ki. So wo baraabar Allahu Akbar buland awaaz se kehte rahe, yahaa'n tak ke unki awaaz se Nabi ﷺ bedaar ho gae. Jab aap jaage to logo'n ne aapse us museebat ka shikwa kiya jo un par padi thi. Aap ne farmaya: "Kuch harj nahi, yaa usse kuch nuqsaan na hoga, chalo ab kooch karo". Phir log rawaana hue. Thodi si masaafat ke baad aap utre, wazoo ke liye paani mangwaaya aur wazoo kiya, namaz ke liye azaan di gai, uske baad aap ne logo'n ko namaz padhaai. Jab aap namaz se faarigh hue to achaanak ek shakhs ko gosha-e-tanhaai mein baithe dekha jisne ham logo'n ke saath namaz na padhi thi.

Aap ne farmaya: "*Aye falaa'n shakhs! Tere liye logo'n ke saath namaz padhne se kaunsi cheez maane hui?*" Usne arz kiya: Main junbi hoo'n, aur paani maujood na tha. Aap ne farmaya: "*Tujhe paak mitti se tayammum karna chaahiye*

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[486] راجع: 338
[487] راجع: 338
[488] راجع: 338
[489] راجع: 338
[490] راجع: 338
[491] T: (شوریلی) Banjar, jis mein khaar itni ziyaada ho ke kheti-baadi na ho sakey [Rekhta]

tha. Wo tujhe kaafi tha". Phir Nabi ﷺ chaley to logo'n ne aapse pyaas ki shikaayat ki. Aap utrey, aur Hazrat Ali ؓ aur ek doosre shakhs ko bulaya… Abu Rijaa us shakhs ka naam lete the, Awf bhool gae… aur farmaya: "*Tum dono jaao, aur paani talaash karo*". Chunache wo dono rawaana hue to raaste mein unhe'n ek aurat mili, jo apne oont par paani ki do (2) mashako'n ke darmiyan baithi hui thi. Unho'n ne usse dariyaaft kiya ke paani kaha'n hai? Usne jawab diya ke paani mujhe guzishta kal isi waqt mila tha, aur hamaare mard peeche hain. Un dono ne usse kaha: Hamaare hamraah chal. Usne kaha: Kaha'n jaana hai? Unho'n ne kaha: Allah ke Rasool ﷺ ke paas. Wo boli: Wohi, jise be-deen kaha jaata hai? Unho'n ne kaha: Haa'n ohi hai, jinhe'n tu aisa samajhti hai, chal to sahi. Aakhir wo dono usey Rasool Allah ﷺ ke paas le aae, aur aap se saara qissa bayan kiya.

Hazrat Imran ؓ ne kaha: Logo'n ne usey oont se utaar liya aur Nabi ﷺ ne ek bartan mangwaaya aur dono pakhaalo'n[492] yaa mashako'n ke mu'n us mein khol diye. Phir oopar ka mu'n band karke neeche ka mu'n khol diya aur logo'n ko ittela di, ke khud bhi paani piyo aur jaanwaro'n ko bhi pilaao. To jisne chaaha khud piya aur jisne chaaha jaanwaro'n ko pilaaya. Aur bil-aakhir aap ne ye kiya ke jis shakhs ko nahaane ki zaroorat thi, usey bhi paani ka ek bartan bhar kar diya aur usse kaha: "*Jaao, isse ghusl karo*". Wo aurat khadi ye amnzar dekhti rahi ke uske paani ke saath kya ho raha hai. Allah ki qasam! Jab paani lena band kiya gaya, to hamaare khayaal ke mutaabiq wo (mushke'n) ab us waqt se bhi ziyaada bhari hui thee'n. Jab aap ne use paani lena shuru kiya tha. Phir Nabi ﷺ ne farmaya: "*Us aurat ke liye kuch jamaa karo*". Logo'n ne khajoor, aata aur sattu ekattha karna shuru kar diya, yahaa'n tak ke ta'am ki ek acchi miqdaar uske liye jamaa ho gai. Jama-shuda saamaan unho'n ne ek kapde mein bandh diya aur usey oont par sawaar karke wo kapda uske aagey rakh diya. Phir aapne usse farmaya: "*Tum jaanti ho ke ham ne tumhare paani mein kuch kami nahi ki, balkey hame'n to Allah ne pilaaya hai*". Phir wo aurat apne ghar waalo'n ke paas waapas aai. Choo'nke wo der se pohnchi thi, is liye unho'n ne poocha: Aye falaa'n aurat! Tujhe kisne rok liya tha? Usne kaha: Mujhe to ek ajeeb waqea pesh aaya aur wo ye ke (raaste mein) mujhe do (2) aadmi miley, jo mujhe us shakhs ke paas le gae, jisko be-deen kaha jaata hai, usne aisa-asia kiya. Allah ki qasam! Jitne log is (asman) ke aur us (zameen) ke darmiyan hain, aur usne apni darmiyan waali aur shaadat waali ungli uthakar aasmaan aur zameen ki taraf ishaara kiya, un sab mein se wo bada jaadugar hai, yaa wo Allah ka haqeeqi rasool hai. Phir musalmano ne ye karna shuru kar diya ke us aurat ke ird-gird jo mushrik abaad the, un par to wo hamla-aawar hote aur jin logo'n mein wo aurat rehti thi, unko chodh dete. Aakhir usne ek din apni qaum se kaha: Mere khayaal mein musalman tumhe'n daanista chodh-dete hain, kya tumhe'n islam se kuch raghbat hai? Tab unho'n ne uski baat qubool ki aur musalman ho gae.

Abu Abdullah (Imam Bukhari ؒ) kehte hain: "صَبَأْ" ke maane ek deen se nikal kar doosre deen mein daakhil hona hain. Abul Aaliya ne kaha Saabiyyeen ahle kitab ka ek firqa hai, jo Zaboor ki tilaawat karta hai.[493]

Baab 7: Jab Junbi Apne Mutaalliq Bimaari, Maut Yaa Pyaas Ka Andesha Rakhta Ho To Usey Tayammum Karne Ki Ijaazat Hai.[494]

Hazrat Amr bin al-Aas ؓ ke mutaalliq marwi hai ke unhe'n sardi ki raat mein janaabat laahiq ho gai, to unho'n ne tayammum kiya aur ye aayat padhi: "Apni Jaano'n Ko Qatal Na Karo, Bil-shubha Allah Ta'ala Tumhare saath Bohot Meherban Hai". Jab Nabi ﷺ se iska tazkira kiya gaya to aap ne unhe'n koi sarzanish[495] nahi farmaai.

[345] Hazrat Abu Moosa Ashari ؓ se riwayat hai ke unho'n ne Hazrat Abdullah bin Masood ؓ se kaha: Agar tumhe'n (janaabat ki haalat mein) paani na miley to kya tum namaz nahi padhoge? Hazrat Ibne Masood ؓ ne jawab diya: Agar main is muaamale mein rukhsat de doo'n to phir ye hoga ke jab kabhi kisi ko sardi ka ehsaas hoga, to yehi karega. Yaane tayammum karke namaz padh le ga. Hazrat Abu Moosa Ashari ؓ ne farmaya: (agar yehi baat hai) To phir Hazrat Ammaar ؓ ka wo qaul kaha'n jaaega, jo unho'n ne Hazrat Umar ؓ se kaha tha? Hazrat Ibne Masood ؓ

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[492] T: (پَخال) Chamde ki thailiyo'n ki jodi jis mein paani bhar kar umooman bail ke daae'n-baae'n latka kar le jaate hain [Rekhta]

[493] Dekhiye 348

[494] Surah Nisa: 29

[495] T: Bura-bhala kehna, tambeeh, malaamat [Rekhta]

ne jawab diya: Main to ye samajhta hoo'n ke khud Hazrat Umar ﵁ ko Hazrat Ammaar ﵁ ke qaul par itmenan nahi hua tha.[496]

[346] Hazrat Shaqeeq bin Salama se riwayat hai, unho'n ne kaha: Main Abdullah bin Masood ﵁ aur Hazrat Abu Moosa Ashari ﵁ ke paas tha, ab Hazrat Abu Moosa ne Hazrat Ibne Masood ﵁ se kaha: Aye Abu Abdur Rahman! Aap ki kya raae hai, agar kisi ko janaabat laahiq ho jaae aur usey paani na miley to wo kya kare? Hazrat Abdullah bin Masood ﵁ ne jawab diya: Jab tak paani na miley wo namaz na padhe. Hazrat Abu Moosa Ashari ﵁ ne kaha: Aap Hazrat Ammaar ﵁ ke us qaul ki kya taaweel kare'nge, jab Nabi ﷺ ne unse farmaya tha: "*Tumhe'n (chehre aur haatho'n ka masah) kaafi tha*". Hazrat Abdullah bin Masood ﵁ ne jawab diya: Kya tum nahi jaante ke Hazrat Umar ﵁ ko Hazrat Ammaar ﵁ ki us riwayat se itmenan nahi hua tha? Hazrat Abu Moosa Ashari ne farmaya: Hazrat Ammaar ﵁ ki riwayat ko jaane deejiye. Quran-e-Majeed mein jo aayat-e-tayammum hai, uska kya jawab hai? Us par Hazrat Ibne Masood ﵁ la-jawab ho gae, farmaane lagey: Agar ham ne logo'n ko uske mutaalliq riaayat dedi, to ajab nahi ke jab kisi ko paani thanda mehsoos hoga to wo usey istemaal karne ke bajaae tayammum kar liya karega.

(Raawi-e-hadees Hazrat Amash kehte hain:) Maine (apne shaikh, Abu Waael) Shaqeeq bin Salama se kaha: Hazrat Ibne Masood ﵁ isi wajah se tayammum ki ijaazat nahi dete the? Abu Waael ne jawab diya: Haa'n aisa hi hai.[497]

Faaeda: Imam Bukhari ﵀ ka maqsad ya hai ke jis tarah paani na milne ki soorat mein wazoo aur ghusl ki jagah tayammum kiya jaa sakta hai, usi tarah agar paani sirf itna hai, jisse pyaas bujhaai jaa sakey to aise halaat mein bhi tayammum kiya jaa sakta hai. Aur agar paani ziyaada hai, jo wazoo yaa ghusl ke liye kaafi ho sakta hai, lekin uske istemaal se kisi bimaari yaa maut ka andesha ho to bhi tayammum karne mein koi harj nahi.

Baab 8: Tayammum Mein Sirf Ek Zarb Hai

[347] Hazrat Shaqeeq bin Salama se riwayat hai, unho'n ne kaha: Main Hazrat Abdullah bin Masood aur Hazrat Abu Moosa Ashari ﵁ ke paas biatha tha, Hazrat Abu Moosa Ashari ﵁ ne Hazrat Abdullah bin Masood ﵁ se kaha: Agar kisi ko janaabat laahiq ho jaae aur usey ek maah tak paani na miley to kya wo tayammum na kar le aur namaz padhe? (Hazrat Ibne Masood ﵁ ne farmaya: Nahi, khwah usey ek maah tak paani na miley). Hazrat Abu Moosa Ashari ﵁ ne farmaya: Aap Surah Maidah ki is aayat ke mutaalliq kya kahe'nge: "Agar Tumhe'n Paani Na Miley To Paak Mitti Se Tayammum Karlo".[498] Hazrat Abdullah bin Masood ﵁ ne farmaya: Agar is baare mein logo'n ko rukhsat di jaae to andesha hai ke logo'n ko jab paani thanda mehsoos hoga, to wo paak mitti se tayammum kar liya kare'nge. Hazrat Abu Moosa Ahsari kehte hain: Maine Hazrat Ibne Masood se kaha: Aap us rukhsat ko is maslahat ke pesh-e-nazar naa-pasandeeda qaraar dete hain? Hazrat Ibne Masood ne jawab diya: Ji Haa'n! Hazrat Abu Moosa Ashari ﵁ ne kaha: Kya aapne wo baat nahi suni, jo Hazrat Ammaar ﵁ ne Hazrat Umar ﵁ se kahi thi, ke mujhe Rasool Allah ﷺ ne kisi kaam par bheja tha. Mujhe waha'n janaabat laahiq ho gai aur paani na mil saka, to maine chaupaae ki tarah zameen par lot-pot lagaai (aur namaz padhli thi). Phir jab maine Nabi ﷺ ke huzoor arz kiya, to Aap ne farmaya: "*Tumhe'n sirf is tarah kar lena kaafi tha*". Phir aap ne ek baar zameen par apna haath maara, usse ghubaar ko jhaada, uske baad apne haath ki pusht ka baae'n haath se masah farmaya, yaa apne baae'n haath ki pusht ka apne haath se masah farmaya, phir unse apne chehre par masah kiya. Hazrat Abdullah bin Masood ﵁ ne farmaya: Kya tumhe'n maloom nahi ke Hazrat Umar ﵁, Hazrat Ammaar ﵁ ke qaul se mutmaeen nahi hue the?

Hazrat Ya'ala bin Obaid ne Hazrat Amash se, unho'n ne Shaqeeq se qadre izaafe ke saath riwayat ko bayan kiya hai. Shaqeeq ne kaha: Main Abdullah bin Masood aur Abu Moosa Ashari ke hamraah tha, to Hazrat Abu Moosa ne kaha: Kya tumne wo baat nahi suni, jo Hazrat Ammaar ﵁ ne Hazrat Umar ﵁ se kahi thi, ke Rasool Allah ﷺ ne mujhe aur aapko kahee'n baahar bheja tha. Us dauran mein mujhe janaabat laahiq ho gai, to maine mitti mein lot-lagaai. Phir

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[496] راجع: 338
[497] راجع: 338
[498] Surah Nisa: 29

ham Rasool Allah ﷺ ki khidmat mein haazir hue aur soorat-e-haal se aapko agaah kiya, to aap ne farmaya: "*Tumhe'n sirf is tarah kar lena kaafi tha*". Uske baad aap ne apne mu'n aur haatho'n ka ek hi martaba masah farmaya.

Faaeda: Imam Tirmizi ﷺ farmate hain ke Rasool Allah ﷺ ke Sahaba Ikraam ﷺ mein se kai ek ka yehi qaul hai ke tayammum mein chehre aur hatheliyo'n ke liye ek hi zarb hai. Un mein Hazrat Ali, Hazrat Ammaar, aur Hazrat Ibne Abbas ﷺ hain. Phir Taabaeen mein se Hazrat Sha'abi, Hazrat Ataa, aur Makhool waghaira ne bhi yehi kaha hai. Isi tarah Aimma mein se Imam Ahmad bin Hambal, aur Imam Ishaq bin Raahwiya ka bhi yehi mauqif hai, jabke kuch ahle ilm kehte hain ke tayammum mein ek zarb chehre ke liye aur doosre zarb haatho'n se kohniyo'n tak ke liye hai. Un mein Hazrat Ibne Umar aur Hazrat Jaabir ﷺ hain. Hazrat Ibrahim Nakhai, Hasan Basri, aur Sufiyan Soori ka bhi yehi mauqif hai. Aimma mein se Imam Maalik, Imam Abdullah bin Mubarak aur Imam Shaafai ﷺ ne isi mauqif ko apnaaya hai. Imam Bukhari ﷺ is masle mein Imam Ahmad bin Hambal ki taaeed mein hai, ke ek hi baar zameen par haath maara jaae, phir chehre aur hatheliyo'n ka masah kar liya jaae. Agarche is riwayat mein ikhtesaar hai ke daae'n haath ki pusht par baayaa'n haath phera yaa baae'n haath ki pusht par daae'n haath se masah kiya, yaan is riwayat mein sirf haath ki pusht ka zikr hai. Baatin-e-kaf, yaane haath ke andar ki jaanib masah ka zikr nahi hai. Taaham deegar riwayaat mein uski wazaahat hai. Abu Dawood mein hai ke Rasool Allah ﷺ ne zameen par haath maara, phir usey jhaada, phir baae'n se daae'n aur daae'n se baae'n ka, yaane hatheliyo'n ka masah kiya, uske baad chehre ka masah kiya.[499] Haafiz Ibne Hajar ﷺ ne Allama Ismaili ke hawaale se jo riwayat naqal ki hai, wo bohot hi waazeh hai, Rasool Allah ﷺ ne Hazrat Ammaar ﷺ se farmaya: "*Tujhe itna hi kaafi tha ke apne dono haath zameen par maarta, phir unhe'n jhaadta, phir daae'n haath se baae'n haath ka aur baae'n haath se daae'n haath ka masah karta, uske baad apne chehre ka masah karta*".[500]

Baab 9: Bila-unwaan

[348] Hazrat Imran bin Hussain Khuzai ﷺ se riwayat hai ke Rasool Allah ﷺ ne ek shakhs ko dekha jo alag khada tha, aur usne logo'n ke saath namaz nahi padhi thi. Aap ne farmaya: "*Aye falaa'n! tujhe logo'n ke saath namaz adaa karne mein kaunsa uzr maane* (مانع)[501] *tha?*" Usne kaha: Allah ke Rasool! Mujhe janaabat laahiq ho gai hai aur mere paas paani nahi. Aap ne farmaya: "*To mitti istemaal kar leta, wo teri zaroorat ke liye kaafi thi*".[502]

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[499] Sunan Abu Dawood: Kitab ut Tahaara: H321
[500] Fath-ul-Baari: V1 P595
[501] T: (مانع) Manaa karne waala, rokne waala [Rekhta]
[502] راجع: 344

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

8: Kitab us Salaah – Namaz Se Mutaalliq Ehkaam-o-Masaael كِتَابُ الصَّلَاةِ

Baab 1: Shab-e-Meraj Mein Namaz Kis Tarah Farz Ki Gai?

Hazrat Ibne Abbas ﷺ ne kaha: Mujhse Hazrat Abu Sufiyan bin Harb ﷺ ne Harqil ki hadees zikr karte hue bayan kiya, ke wo, yaane Nabi ﷺ hame'n namaz, sadqa, aur parhezgari ka hukum dete hain.

[349] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne kaha: Hazrat Abu Zar ﷺ bayan karte the ke Rasool Allah ﷺ ne farmaya: "*Jab main Makkah mein tha, to ek shab mere ghar ki chatt phati. Hazrat Jibraeel ﷺ utre, unho'n ne pehle mere seene ko chaak karke usey aab-e-zamzam se dhoya, phir iman-o-hikmat se bhara hua sone ka ek tasht laae aur usey mere seene mein daal diya, baad mein seena band kar diya, phir unho'n ne mera haath pakda aur mujhe aasmaan-e-duniya ki taraf le chadhe. Jab main aasmaan-e-duniya par pohcha to Jibraeel ﷺ ne darogha-e-aasmaan se kaha: Darwaza khol. Usne kaha: Kaun hai? Bole: Main Jibraeel hoo'n. Phir usne poocha: Tumhare hamraah bhi koi hai? Hazrat Jibraeel ne kaha: Haa'n, mere saath Hazrat Muhammad ﷺ hain. Usne phir dariyaaft kiya: Unhe'n daawat di gai hai? Hazrat Jibraeel ﷺ ne kaha: Haa'n. Usne jab darwaza khol diya to ham aasmaan-e-duniya par chadhe, waha'n ham ne ek aise shakhs ko dekha, jiski daae'n jaanib jamm-e-ghafeer aur baae'n jaanib bhi amboh[503]-e-kaseer tha. Jab wo apni daae'n jaanib dekhta to hasta, aur jab baae'n jaanib dekhta to rod eta. Usne (mujhe dekhkar) farmaya: Nek paighambar, acche bete khush-aamadeed! Maine Jibraeel ﷺ se poocha: Ye kaun hain? Unho'n ne jawab diya: Ye Hazrat Aadam ﷺ hain, aur unke daae'n-baae'n jaanib anbuh-e-kaseer unki aulaad ki arwaah hain. Daae'n jaanib waali jannati aur baae'n jaanib waali dozakhi hain, is liye daae'n taraf nazar karke hass dete hain, aur baae'n taraf dekh kar ro dete hain. Phir Hazrat Jibraeel ﷺ mujhe le kar doosre aasmaan ki taraf chadhe aur uske daarogha se kaha: Darwaza khol! Usne bho wohi guftagu ki, jo pehle ne ki thi. Chunache usne darwaza khol diya*". Hazrat Anas ﷺ ne farmaya: Hazrat Abu Zar ke bayan ke mutaabiq Rasool Allah ﷺ ne aasmaano'n mein Hazrat Aadam, Idrees, Musa, Isa, aur Hazrat Ibrahim ﷺ se mulaqaat ki, lekin unke muqamaat ko bayan nahi kiya. Sirf itna kaha ke aasmaan-e-awwal par Hazrat Aadam ﷺ aur chatte (6th) aasmaan par Hazrat Ibrahim ﷺ ko paaya. Hazrat Anas ﷺ ne farmaya; Jab Hazrat Jibraeel ﷺ Nabi ﷺ ko le kar Hazrat Idrees ﷺ ke paas se guzre to unho'n ne farmaya: Nek paighambar, aur acche bhai, khush-aamadeed! Maine poocha: "*Ye kaun hai? Hazrat Jibraeel ﷺ ne jawab diya: Ye Hazrat Idrees ﷺ hain. Phir main Hazrat Moosa ﷺ ke paas se guzra to unho'n ne kaha: Nek paighambar, aur acche bhai, khush-aamadeed! Maine poocha: Ye kaun hain? Jibraeel ne jawab diya: Ye Hazrat Moosa ﷺ hain. Phir main Hazrat Isa ﷺ ke paas se guzra to unho'n ne kaha: Nek paighambar, aur acche bhai, khush-aamadeed! Maine Hazrat Jibraeel se poocha: Ye kaun hain? To unho'n ne jawab diya: Ye Hazrat Isa ﷺ hain. Phir main Hazrat Ibrahim ﷺ ke paas se guzra to unho'n ne bhi kaha: Aye Saaleh Nabi aur acche bete! Khush-aamadeed! Maine Hazrat Jibraeel ﷺ se poocha: Ye kaun hain? Unho'n ne kaha: Y Hazrat Ibrahim ﷺ hain".*

Hazrat Ibne Abbas ﷺ aur Hazrat Abu Habba Ansari ﷺ ka bayan hai: Nabi ﷺ ne farmaya: "*Phir mujhe oopar le jaaya gaya, hatta ke main ek aise buland hamwaar muqaam par pohcha, jaha'n main (farishto'n ke qalmo'n ki awaaze'n suntan tha*".

Hazrat Anas ﷺ ka bayan hai: Nabi ﷺ ne farmaya: "*Phir Allah Ta'ala ne meri ummat par 50 namaze'n farz kee'n. main ye hukum le kar waapas aaya, jab Moosa ﷺ ke paas se guzra, to unho'n ne poocha: Allah Ta'ala ne aap ki ummat par kya farz kiya hai? Maine kaha: (shab-o-roz mein) 50 namaze'n farz ki hain. (us par) Hazrat Moosa ﷺ ne kaha: Apne parwardigaar ki taraf laut jaaiye, kyou'nke aap ki ummat unki mutahammil[504] nahi ho sakegi. Chunache main waapas gaya to Allah Ta'ala ne kuch namaze'n moaaf kar dee'n. Main phir Moosa ﷺ ke paas aaya aur kaha: Allah Ta'ala ne kuch namaze'n moaaf kardi hain. Unho'n ne kaha: Apne Rabb ke paas dobaara jaao, aap ki ummat unki*

[503] T: (اَنْبوہ) Majma, bheed, hujoom [Rekhta]

[504] T: (مُتَحَمِّل) Bojh uthaane waala, bardaasth karne waala, tahammul karne waala [Rekhta]

bhi mutahammil nahi ho sakegi. Main lauta, to Allah ne kuch aur namaze'n moaaf kar dee'n. Main phir Moosa ﷺ ke paas aaya, to unho'n ne kaha: Phir apne parwardigaar ke paas waapas jaae'n, kyou'nke aap ki ummat un (namazo'n) ki bhi mutahammil nahi ho sakegi. Main phir lauta (aur aisa kai baar hua). Bil-aakhir Allah Ta'ala ne farmaya: wo namaze'n 5 hain, aur dar-haqeeqat (sawaab ke lihaaz se) 50 hain. Mere yahaa'n faisla badalne ka dastoor nahi. Main phir Moosa ﷺ ke paas laut kar aaya to unho'n ne kaha: Apne Rabb ke paas (mazeed takhfeef ke liye) laut jaao. Maine kaha: Ab mujhe apne maalik se sharm aati hai. Phir mujhe Jibraeel le kar rawaana ho gae, yahaa'n tak ke sidratul muntaha tak pohchaa diya, jise kai tarah ke rango'n ne dhaanp rakha tha, jinki haqeeqat ka mujhe ilm nahi. Phir main Jannat mein daakhil kiya gaya, waha'n kya dekhta hoo'n ke us mein motiyo'n ki (jagmagati) ladiyaa'n hain, aur uski mitti kastoori hai".[505]

[350] Hazrat Ummul Momineen Ayesha Siddiqa ؓ se riwayat hai, unho'n ne farmaya: Allah Ta'ala ne jab namaz farz ki, to hazar-o-safar[506] mein (har namaz ki) do-do (2-2) rakate'n farz ki thee'n, phir namaz-e-safar apni asli haalat mein qaaem rakhi gai, aur hazar ki namaz mein izaafa kar diya gaya.[507]

Baab 2: Namaz Ke Liye Libaas Ki Farziyat

Irshad-e-Baari Ta'ala hai: "Har Namaz Ke Waqt Apni Aaraaesh, Yaane Libaas Pehen Liya Karo".[508] Aur jo shakhs ek hi kapde mein lipat kar namaz padhle (to ye durust hai). Hazrat Salama bin Akwa ؓ se manqool hai ke unhe'n Nabi ﷺ ne qamees ke girebaan ko band karne ke mutaalliq kaha tha, agarche kaante hi se kyou'n na ho. Lekin us hadees ki sanad mein kalam hai. Aur agar kisi ne aise kapde pehen kar namaz padhi, jin mein jimaa karta hai, to koi harj nahi, ba-sharte ke un mein najaasat na dekhe. Nabi ﷺ ne hukum diya tha ke koi bar-hana ho kar baitullah ka tawaaf na kare.

[351] Hazrat Umme Atiya ؓ farmati hain ke hame'n hukum diya gaya ke ham eidain ke mauqa par haaeza aur parda-nasheen aurto'n ko baahar laae'n, taake wo musalmano ki jamat aur unki duaao'n mein shareek ho'n. Albatta jo aurte'n ayyaam waali ho'n, wo namaz ki jagah se alag rahe'n. Ek aurat ne arz kiya: Allah ke Rasool! Ham mein se kisi ko chaadar muyassar nahi hoti? Aap ne farmaya: "*Uske saath jaane waali usko apni chaadar mein lele*". Abdullah bin Raja ne kaha: Hame'n Imran ne ye hadees sunaai, unho'n ne kaha: Ham se Muhammad bin Sireen ne ye hadees bayan ki, aur Muhammad bin Sireen ne kaha: Ham se Umme Atiya ؓ ne ye hadees zikr ki, unho'n ne farmaya: Maine Nabi ﷺ se ye hadees suni.[509]

Baab 3: Dauran-e-Namaz Gardan Par Teh-band Ki Girah Lagaana

Sahal bin Saad se riwayat hai ke Sahaba Ikraam ؓ ne Nabi ﷺ ke saath apne shaano'n par tah-band ki girah lagakar namaz padhi thi.

[352] Hazrat Muhammad bin Munkadir ؒ se riwayat hai, Hazrat Jabir ؓ ne sirf ek tah-band mein namaz padhi, jiski girah unho'n ne apni garden par lagaai thi. Halaa'nke unke doosre kapde ek tipaai par rakhe hue the. Logo'n mein se kisi ne kaha: Aap ek izaar[510] mein namaz padhte hain? Hazrat Jabir ؓ ne farmaya: Maine aisa sirf is liye kiya hai ke mujhe tujh jaisa ahmaq dekh le, aur Nabi ﷺ ke ahd-e-mubarak mein kiske paas do (2) kapde hote the?[511]

[353] Hazrat Muhammad bin Munkadir se riwayat hai, unho'n ne kaha: Maine Hazrat Jabir ؓ ko ek hi kapde mein namaz padhte hue dekha. Unho'n ne farmaya: Maine Nabi ﷺ ko ek kapde mein namaz padhte dekha hai.[512]

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[505] Dekhiye: 1636, 3342

[506] T: (سَفَر و حَضَر) Har jagah, har waqt, des-pardes [ekhta]

[507] Dekhiye: 1090, 3935

[508] Surah A'raaf: 31

[509] راجع: 324

[510] T: Naaf se le kar paao'n ya takhno'n tak dhaanpne ka sila hua libaas, paajaama [Rekhta]

[511] Dekhiye: 353, 361, 370

[512] راجع: 352

Faaeda: Imam Bukhari ﷫ ka maqsad ye hai ke sehat-e-namaz ka madaar kapdo’n ki ginti par nahi, balkey satar aurah (سَتْرِ عَورة)[513] par hai, khwah wo kisi tareeqe se haasil ho. Pesh-karda riwayat mein Hazrat Jabir ؓ ne ek hi chadar mein namaz padhi aur satar aurah ke liye unho’n ne chadar ke dono kinaro’n ko garden par bandh liya. Ye bhi maloom hua ke agar kisi ke paas ek se zaaed kapde ho’n uske ba-wujood wo sirf ek kapde mein namaz padhta hai to aisa karna jaaez hai, agarche behtar hai ke wo poora libaas pehen kar namaz padhe.

Baab 4: Sirf Ek Kapda Badan Par Lapet Kar Namaz Padhna

Imam Zohri ne apni riwayat karda hadees mein bayan kiya ke “ملتحف” *multahif* ke maane “متوشح” *mutawasshih* ke hain, aur “متوشح” us shakhs ko kehte hain jo kapde ke daae’n kinare ko baae’n baghal ke neeche se nikaal kar aur baae’n kinaare ko daae’n baghal ke neeche se nikaal kar kandho’n par daal le. Aur dono kandho’n ko lapet lena (ishtemal) bhi yehi hai.

Imam Zohri ne kaha: Hazrat Umme Haani ؓ ne farmaya: Nabi ﷺ ne ek kapda kandho’n par is tarah lapeta ke baaya’n kinaara daae’n taraf aur daaya’n kinaara baae’n taraf nikal aaya.

[354] Hazrat Umar bin Abi Salama ؓ se riwayat hai ke Nabi ﷺ ne ek dafa ek hi kapde mein namaz padhi, jabke uske dono kinaaro’n ko ulat kar apne kandho’n par daal liya tha.[514]

[355] Hazrat Umar bin Abi Salama ؓ se riwayat hai, unho’n ne Nabi ﷺ ko Hazrat Umme Salama ؓ ko Hazrat Umme Salama ؓ ke ghar mein ek kapde mein namaz padhte hue dekha, aap ne chadar ke dono kinaro’n ko dono kandho’n par daala hua tha.[515]

[356] Hazrat Umar bin Abi Salama ؓ hi se ek aur riwayat hai, unho’n ne farmaya: Maine Rasool Allah ﷺ ko Hazrat Umme Salama ؓ ke ghar mein ek kapda lapet kar namaz padhte dekha, jiske dono kinaare aapne apne dono kandho’n par daal rakhe the.[516]

[357] Hazrat Umme Haani ؓ se riwayat hai, unho’n ne farmaya: Main fatah makkah ke din Rasool Allah ﷺ ki khidmat mein haazir hui to maine us waqt Aap ﷺ ko ghusl karte hue paaya, jabke aap ki sahebzaadi, Hazrat Fatima ؓ ne parda kar rakha tha. Farmati hain: Maine aapko salaam kiya, aap ne dariyaaft farmaya: “*Ye kaun aurat hai?*” Maine khud arz kiya: Main Abu Taalib ki beti Umme Haani hoo’n. Aap ne farmaya: “*Umme Haani ko khush-aamadeed ho*”. Phir jab aap ghusl se faarigh ho gae to aap ne ek hi kapda apne gird lapet kar 8 rakat namaz adaa ki. Jab aap namaz se faarigh ho gae to maine arz kiya: Allah ke Rasool! Mere madar-zaad, yaane Hazrat Ali ؓ ek admi, yaane falaa’n bin hubairah ko qatal karne ka iraadar rakhte hain, halaa’nke maine usey panaah de rakhi hai. Ye sun kar Rasool Allah ﷺ ne farmaya: “*Aye Umme Haani! Jise tum ne panaah di, usey ham ne bhi panaah di*”. Hazrat Umme Haani ؓ farmati hain: Ye chaasht ki namaz thi.[517]

[358] Hazrat Abu Huraira ؓ se riwayat hai ke saail ne Rasool Allah ﷺ se ek kapde mein namaz padhne ki baabat dariyaaft kiya, to aap ne farmaya: “*Kya tum mein se har ek ke paas do (2) kapde hote hain?*”.[518]

Baab 5: Jab Koi Ek Hi Kapde Mein Namaz Padhe To Usse Kuch Hissa Apne Kandho’n Par Daal Le

[359] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne kaha: Nabi ﷺ ne farmaya: “*Tum mein se koi ek kapde mein namaz na padhe, jabke uske kandhe par koi cheez na ho, yaane shaane nange ho’n*”.[519]

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[513] T: (سَتْرِ) Mard ya aurat ke badan ka wo hissa jis ke kholne se hayaa, sharm aae, ya jis ka khula rakhna shar-an mamnoo ho [Rekhta]

[514] Dekhiye: 355, 356

[515] راجع: 354

[516] راجع: 354

[517] راجع: 280

[518] Dekhiye: 365

[519] Dekhiye: 360

[360] Hazrat Abu Huraira ؓ hi riwayat hai, unho'n ne farmaya: Main gawaahi deta hoo'n, ke maine Rasool Allah ﷺ ko ye farmate suna: "*Jo shakhs ek kapde mein namaz padhe, usey chaahiye ke uske dono kinaaro'n ko ulat le, yaane uska daaya'n kinaara baae'n taraf aur baaya'n kinaara daae'n taraf daal le*".[520]

Faaeda: Jab kapda is qadar wasee ho ke satar-poshi ke baad kandho'n ko dhaapa jaa sakta ho, to aisa karna chaahiye. Iske bar-aks agar kapda tang ho, ke kandho'n ko chupaane ke baad satar khulne ka andesha ho, to aisee haalat mein kandho'n ko khula rakhte hue tah-band bandh kar namaz padh lena bil-ittefaaq jaaez hai. والله أعلم

Baab 6: Jab Kapda Tang Ho To (namazi kya kare)?

[361] Hazrat Saeed bin Haaris se riwayat hai ke ham ne Hazrat Jaabir bin Abdullah ؓ se ek kapde mein namaz adaa karne ke mutaalliq masla dariyaaft kiya, to unho'n ne farmaya: Main Nabi ﷺ ke hamraah ek safar mein tha, raat ko kisi zaroori kaam ke liye aapke paas aaya to dekha ke aap namaz padh rahe hain. Us waqt mere oopar ek hi kapda tha. Maine usey apne badan par lapet aur aapke pehlu mein khade ho kar namaz padhne laga. Jab aap namaz se faarigh hue to farmaya: "*Aye Jabir! Raat ke waqt kaise aae?*" Maine aap ki khidmat mein apni zaroorat paesh ki. Jab main apni zaroorat se faarigh hua to aap ne farmaya: "*Ye kapde ka lapetna kya hai, jo maine dekha hai?*" Maine arz kiya: Mere paas ek hi kapda tha. Aap ne farmaya: "*Kapda agar kushaada ho to usey lapet liya karo, aur agar tang ho to usey bataur-e-tah-band pehno*".[521]

[362] Hazrat Sahal (bin Saad) ؓ se riwayat hai ke Nabi ﷺ ke hamraah kuch sahaaba apni chadare'n baccho'n ki tarah gardano'n par girah lagaae namaz padhte the. Chunache masturaat ko hidaayat ki jaati, ke jab tak log seedhe ho kar baith na jaae'n, us waqt tak wo sajde se apne sar na uthaae'n.[522]

Faaeda: Baccho'n ki tarah garden par kapde ki girah is liye lagaai jaati, taake ba-haalat-e-sajda mastoor[523] hissa zaahir na ho jaae, lekin us ehtemaam ke ba-wujood bhi satar khulne ka andesha tha. Is liye aurto'n ko hidaayat ki jaati ke wo sajde se apne sar mardo'n ke saath hi na utha liya kare'n, balke jab mard acchi tarah baith jaae'n to phir wo sar uthaae'n. Abu Dawood: H851 aur Musnad Ahmad: V6 P348 mein iski ye maslahat bayan ki gai hai ke kahee'n aurto'n ki nazar mardo'n ke hissa-e-mastoor par na pad jaae, mabaada[524] ye soorat kisi fitne ka baais ban jaae.[525]

Baab 7: Shaami Jubbe Mein Namaz Padhna

Hazrat Hasan (Basri) ne kaha: Jin kapdo'n ko aatish-parast bunte hain, unhe'n pehen kar namaz padhne mein koi harj nahi. Ma'amar bin Rashid ne kaha: Maine Imam Zohri ko Yemen ke do (2) kapde pehne hue dekha, jinhe'n peshab mein ranga gaya tha. Hazrat Ali ؓ ne ek koray kapde mein (baghair dhoe) namaz padhi.

[363] Hazrat Mugheera bin Shu'ba ؓ se riwayat hai, unho'n ne farmaya: Main ek dafa Nabi ﷺ ke hamraah kisi safar mein tha. Aap ne farmaya: "*Aye Mugheera! Paani ka bartan pakadlo*". Maine taameel-e-hukum karte hue bartan pakad liya. Phir aap bahar gae, yahaa'n tak ke aap meri nigaho'n se ojhal ho gae. Phir aap ne qazaa-e-haajat ki, aur us waqt aap shaami jubba pehne hue the. Aap ne uski asteen se apna haath baahar nikaalna chaaha, choo'nke wo tang ti, is liye aap ne apna haath uske neeche se nikaala. Phir maine aapke a'azaa-e-shareefa par paani daala. Aap ne namaz ke liye wazoo kiya aur apne mozo'n par masah kiya, phir namaz padhi.[526]

Baab 8: Namaz Mein (ya namaz ke alaawa) Barhana Rehne Ki Mumaaneat

[364] Hazrat Jabir bin Abdullah ؓ se riwayat hai, wo bayan karte hain: Rasool Allah ﷺ quraish ke hamraah ta'ameer-e-Ka'aba ke liye patthar uthaate the. Aap ne sirf tah-band bandha hua tha. Aap ke chacha Hazrat Abbas ؓ ne kaha: Aye mere bhatije! Agar tum apna tah-band utaar kar usey apne kando'n par patthar ke neeche rakhlo (to tumhare

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[520] راجع: 359

[521] راجع: 352

[522] Dekhiye: 814, 1215

[523] T: (مَسْتُور) Chupa hua, posheeda, makhfi [Rekhta]

[524] T: (مَبَادا) Khuda na kare, khuda-na-khwaasta, aisa na ho ke [Rekhta]

[525] FB: V1 P613

[526] راجع: 182

liye aasaani hogi). Hazrat Jabir ﷺ kehte hain ke aap ne apna tah-band utaar kar apne kandho'n par rakh liya, chunache aap usi waqt behosh ho kar gir pade. Uske baad Aap ﷺ kabhi barhana nahi dekhe gae.[527]

Baab 9: Qamees, Pajaama, Jhanghiya Aur Quba Mein Namaz Padha

Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne farmaya: Ek admi khada hua aur Nabi ﷺ se sawal kiya: Aaya ek kapde mein namaz padhi jaa sakti hai? Aap ne farmaya: "*ya tum mein se sabke paas do-do (2-2) kapde hain?*" Phir kisi shakhs ne Hazrat Umar ؓ se yehi sawal kiya, to unho'n ne jawab diya: Jab Allah Ta'ala wusa'at farmae to us wusa'at ka izhaar karo. Chaahiye ke log apne jism par Allah ke diye hue kapde istemaal kare'n, yaane izaar, aur chadar mein, izaar aur qamees mein, izaar aur qabaa mein, pajama aur chaadar mein, pajama aur qamees mein, pajama aur qabaa mein, jhaanghe aur qabaa mein, jhange aur qamees mein namaz padhe'n. Hazrat Abu Huraira ؓ kehte hain: Main guman karta hoo'n ke Hazrat Umar ؓ ne jhange aur chadar mein adaaegi-e-namaz ke mutaalliq bhi farmaya tha.[528]

[366] Hazrat Ibne Umar ؓ riwayat hain, unho'n ne farmaya: Ek admi ne Rasool Allah ﷺ se dariyaaft kiya ke mohrim kya pehne? Aap ne farmaya: "*Mohrim qamees, pajama, aur baraani ka istemaal na kare, aur na wo kapde pehne jo zafraan yaa wars se range gae ho'n. Aur jiske paas joote na ho'n, wo moze pehen le aur unhe'n oopar se kaat de, taake wo takhno'n se neeche ho jaae'n. Hazrat Naafe ne ba-waasta Ibne Umar ؓ Nabi ﷺ se uske misl riwayat ki hai*".[529]

Faaeda: Isse maloom hua ke ghair mohrim un kapdo'n, yaane qamees aur pajaame mein namaz padh sakta hai.

والله أعلم

Baab 10: Qaabil-e-Satar Hisse Ka Bayan

[367] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ne sakht, bilkul se mana farmaya hai. Nez aap ne goth maar kar ek kapde mein baithne se bhi roka jabke aadmi ki sharm-gaah par kuch na ho.[530]

[368] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne do (2) qismo'n ki khareed-o-farokht se mana farmaya: Ek sirf choone se aur doosri jo sirf phenkne se pukhta ho jaae. Nez aap ne ishtemal-e-sama[531] aur ek kapde mein gotth[532] maar kar baithne se bhi mana farmaya.[533]

[369] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Mujhe Hazrat Abu Bakar Siddiq ؓ ne hajj mein qurbani ke din munaadi karne waalo'n ke hamraah rawaana kiya, taake ham mina mein ye elaan kare'n, ke is saal ke baad koi mushrik hajj na kare, aur koi shakhs barhana ho kar tawaaf na kare. Humaid bin Abdur Rahman ne kaha: Phir Rasool Allah ﷺ ne Hazrat Ali ؓ ko ye hukum de kar bheja ke wo mushrikeen se la-taalluqi ka elaan kar de'n. Hazrat Abu Huraira ؓ ka bayan hai ke Hazrat Ali ؓ ne qurbani ke din hamaare saath mina ke logo'n mein ye elaan kiya ke aaj ke baad koi mushrik hajj na kare, aur na koi barhana ho kar baitullah ka tawaaf hi kare.[534]

Faaeda: Jab hajj farz hua to Rasool Allah ﷺ ne Hazrat Abu Bakar ؓ ko hujjaj ka ameer banakar rawaana farmaya. Unho'n ne Makkah pohonch kar Hazrat Abu Huraira ؓ ko elaan par mamoor kiya, jiska zikr hadees mein hai. Rasool Allah ﷺ ne jis elaan-e-baraa-at ke liye Hazrat Ali ؓ ko rawaana farmaya tha, wo Surah Bara-at[535] ki ibtedai ayaat thee'n.

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[527] Dekhiye: 1582, 3829

[528] راجع: 358

[529] راجع: 134

[530] Dekhiye: 1991, 2144, 2147, 5720, 5822, 6284

[531] T: (اشتمال صماء) Insaan apna kapda apne kandhe par is tarah daale ke doosri taraf nangi ho aur us par koi kapda na ho. [RSB from Saheeh Bukhari H5820]

[532] T: Baith kar apne kapde se kamar aur pindliyaa'n baand li jaae'n aur sharmgaah par koi kapda na ho [RSB from Saheeh Bukhari H5820]

[533] Dekhiye: 584, 588, 1993, 2145, 2146, 5819, 5821

[534] Dekhiye: 1622, 3177, 4363, 4655, 4656, 4657

[535] Surah Tauba

Baab 11: Chadar Ke Baghair Namaz Adaa Karna

[370] Hazrat Muhammad bin Munkadir se riwayat hai, unho'n ne kaha: Main Hazrat Jabir ؓ ki khidmat mein haazir hua, aur aap us waqt ek kapda lapete hue namaz padh rahe the. Jabke unki doosri chaadar paas hi rakhi hui thi. Jab aap namaz se faarigh hue to ham ne arz kiya: Aye Abu Abdullah! Aap ek kapde mein namaz padh rahe hain, jabke aap ki doosri chaadar alag rakhi hui hai? Hazrat Jabir ؓ ne farmaya: Ji haa'n! Main chahta hoo'n ke tum jaise jaahil mujhe dekh le'n. Maine Nabi ﷺ ko is tarah namaz padhte dekha hai.[536]

Faaeda: Hazrat Jabir ؓ ne zubani masla samjhane ke bajaae amali taleem ka ehtemaam kiya hai, kyou'nke usse ziyaada faaeda hota hai. Aam logo'n ki aadat hai ke wo Sunan-o-Adaab aur Mustahbaab ke saath Farz-o-Waajib jaisa muaamala karte hain. Halaa'nke har ek ko apne apne muqam par rakhna chaahiye. Is liye Hazrat Jabir ؓ ne logo'n ko taleem di. Isse ye bhi maloom hua ke taleemi maqaasid ke pesh-e-nazar baaz auqaat-e-oola aur behtar cheez ko tark kiya jaa sakta hai, jaisa ke Hazrat Jabir ؓ ne kiya, kyou'nke namaz ek kapde mein padhna jaaez hai, taaham behtar hai ke agar ziyada kapdo'n ki gunjaesh ho to namaz mein unhe'n istemaal kiya jaae. والله أعلم

Baab 12: Un Riwayaat Ka Bayaan Jo Raan Se Mutaalliq Hain

(Abu Abdullah Hazrat Imam Bukhari ؒ farmate hain ke) Hazrat Ibne Abbas, Hazrat Jarhad aur Hazrat Muhammad bin Jahash ؓ se bayan kaiya jaata hai, wo Nabi ﷺ se riwayat karte hain ke "*Raan chupaane ki cheez hai*". Hazrat Anas ؓ se riwayat hai ke Nabi ﷺ ne ek martaba apni raan ko khol diya. Hazrat Anas ki hadees sanad ke lehaaz se qawi hai, jabke ehtiyat ka taqaaza hai ke Hazrat Jarhad ؓ ki hadees par amal kiya jaae, taake is masle mein jama-o-tatbeeq ke zariye se ulama ke ikhtelaaf se nikla jaa sakey. Hazrat Abu Moosa Ashari ؓ kehte hain: Jab Hazrat Usman ؓ aae to Nabi ﷺ ne apne ghutno'n ko dhaank liya. Hazrat Zaid bin Saabit ؓ se riwayat hai ke Allah Ta'ala ne apne Rasool par ek martaba wahee naazil farmaai, to us waqt aap ki raan meri raat ke oopart hi, wo mujh par itni bhaari ho gai ke mujhe apni raat ki haddi toot jaane ka andesha laahiq ho gaya.

Faaeda: Imam Bukhari ؒ ne fariqain ke dalaael bayan karke apni taraf se koi muhaakama[537] nahi kiya, sirf ek tabasara farmaya ke sanad ke etebar se Hazrat Anas ؓ ki riwayat qawi hai, aur ehtiyat ka taqaaza hai ke Hazrat Jarhad se marwi hadees par amal kiya jaae. Phir ehtiyat ka pehlu ikhteyar karne ki wajah bayan kardi ke jab kisi muaamale mein hillat-o-hurmat ka ikhtelaaf ho, to taqaza-e-ehtiyat yehi hai ke hurmat par amal kiya jaae. Iski tafseel ham aainda bayan kare'nge.

[371] Hazrat Anas ؓ se riwayat hai ke Rasool Allah ﷺ ne Khybar ka rukh kiya, to ham ne namaz-e-fajr Khybar ke nazdeek andhere mein (awwal waqt mein) adaa ki. Phir Nabi ﷺ aur Hazrat Abu Talha ؓ sawaar hue. Main Hazrat Abu Talha ke peeche sawaar tha. Nabi ﷺ ne Khybar ki galiyo'n mein apni sawaari ko edee lagaai[538], (daudete waqt) meri ghutna Nabi ﷺ ki raan-e-mubarak se choo jaata tha. Phir aap ne apni raan se chadar hathaadi, yahaa'n tak ke mujhe Nabi ﷺ ki raan-e-mubarak ki safedi nazar aane lagi, aur jab aap basti ke andar daakhil ho gae, to aap ne 3 dafa ye kalimat farmae: Allahu Akbar Khybar wiraan hua. Jab ham kisi qaum ke aangan mein padaao karte hain to un logo'n ki subah badi haulnak hoti hai, jo qabl-azee'n mutanabbe[539] kiye gae ho'n. Hazrat Anas ؓ kehte hain: Basti ke log apne kaam kaaj ke liye nikle to kehne lagey: Ye Muhammad ﷺ aur unka Lashkar aa-pohcha. Hazrat Anas ؓ kehte hain ke ham ne Khybar ko ba-zor-e-shamshir fatah kiya. Phir qaidi jama kiye gae, to Hazrat Dihyah ؓ aae aur arz kiya; Aye Allah ke Nabi! Mujhe un qaidiyo'n mein se ek laundi ataa farmae'n. Aap ne farmaya: "*Jaao koi laundi lelo*". Chunache unho'n ne Safiya bin Huyai ko le liya. Phir ek shakhs Nabi ﷺ ki khidmat mein haazir ho kar arz karne laga: Aye Allah ke Nabi! Aap ne qabila-e-quraiza aur nazeer ke sardar ki beti Safiya bint Huyai, Hazrat Dihyah ko dedi, hala'nke aap ke alaawa koi uske munasib nahi. Aap ne farmaya: "*Accha usey (Dihyah ؓ ko) Safiya samet bulaao*".

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[536] راجع: 352

[537] T: (مُحاکَمَه) Munsif ya haakim ban kar jhagda niptaana ya faisla saadir karna [Rekhta]

[538] T: Ghode ko chalaana aur aage badhaana, ghode ko edi ke ishaare se chalaana [Rekhta]

[539] T: (مُتَنَبِّه) Bataaya gaya, aagaah kiya gaya, tambeeh kiya gaya, khabardaar kiya gaya [Rekhta]

Chunache wo Safiya samet aap ki khidmat mein haazir hue. Nabi ﷺ ne jab Safiya ko dekha to (Dihyah se) farmaya: "*Tum uske alaawa qaidiyo'n mein se koi aur laundi lelo*". Hazrat Anas ؓ kehte hain: Phir Nabi ﷺ ne Safiya ko aazaad karke unse nikah kar liya. Saabit Banani ne Hazrat Anas ؓ se poocha: Aye Abu Hamza, Nabi ﷺ ne unka haq-e-maher kya muqarrar kiya tha? Unho'n ne kaha: Khud unhi aazaadi.[540] Aap ne unhe'n aazaad karke unse nikah kar liya, hatta ke jab rawaana hue to raaste hi mein Hazrat Umme Sulaim ؓ ne Safiya ko aapke liye araasta karke raat ko aapke paas bheja aur subah ko Nabi ﷺ ne ba-haisiyat-e-dulha farmaya: Jiske paas jo kuch hai, wo yahaa'n le aae. Aur aap ne chamde ka ek dastarkhwan bicha diya, to koi khajoore'n laaya aur koi ghee laaya. Raawi-e-hadees (Abdul Aziz) kehte hain: Mera khayaal hai ke Hazrat Anas ne sattu ka bhi zikr kiya. Phir unho'n ne maleeda taiyyaar kiya aur yehi Rasool Allah ﷺ ki dawat-e-wailma thi.[541]

Baab 13: Aurat Kitne Kapdo'n Mein Namaz Padhe?

Hazrat Ikrima kehte hain: Agar aurat ne ek kapde se saara jism dhaank liya hai, to uski namaz jaaez hai.

[372] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ subah ki namaz padhte to aapke hamraah kuch khawateen apni chadaro'n mein lipti hui haazir hoti thee'n. Phir (faraghat ke baad) wo apne gharo'n ko aise laut jaatee'n, ke unhe'n koi pehchaan nahi sakta tha.[542]

Imam Bukhari ؒ ka maqsad ye hai ke aurat agar ek hi chadar mein acchi tarah lipat kar namaz adaa kare, to namaz durust hai. Kyou'nke is hadees mein sirf chadaro'n mein namaz padhne ka zikr hai, unke saath doosre kapdo'n ka zikr nahi hua hai. Choo'nke aurat ka poora jism, chehre aur haatho'n ke alaawa qaabil-e-satar[543] hai, is liye aurto'n ke muaamale mein sehat-e-namaz ka daar-o-madaar kapdo'n ki ginti par nahi, balke satar par hai. Agar aurat sar se paao'n tak chaadar lapet le, to namaz ke liye kaafi hai.

Baab 14: Jab Koi Munaqqash Kapde Mein Namaz Padhe Aur Dauran-e-Namaz Mein Kapde Ke Naqsh-o-Nigaar Ko Dekhe?

[373] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ ne ek dafa munaqqash chaadar mein namaz padhi. Aap ki nazar uske naqsh-o-nigaar par padi, to aap ne namaz se faraaghat ke baad farmaya: "*Meri is chadar ko Abu Jaham ke paas waapas lejaao, aur Abu Jaham se uski anbijaani (saada) chaadar le aao. Kyou'nke is munaqqash chaadar ne mujhe abhi apni namaz mein doosri taraf mutawajja kar diya tha*".

Hisham bin Urwah ne apne baap Urwah se, aur wo Hazrat Ayesha ؓ se bayan karte hain ke Nabi ﷺ ne farmaya: "*Maine is chaadar ke naqsh-o-nigaar ki taraf ba-haalat-e-namaz nazar ki to mujhe andesha hua ke kahee'n ye mujhe fitne mein na daal de*".[544]

Faaeda: Rasool Allah ﷺ ne wo chaadar Abu Jaham ؓ ko is liye waapas ki thi, ke usi ne aapko bataur-e-hadiya bheji thi. Jaisa ke hadees mein hai ke Hazrat Abu Jaham bin Huzaifa ؓ ne Rasool Allah ﷺ ko ek munaqqash chaadar bataur-e-tohfa bheji. Isse ye bhi maloom hua ke atiya bhejne waale ko agar uska atiya wapas kar diya jaae aur wo khud usey waapas lene ka iraada na rakhta ho, to usey waapas lene mein koi harj nahi. Rasool Allah ﷺ ne Abu Jaham ki dil-joi ke liye us munaqqash chaadar ki jagah saada chaadar lene ka mutaalba kiya, taake wo apne hadiye ki waapsi par dil-bardashta[545] na ho.[546]

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540 T: Urdu pdf mein Ye jumla "haq-e-maher kya muqarrar kiya tha? Unho'n ne kaha: Khud unhi aazaadi" do (2) baar print hua hai. Choo'nke Arabi ibaarat mein sirf ek dafa aane ki wajah se maine (RSB ne) usey hazaf kar diya.

541 Dekhiye: 610, 947, 2228, 2235, 2889, 2893, 2943, 2944, 2945, 2991, 3085, 3086, 3367, 3647, 4083, 4074, 4197, 4198, 4199, 4200, 4201, 4211, 4212, 4213, 5085, 5159, 5169, 5387, 5425, 5528, 5968, 6185, 6363.

542 Dekhiye: 578, 867, 872

543 T: Chupaana, dhaapna [RSB]

544 Dekhiye: 752, 5817

545 T: (دِل بَرداشْتَہ) Wo jis ka dil kisi amr ya shae se uchaat ho jaae, uktaaya hua, bezaar [Rekhta]

546 Sharha Ibne Battaal: V2 P37

Baab 15: Saleeb Ya Tasweer Bane Kapde Mein Namaz Padhe To Kya Namaz Faasid Ho Jaaegi? Aur Uske Mutaalliq Mumaaneat Ka Bayaan

[374] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya: Hazrat Ayesha ؓ ke paas ek parda tha, jise unho'n ne ghar ki ek taraf latka rakha tha. Nabi ﷺ ne (usey dekh kar) farmaya: "*Hamaare saamne se apna ye parda hataa do, kyou'nke uski tasweere'n musalsal meri namaz mein saamne aati rehti hain*".[547]

Faaeda: Is riwayat se tasaweer ke mutaalliq maloom hua, ke namaz to faasid nahi hogi, albatta karaahat bar-qaraar rahegi. Is mein agarche Saleeb ka zikr nahi, taaham Rasool Allah ﷺ ko uska naqsh is darja qaabil-e-nafrat tha ke jaha'n uska naqsh paate, usey mitaa dete, yaa ukhaad dete. Chunache hadees mein hai: Hazrat Ayesha ؓ ne farmaya: Rasool Allah ﷺ apne ghar mein agar koi aisee cheez dekhte, jis par saleeb ka nishaan hota, to usey tod daalte.[548]

Baab 16: Reshmi Coat Pehen Kar Namaz Padhna Phir Usey Utaar Dena

[375] Hazrat Uqba bin Aamir ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ki khidmat mein ek reshmi coat bataur-e-hadiya laaya gaya. Aap ne usey zeb-tan farma kar namaz padhi. Magar jab namaz se faarigh hue to usey sakhti se utaar phenka. Goya aap ko wo sakht naa-gawaar guzra. Nez aap ne farmaya: "*Taqwa-shiaar logo'n ke liye ye ghair munaasib hai*".[549]

Faaeda: Imam Bukhari ؒ ke nazdeek agar koi shakhs resham ka libaas pehen kar namaz padhta hai, to uski namaz ho jaaegi. Resham pehenne ka guanh usey zaroor milega, kyou'nke uska pehenna mardo'n ke liye haraam hai, jaisa ke mohrim ke liye silaa hua kapda pehenna haram hai. Lekin agar pehen le, aur namaz padhle to uski namaz ho jaaegi.

Baab 17: Surkh Kapde Mein Namaz Padhna

[376] Hazrat Abu Juhaifa ؓ se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ﷺ ko chamde ke ek surkh khaime[550] mein dekha aur maine ye bhi ba-chashm-e-khud mulaahaza kiya, ke jab Hazrat Bilal ؓ Rasool Allah ﷺ ke wazoo se bacha hua paani laae to log usey dast-ba-dast lene lagay. Jise usme se kuch mil jaata, wo usey apne chehre par mal leta, aur jise kuch na milta, wo apne paas waale admi ke haath se taree[551] le leta. Phir maine Hazrat Bilal ؓ ko dekha ke unho'n ne ke neza uthakar zameen mein gaad diya, aur Nabi ﷺ ek surkh joda zeb-tan kiye, daaman uthaae hue bar-aamad hue, aur chote neze ki taraf mu'n karke logo'n ko do (2) rakat padhaae'n. Maine dekha ke log aur jaanwar neze ke aagey se guzar rahe the.[552]

Faaeda: Surkh rang ke kapde istemaal kiye jaa sakte hain, aur us mein koi mumaaeat nahi, ba-sharte ke aurto'n aur kuffaar se mushaabahat na ho.

Baab 18: Chatt, Mimbar, Aur Lakdi Par Namaz Padhna

Imam Bukhari ؒ kehte hain: Hasan Basri ne baraf aur pul par namaz padhne ko jaaez qaraar diya hai, agarche uske neeche yaa uske oopar, yaa aagey peshab beh raha ho. Ba-sharte ke namazi aur peshab ke darmiyan koi cheez haael ho. Hazrat Abu Huraira ؓ ne Imam ke peeche masjid ki chatt par namaz adaa ki. Aur Hazrat Ibne Umar ؓ ne baraf par namaz padhi.

[377] Hazrat Abu Haazim farmate hain ke Hazrat Sahal bin Sa'ad ؓ se logo'n ne dariyaaft kiya ke (Nabi ﷺ ka) mimbar kis cheez se taiyyaar kiya gaya tha? Wo bole ke ab logo'n mein uske mutaalliq mujhse ziyaada jaanne waala koi nahi. Wo muqaam-e-ghaaba ke jhaav[553] se bana tha. Jise Rasool Allah ﷺ ke liye falaa'n aurat ke falaa'n ghulam ne taiyyaar kiya tha. Jab wo taiyyaar ho chuka, aur masjid mein rakh diya gaya, to Rasool Allah ﷺ us par khade hue aur qibla-roo

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[547] Dekhiye: 5959

[548] Saheeh Bukhari: Al Libaas: H5952

[549] Dekhiye: 5801

[550] T: Tent [RSB]

[551] T: (تَری) taree name, ratoobat, geela-pan [Rekhta]

[552] راجع: 187

[553] T: (جھاؤ) Aisi shaakhe'n umooman tokriyaan banaane ke kaam aati hai [Rekhta]

ho kar takbeer-e-tehrima kahi. Deegar log bhi aapke peeche khade hue, phir aap ne qirat ki aur rukoo kiya aur logo'n ne bhi aapke peeche rukoo kiya. Phir aap ne apna sar-e-mubarak uthaya aur peeche hat-kar zameen par sajda kiya. (Dono sajde adaa karne ke baad) Phir mimbar par laut aae, phir qirat ki, aur rukoo kiya, phir rukoo se sar uthaaya, phir ulte paao'n peeche hatey aur zameen par sajda kiya. Mimbar-e-nabawi ka yehi qissa hai.

Abu Abdullah (Imam Bukhari ؒ) kehte hain ke Ali bin Abdullah Madeeni ne kaha: Mujhse Imam Ahmad bin Hambal ؒ ne is hadees ke mutaalliq sawal kiya, aur kaha: Mera matlab ye hai ke Nabi-e-Akram ﷺ logo'n se buland jagah par the, is liye is hadees ki roo se isme koi harj nahi ke imam muqtadiyo'n se buland jagah par ho. Ali bin Madeeni kehte hain: Maine (Ahmad bin Hambal) se kaha ke Sufiyan bin Uyayah se is riwayat ke mutaalliq bohot sawal kiya jaata tha. Aap ne use ye riwayat nahi suni? To unho'n ne farmaya: Nahi (maine unse is riwayat ka samaa' (سَماع) nahi kiya).[554]

Faaeda: Is hadees se ye bhi maloom hua ke agar imam, muqtadi hazraat se oonche muqam par khada ho to imaamat aur iqteda jaaez hai, agarche aisa karna karaahat se khaali nahi. Kyou'nke Rasool Allah ﷺ to apne Sahaba Ikraam ؓ ko taleem dene ke liye oonche khade hue the, taake muqtadi hazraat aap ki harakaat-o-sakanaat se waaqif ho sake'n. Albatta imam aur muqtadi ka ye farq agar kisi zaroorat ki binaa par ho to bila-karaahat aisa karna jaaez hai. Masalan: ✿ Imam, muqtadi hazraat ko namaz ki taleem dena chahta hai. ✿ Imam ki takbiraat doosro'n tak pohchaane ke liye ooncha khada hone ki zaroorat hai. ✿ Jagah kam reh jaane ki wajah se chatt par namaz adaa karne ki naubat aajaae, waghaira.

[378] Hazrat Anas bin Maalik ؓ se riwayat hai ke ek martaba Rasool Allah ﷺ ghode se gir gae to aap ki pindli yaa kandha majrooh[555] ho gaya aur aapne ek maah tak apni azwaaj-e-mutahharaat ke paas na jaane ki qasam uthaai, is bina par ke baala-khane mein tashreef farma hue, jiski seedhi khajoor ke tano'n ki thi. Chunache Sahaba Ikraam ؓ aap ki timaar-daari ke liye aae, Aap ne Sahaba Ikraam ؓ ko baith kar namaz padhaai, jabke wo khade hue the. Jab aap ne salaam phera to farmaya: "*Iam to is liye banaaya jaata hai ke uski iqteda ki jaae, lehaaza jab wo takbeer kahe to tum bhi takbeer kaho, aur jab wo rukoo kare to tum bhi rukoo karo, isi tarah jab wo sajda kare to tum bhi sajda karo, aur agar wo khade ho kar namaz padhe to tum bhi khade ho kar uski iqteda karo*". Phir aap ne 29 din poore hone par bala-khaane se nuzool farmaya. Sahaba Ikraam ؓ ne arz kiya: Allah ke Rasool! Aapne to ek maah alag rehne ki qasam khaai thi! Aap ne farmaya: "*Mahina 29 din ka bhi hota hai*".[556]

Baab 19: Jab Namazi Ka Kapda Dauran-e-Sajda Mein Uski Biwi Ko Lag Jaae

[379] Hazrat Maimoona ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ namaz adaa farmate the, aur main ba-haalat-e-haiz aapke saamne leti hoti thi. Aur basa-auqaat aapka kapda sajde ki haalat mein mere badan par pad jaata tha. Hazrat Maimoona ؓ ne ye bhi farmaya ke aap khajoor ke chote musalle par namaz padhte the.

Baab 20: Chataai Par Namaz Padhne Ka Bayan

Hazrat Jabir bin Abdullah aur Hazrat Abu Saeed Khudri ؓ ne kashti mein khade ho kar namaz padhi. Hazrat Hasan Basri ne farmaya: Agar tumhare rufaqa-e-sfar mein khade ho kar namaz padhne mein mashaqqat mehsoos na kare'n, to khade ho kar namaz padhni chaahiye, ba-soorat-e-deegar baith kar namaz adaa ki jaa sakti hai. Lekin har haal mein kashti ke saath qibla ki simt ghoomte rehna chaahiye.

[380] Hazrat Anas ؓ se riwayat hai ke unki dadi Hazrat Mulaikah ؓ ne Rasool Allah ﷺ ko khane ke liye dawat di, jo unho'n ne aapke liye taiyyaar kiya tha. Aap ne usse kuch tanaawul farmaya, phir farmaane lagey: "*Khade ho jaao, main tumhe'n namaz padhaou'n*". Hazrat Anas ؓ kehte hain ke maine ek chataai ko uthaaya, jo kasrat-e-istemaal ki wajah se siyaah ho gai thi, usey paani se dhoya. Phir Rasool Allah ﷺ us par khade ho gae. Maine aur ek chote

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[554] Dekhiye: 448, 918, 2094, 2569

[555] T: (مَجرُوح) Zakhmi, ghaayal [Rekhta]

[556] 689, 732, 733, 805, 1114, 1911, 2469, 5201, 5289, 6684

bacche ne aapke peeche saff banaai, aur budhiya hamaare peeche khadi ho gai. Is tarah Rasool Allah ﷺ ne hame'n do (2) rakat namaz padhaai. Faraaghat ke baad aap waapas tashreef le gae.[557]

Baab 21: Choti Chataai Par Namaz Padhne Ka Bayan

[381] Hazrat Maimoona ؓ se riwayat hai ke Nabi ﷺ choti chataai par namaz adaa karte the.[558]

Baab 22: Bistar Par Namaz Padhna

Hazrat Anas ؓ ne apne bistar par namaz padhi, nez Hazrat Anas ؓ ne farmaya: Ham Nabi ﷺ ke hamraah namaz padhte the, to ham mein se koi apne kapde par sajda kar leta tha.

[382] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Main Rasool Allah ﷺ ke saamne soi hoti thi, jabke mere dono paao'n aapke sajde ki jagah hote. Jab aap sajda karte the, to mujhe daba dete, aur main apne paao'n samet leti. Phir jab aap khade ho jaate to main unhe'n daraaz kar leti. Hazrat Ayesha ؓ farmati hain: Un dino'n gharo'n mein chiragh nahi hote the.[559]

[383] Hazrat Ayesha ؓ se riwayat hai, unho'n ne bataya ke Rasool Allah ﷺ apne ahle ke bistar par namaz padhte, jabke wo khud aapke aur qible ke darmiyan janaze ki tarah leti hoti thee'n.[560]

[384] Hazrat Urwah se riwayat hai ke Nabi ﷺ namaz padhte the, aur Hazrat Ayesha ؓ aapke aur qible ke darmiyan us bistat par leti rehtee'n, jis par ye dono sote the.[561]

Faaeda: In ahadees se ye bhi maloom hua ke soe hue admi ki taraf mu'n karke namaz padhna makrooh nahi, balke jaaez hai.

Baab 23: Sakht Garmi Ke Sabab Kapde Par Sajda Karna

Hazrat Hasan Basri ؒ farmate hain: Sahaaba Ikram pagdi aur toip par sajda kiya, karte the, nez unke haath unke asteen mein hote the.

[385] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya: Ham Nabi ﷺ ke hamraah namaz padha karte the too ham mein se koi shakhs sakht garmi ki wajah se sajde ki jagah par apne kapde ka kinara bicha leta tha.[562]

Baab 24: Jooto'n Samet Namaz Padhna

[386] Hazrat Anas ؓ se riwayat hai, unse dariyaaft kiya gaya: Kya Nabi ﷺ jooto'n samet namaz padh lete the? Unho'n ne jawab diya: Haa'n padh lete the.[563]

Faaeda: Joote pehen kar namaz padhne ki rukhsat zaroor hai, lekin usey darja-e-istehbaab de kar deeda-daanista saaf suthri masaajid mein jooto'n samet namaz adaa karne par israr inteha-pasandi hai. Hamaare baaz shiddat pasand naujawan usey "murda sunnat" khayaal karke uske ahya ka ehtemam karte hain. Us fikri ghalati ki islah bohot zaroori hai. Shariyat ne us amal ko sirf jaaez qaraar diya hai, ba-zaat-e-khud ye matloob nahi, sirf yahood ke amal ikhtelaaf zaahir karne ki soorat mein usey istehbaab ki nazar se dekha jaa sakta hai.

Baab 25: Mozay Pehen Kar Namaz Padhna

[387] Hamam bin Haaris se riwayat hai, wo farmate hain: Maine ek dafa Hazrat Jarir bin Abdullah ؓ ko unho'n ne peshab kiya, phir wazoo farmaya to apne mozo'n par masah kiya, phir wo khade hue aur (mozo'n samet) namaz adaa ki. Unse uski baabat poocha gaya to unho'n ne farmaya: Maine Nabi ﷺ ko aisa karte dekha hai.

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[557] Dekhiye: 727,860, 871, 1164

[558] راجع: 333

[559] Dekhiye: 383, 384, 508, 511, 512, 513, 514, 515, 519, 997, 1209, 6276

[560] راجع: 382

[561] راجع: 382

[562] Dekhiye: 542, 1208

[563] Dekhiye: 5850

Ibrahim Nakhai kehte hain ke ahle ilm hazraat ko ye hadees bohot pasand thi, kyou'nke Hazrat Jarir bin Abdullah ؓ aakhir mein islam laae the.

[388] Hazrat Mugheera bin Sho'ba ؓ se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ ko wazoo karaya to aap ne mozo'n par masah kiya aur namaz padhi.[564]

Baab 26: Jab Namazi Sajde Ko Poore Taur Par Adaa Na Kare

[389] Hazrat Huzaifa ؓ se riwayat hai, unho'n ne ek shakhs ko dekha jo apni namaz mein rukoo aur sajde ko mukammal taur par adaa nahi kar raha tha. Jab ye shakhs namaz se faarigh hu to Hazrat Huzaifa ؓ ne usse farmaya: Tumhari namaz nahi hui. Raawi Abu Waael kehte hain: Main khayaal karta hoo'n ke Hazrat Huzaifa ؓ ne usse ye bhi farmaya: Agar tumhari (usi haalat mein) maut aagai to tum Muhammad ﷺ ke tareeqe par nahi maroge.[565]

Baab 27: Namazi Dauran-e-Sajda Mein Baazuo'n Ko Kushaada Kare Aur Unhe'n Apne Pehluo'n Se Alag Rakhe.

[390] Hazrat Abdullah bin Maalik ibne Buhaina ؓ se riwayat hai ke Nabi ﷺ jab namaz padhte to apne haatho'n ko kushaada rakhte yahaa'n tak ke aap ki baghalo'n ki safedi numayaa'n taur par zaahir hoti.

Lais kehte hain: Jafar bin Rabia ne mujhse is tarah ki riwayat bayan ki.[566]

Faaeda: Imam Bukhari ؒ is baab mein itmaam-e-sajda[567] ki mazeed tashreeh kar rahe hain ke sajda karte waqt haatho'n ko kushada aur unhe'n pehluo'n se alag rakhna chaahiye. Rasool Allah ﷺ jab sajda karte to isi andaaz se karte the. Nez dauran-e-sajda mein apni kohniyo'n ko pehluo'n se alag rakhte. Mard-o-khawateen har-do[568] ke liye sajde ka yehi tareeqa hai, aurto'n ke liye zameen se chimat kar sajda karne ka suboot kisi saheeh hadees mein nahi milta.

Baab 28: Dauran-e-Namaz Mein Qibla-ro Khade Hone Ki Fazilat

Namazi apne paao'n ki ungliyo'n ka rukh bhi qible ki taraf rakhe, usko Hazrat Abu Humaid Sa'adi ؓ ne Nabi ﷺ se bayan kiya hai.

[391] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jo shakhs hamari tarah namaz padhe aur hamaare qible ki taraf mu'n karey aur hamaara zabiha khaae to wo aisa musalman hai, jise Allah aur uske rasool ka zimma haasil hai, lehaaza tum Allah ke zimme mein khiyaanat (bad-ehdi) na karo*".[569]

Faaeda: Dauran-e-Namaz mein qible ki taraf mu'n karna zaroori hai, albatta uzr yaa khauf ki haalat mein iski farziyat saaqit[570] ho jaati hai, isi tarah nafli namaz mein iske mutaalliq kuch takhfeef hai, jabke sawaari par adaa ki jaa rahi ho.[571]

[392] Hazrat Anas bin Maalik ؓ hi se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Mujhe kalma taiyyaba ke qaael hone tak logo'n se jihad karne ka hukum diya gaya hai, phir jab wo us kalma taiyyaba ke qaael ho jaae'n, hamari tarah namaz adaa kare'n lagee'n, hamaare qible ki taraf mu'n kare'n aur hamaare zabihe ko khaae'n to us waqt ham par unke khoon aur maal haraam ho jaae'nge, magar haq (islam) ki soorat mein unki jaan-o-maal se ta'arruz[572] durust hoga. Baaqi unka hisaab Allah ke hawaale hai*".[573]

[393] Hazrat Anas se ek doosri riwayat hai ke unse Hazrat Maimoon bin Siyah ne sawal kiya: Aye Abu Hamza! Kaunsi cheez insan ki jaan aur uske maal ko haram qaraar deti hai? Hazrat Anas ؓ ne farmaya: Jis shaksh ne "لا إِلٰه إِلا الله" ki

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[564] راجع: 182
[565] Dekhiye: 791, 808
[566] Dekhiye: 807, 3564
[567] T: Takmeel-e-sajda, khaatma-e-sajda [RSB]
[568] T: (ہَر دو) Dono, dono ke dono [Rekhta]
[569] Dekhiye: 392, 393
[570] T: (ساقِط) Mauqoof, zaael [Rekhta]
[571] A'aun ul Baari: V1 P522
[572] T: (تَعَرُّض) bejaa mudaakhalat [Rekhta]
[573] راجع: 391

shahadat di, (dauran-e-namaz mein) hamaare qablile ki taraf mu'n kiya, hamari tarah namaz ada ki aur hamaara zibah kiya hua khaya. To wo musalman hai. Uske wohi huqooq hain jo ek musalman ke hain. Aur uske zimme wohi faraez hain, jo ek musalman ke zimme hain.[574]

Faaeda: Hadees mein zikr karda alaamate'n ahle islam ki badi aur khuli hui alamaat hain, jin se badi aasaani se deen-e-islam se taalluq rakhne waale deegar ahle mazaahib se mumtaz ho jaate hain. Goya ye alaamate'n ahle islam ke liye shiaar ke darje mein ho gai hain, lekin iska matlab ye nahi ke jin logo'n mein ye teeno'n cheeze'n paai jaae'n, unhe'n zaroor hi musalman khayaal kiya jaae. Khwah wo zaruriyaat-e-deen ka inkar bhi kar de'n, aur wo Rasool Allah ﷺ hi ke irshad ke mutaaibq deen-e-islam se is tarah kharij bhi ho jaae'n, jis tarah teer Kaman se nikal jaata hai.

Baab 29: Ahle Madina, Ahle Shaam, Aur Ahle Iraq Mashriq Ki Simt-e-Qibla Ka Bayan

(Un logo'n ke) Mashriq-o-Maghrib mein qibla nahi, is liye ke Nabi ﷺ ne (unse) farmaya: "*Jab tum qaza-e-haajat ke liye baitho, to qible ki taraf mu'n na karo, balke mashriq yaa maghrib ki taraf mu'n karlo*".

[394] Hazrat Abu Ayyub Anasri ؓ se riwayat hai, Nabi ﷺ ne farmaya: "*Jab tum qaza-e-haajat ke liye jaao to qible ki taraf mu'n na karo, aur na uski taraf apni pusht hi karo, balke mashriq yaa maghrib ki taraf rukh karlo*".

Hazrat Abu Ayyub Ansari ؓ farmate hain ke iske baad ham mulk-e-shaam gae, to ham ne waha'n bait-ul-khula qibla rukh paae. Chunache ham waha'n tirche ho kar baithte aur Haq Ta'ala se us par maafi maangte. Imam Zohri ؒ, Hazrat Ataa se bayan karte hain ke unho'n ne kaha: Maine Hazrat Abu Ayyub ؓ se suna, unho'n ne Nabi ﷺ se is (riwayat) ke misl bayan kiya.[575]

Baab 30: Irshad-e-Baari Ta'ala: Tum Muqaam-e-Ibrahim Ko Namaz Padhne Ki Jagah Banaao. (ki wazaahat)

[395] Hazrat Ibne Umar ؓ se riwayat hai, unse ek shakhs ke mutaalliq sawal kiya gaya, jisne Baitullah ka tawaaf kiya, lekin Safa aur Marwa ke darmiyan abhi saee[576] nahi ki, to kya wo apni biwi ke paas aa-sakta hai? Unho'n ne farmaya: Nabi ﷺ (ek dafa) Makkah Mukarrama tashreef laae, to aap ne baitullh ke 7 chakkar lagaae, phir aap ne muqam-e-Ibrahim ke peeche do (2) rakat padhee'n. Uske baad Safa-o-Marwa ke darmiyan saee farmaai. Yaqeenan Rasool Allah ﷺ ki zaat-e-giraami mein tumhare liye behtareen namoona hai.[577]

[396] Hazrat Jabir bin Abdullah ؓ se riwayat hai, unse mazkoora shakhs ke mutaalliq sawaal hua, to farmaya: Safa aur Marwa ke tawaaf se pehle hargiz apni biwi se sohbat na kare.[578]

[397] Hazrat Ibne Umar ؓ se riwayat hai, unhe'n bataya gaya ke dekho Rasool Allah ﷺ baitullah ke andar tashreef le gae hain. Hazrat Ibne Umar ؓ ka bayan hai: Main idhar pohcha to Nabi ﷺ baahar tashreef laa rahe the. Maine dekha ke Hazrat Bilal ؓ dono darwazo'n ke darmiyan khade hain. Chunache maine Hazrat Bilal ؓ se dariyaaft kiya: Aaya Nabi ﷺ ne baitullah ke andar namaz padhi hai? Unho'n ne jawab diya: Haa'n, do (2) rakat (apdhee'n) un do (2) sunanto'n ke darmiyan jo baitullah mein dakhil hote waqt baae'n jaanib hote hain. Phir Aap ﷺ baahar tashreef laae aur aap ne ka'aba ke saamne do (2) rakat namaz adaa ki.[579]

Faaeda: Imam Bukhari ؒ ka maqsad ye hai ke muqaam-e-Ibrahim ki taraf mu'n karna zaroori nahi, balke har haalat mein dauran-e-namaz mein Ka'aba ka isteqbal[580] hai. Chunache is riwayat mein wazaahat haike Rasool Allah ﷺ ne baitullah ke saamne do (2) rakat adaa kee'n. Isse maaloom hota hai ke Muqam-e-Ibrahim aap ki pichli jaanib tha.

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[574] راجع: 391

[575] راجع: 144

[576] T: (سَعْی) Daud-dhoop, jaddo jahad, hajj ka ek rukn [Rekhta]

[577] Dekhiye: 1623, 1627, 1645, 1647, 1793

[578] Dekhiye: 1624, 1646, 1794

[579] Dekhiye: 468, 504, 505, 506, 1167, 1598, 1599, 2988, 4289, 4400

[580] T: Rukh karna, mu'n karna [Rekhta]

Muqam-e-Ibrahim ka qibla hona sirf us soorat mein mutaiyyan hai ke namazi usey apne aur Ka'abe ke darmiyan kare. Kyou'nke teen (3) jahato'n[581] mein sirf baitullah ki taraf mu'n karne se namaz durust ho jaati hai.

[398] Hazrat Ibne Abbs ﵁ se riwayat hai, jab Nabi ﷺ Ka'abe mein dakhil hue to aap ne uske sab gosho'n mein dua farmaai, baahar nikalne tak baitullah ke andar koi namaz nahi padhi. Jab aap batiullah se baahar tashreef laae to uske saamne do (2) rakat adaa kee'n aur farmaya: "Yehi qibla hai".[582]

Faaeda: Asal haqeeqat ye hai ke jab Rasool Allah ﷺ baitullah ke andar dakhil hue to aap ne dua shuru ki, Hazrat Usama bin dua mein mashghool ho gae, Rasool Allah ﷺ ne dua se faraghat ke baad do (2) rakat adaa farma lee'n, lekin Hazrat Usama apni dua hi mein munhamik[583] rahe. Choo'nke Hazrat Billa ﵁ ne aap ki namaz ka mushaahada kiya, is liye is mushahede ki wajahs se, isey tarjeeh[584] haasil hai. والله أعلم

Baab 31: Namazi Jaha'n Bhi Ho, Qible Ki Taraf Rukh Kare

Hazrat Abu Huraira ﵁ bayan karte hain ke Nabi ﷺ ne farmaya: "*(Pehle) Qible ki taraf mu'n karo, phir takbeer-e-tehreema kaho*".

[399] Hazrat Baraa bin Aazib ﵁ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ne 16 ya 17 mahine bait-ul-muqaddas ki taraf mu'n karke namaz padhi, lekin Rasool Allah ﷺ chaahte the, ke unhe'n Ka'abe ki taraf mu'n karke namaz padhne ka hukum ho jaae. Chunache Allah Ta'ala ne ye aayat naazil farmadi: "*Ham Aapke Chehre Ka Baar-baar Asmaan Ki Taraf Uthna Dekh Rahe Hain*".[585] Is hukum ke baad aap ne Ka'abe ki taraf rukh kar liya. Is par be-aqal logo'n ne jo yahood the, kaha: "In logo'n ko kis cheez ne is qible se pher diya hai, jiski taraf wo mutawajja the?" "Keh deejiye! Mashriq-o-Maghrib Allah Hi Ki Milkiyat Hain, Allah Jise Chaahta Hai, Seedha Raasta Dikha Deta Hai".[586] Phir ek shakhs ne Nabi ﷺ ke hamraah (qibla-rukh ho kar) namaz padhi aur namaz ke baad wo chala gaya, phir namaz-e-asr mein ye shakhs ansaar ki jamat ke paas se guzra. Ye us waqt bait-ul-muqaddas ki taraf mu'n karke namaz padh rahe the. Us shakhs ne unhe'n ittela di ke wo is baat ka aeni gawaah hai, ke usne Rasool Allah ﷺ ke saath namaz padhi hai, aur Aap ﷺ ne Ka'abe ki taraf mu'n karke namaz padhi hai, chunache ye log usi waqt ghoom gae, aur apna rukh Ka'abe ki taraf kar liya.[587]

[400] Hazrat Jabir bin Abdullah ﵁ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ apni sawaari par namaz padh lete the, wo jis taraf bhi le jaa rahi hoti. Lekin jab aap farz namaz padhne ka irada farmate to sawaari se utarte aur qibla-roo ho kar namaz padhte.[588]

Faaeda: "الضرورات نبيح المحذزرات" ke usool ke pesh-e-nazar agar shiddat-e-khauf ho to farz namaz ke liye isteqbal qibla ki shart saaqit ho jaati hai, isi tarah agar safar mein bearish ho jaae, aur namaz padhne ke liye khushk jagah na miley to sawaari ko rok kar qible ki taraf mu'n karke namaz padhi jaa sakti hai. Lekin rail aur bus mein jo baith kar namaz padhne ka riwaaj hai, iski islah nihayat zaroori hai, kyou'nke namaz mein isteqbal-e-qibla aur qiyaam dono zaroori hain. Rail aur bus mein namaz padhne se ye dono'n faut ho jaate hain. Islami hukumat ko chaahiye ke rail ke dabbo'n mein ek dabba adaaegi-e-namaz ke liye mukhtas karey[589], jis mein paani aur simt-e-qibla ka ehtemaam ho.

[401] Hazrat Abdullah bin Masood ﵁ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne namaz padhaai. Raawi-e-hadees Ibrahim Nakhai kehte hain: Mujhe yaad nahi ke aap ne namaz mein izaafa kar diya tha, ya kuch kami kardi thi. Jab aap ne salaam phera to arz kiya gaya: Allah ke Rasool! Kya namaz ke baare mein koi naya hukum aagaya hai? Aap ne farmaya: "*Bataao asal baat kya hai?*" Logo'n ne arz kiya: Aap ne is qadar namaz padhi hai, ye sun kar aap ne apne dono paao'n modey aur qibla-rukh ho kar do (2) sajde kiye, phir salaam phera aur ham se mukhatib ho kar farmaya:

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[581] T: (جِہَت) Jihat ki jamaa, simt, taraf, jaanib, rukh [Rekhta]
[582] Dekhiye: 1601, 3351, 3352, 4288
[583] T: (مُنْہَمِک) Kaamil tawajjo se kisi kaam mein laga hua, kisi kaam mein bohot masroof [Rekhta]
[584] T: (تَرْجِیح) Bartari, fauqiyat, fazilat [Rekhta]
[585] Surah Baqara: 144
[586] Surah Baqara: 142
[587] راجع: 40
[588] Dekhiye: 1094, 1099, 4140
[589] T: (مُخْتَص) Makhsoos karna, mehfooz karna ya muqarrar kar dena [Rekhta]

"Agar namaz ke mutaalliq koi naya hukum aata to main tumhe'n zaroor muttala karta, lekin main bhi tumhari tarah ek insaan hoo'n, jis tarah tum bhool jaate ho main bhi bhool ka shikaar ho jaata hoo'n, is liye jab main bhool jaao'n to mujhe yaad dila diya karo. Aur jab tum mein se koi apni namaz mein shak kare to usey chaahiye ke saheeh haalat maloom karne ki koshish kare, phir usi par pani namaz poori karke salaam pher de. Uske baad do (2) sajde kare".[590]

Baab 32: Qible Ke Mutaalliq Kya Manqool Hai, Nez Jis Shaksh Ne Sahoo-an Ghair Qible Ki Taraf Namaz Padhli, Us Par Iaada Zaroori Nahi

Nabi ﷺ ne ek dafa namaz-e-Zohar mein do (2) rakat par salaam pher diya aur logo'n ki taraf apna chehra kar liya, phir (yaad dilaane par) baaqi namaz ko poora kiya.

[402] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Hazrat Umar ؓ ne farmaya: Mujhe apne parwardigaar se 3 baato'n mein muwafeqat ka sharf haasil hua hai. Ek martaba maine kaha: Allah ke Rasool! Kaash muqaam-e-Ibrahim hamari jaae namaz hota, to ye aayat naazil hui: "Muqam-e-Ibrahim Ko Jaae Namaz Bana Lo".[591] Aayat-e-Hijab bhi isi tarah naazil hui ke maine arz kiya: Allah ke Rasool! Kaash aap apni biwiyo'n ko parde ka hukum de de'n, kyou'nke har nek-o-badd unse guftagu karta hai, to aayat-e-hijab naazil hui. (Ek dafa aisa hua ke) Nabi ﷺ ki azwaaj-e-mutahharaat ne baahami rashk-o-raqaabat ki wajah se aap ke khilaaf ittefaq kar liya, to maine unse kaha: Baeed nahi, agar Rasool Allah ﷺ tumhe'n talaaq de de'n, to unka parwardigaar hai, unhe'n tumhare badle mein tum se behtar biwiyaa'n ataa farma de, phir yehi aayat (Surah Tahreem: 5) naazil hui.[592]

(Raawi-e-hadees) Ibne Abi Mariyam ne kaha: Hame'n Yahya bin Ayyub ne khabar di, unse Humaid taweel ne bayan kiya ke maine Hazrat Anas ؓ se ye hadees suni hai.

[403] Hazrat Ibne Umar ؓ se riwayat hai ke log masjid-e-quba mein subah ki namaz padh rahe the, ke achaanak ek aane waala aaya aur usne ittela di ke aaj raat Rasool Allah ﷺ par quran naazil hua hai, aur us mein aapko isteqbal-e-ka'aba ka hukum de diya gaya hai. Lehaza tum bhi Ka'abe ki taraf apna rukh karlo, chunache wo (sunte hi) Ka'abe ki taraf ghoom gae, jabke us waqt unka rukh shaam ki taraf tha.[593]

Faaeda: Ahle Quba ne namaz ka kuch hissa bait-ul-muqaddas ki taraf mu'n karke adaa kiya, unka ye amal unke yaqeen ke mutaabiq saheeh aur durust tha. Is liye is hisse ka iaada nahi karaya gaya. Tehri mein bhi yehi hota hai ke insan ghaur-o-fikr ke baad ek simt ko qibla qaraar deta hai aur uski taraf mu'n karke namaz padhta hai jaisa ke ahle quba ne apne yaqeen ke mutaaibq bait-ul-muqaddas ki taraf mu'n karke namaz ka kuch hissa adaa kiya aur uske mutaalliq Rasool Allah ﷺ se kabhi sawal nahi hua, aur na aap ne unhe'n iaade hi ka hukum diya.

[404] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne sahooan Zohar ki 5 rakat padha dee'n. Sahaaba Ikram ؓ ne arz kiya: Aaya namaz mein izaafa kar diya gaya hai? Aap ne farmaya: "*Kyou'n, asal baat kya hai?"* Unho'n ne arz kiya: Aap ne 5 rakat padhadi hain, (ye sunte hi) aap ne apne dono paao'n modey aur do (2) sajde kiye.[594]

Baab 33: Masjid Se Haath Ke saath Thook Ko Saaf Karna

[405] Hazrat Anas ؓ se riwayat hai, Nabi ﷺ ne ek dafa qible ki jaanib kuch thook dekha to aapko sakht nagawari hui, hatta ke uske asaraat aapke chehra-e-anwar par dekhe gae. Aap (khud) khade hue aur aap dast-e-mubarak se saaf karke farmaya: "*Tum mein se jab koi apni namaz mein khada hota hai, to gaya wo apne Rabb se munajaat karta hai, aur uska Rabb uske aur qible ke darmiyan hota hai lehaaza tum mein se koi (ba-haalat-e-namaz) apne qible ki taraf na thooke, balke baae'n jaanib yaa apne qadam ke neeche thooke*". Phir aap ne apni chaadar ke goshe mein thooka aur usey ulat-palat kiya aur farmaya: "*Is tarah bhi kar sakta hai*".[595]

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[590] Dekhiye: 1404, 1226, 6671, 7249 (T: 7249 number ka print aur uski scanning bohot karab hai, ye shayad 7349 bhi ho sakta hai)

[591] Surah Baqara: 125

[592] Dekhiye: 4483, 4790, 4916

[593] Dekhiye: 4488, 4490, 4491, 4493, 4494, 7251

[594] راجع: 401

[595] راجع: 241

Faaeda: Is hadees se maloom hua ke qible ki taraf mu'n karke thookna haram hai, agarche masjid se baahar hi kyou'n naho. Uski sangeeni hadees mein baae'n-alfaaz bayan ki gai hai ke jo shakhs qible ki taraf thookta hai qiyamat ke din jab ye shakhs Allah ke huzoor pesh hoga to uska thook uski dono ankho'n ke darmiyan hoga.[596]

[406] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ ne deewaar-e-qibla par thook dekha to usey khurach daala, phir logo'n ki taraf mutawajja ho kar farmaya: "*Jab tum mein se koi namaz padh raha ho, to apne saamne ki jaanib na thooke kyou'nke jab wo namaz padhta hai, to Allah Ta'ala uske chehre ke saamne hota hai*".[597]

[407] Ummul Momineen Hazrat Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ ne deewaar-e-qibla par naak ki ratoobat yaa thook ya balgham dekha to usey khurach diya.

Baab 34: Masjid Mein Naak Ki Ratoobat Padi Ho To Usey Kankari Se Khurach Dena

Hazrat Ibne Abbas ؓ ne farmaya: Agar tumhara paao'n kisi tar gandagi par pad jaae to usey dholo, aur agar khushk gandagi par pade to dhone ki zaroorat nahi.

[408, 409] Hazrat Abu Huraira aur Hazrat Abu Saeed ؓ se riwayat hai ke Rasool Allah ﷺ ne masjid ki deewaar par balgham dekha to ek kankari li, aur usey khurach diya aur farmaya: "*Agar kisi ko balgham aae to wo usey saamne ki janaab thooke na daae'n jaanib, balke apni baae'n jaanib yaa baae'n paao'n ke neeche thooke*".[598]

Baab 35: Ba-haalat-e-Namaz Apni Daae'n Jaanib Nahi Thookna Chaahiye

[410, 411] Hazrat Abu Huraira aur Hazrat Abu Saeed ؓ hi se riwayat hai ke Rasool Allah ﷺ ne masjid ki deewaar par balgham laga hua dekha to Rasool Allah ﷺ ne ek sangreza uthaaya aur usey saaf kar diya, phir farmaya: "*Agar kisi ko balgham aae to wo usey saamne ki jaanib na thooke aur na daae'n jaanib daale, balke apni baae'n janib ya apne baae'n paao'n ke neeche thooke*".[599]

[412] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Tum mein se koi apne saamne yaa apni daae'n jaanib na thooke balke usey baae'n jaanib yaa baae'n paao'n taley thookna chaahiye*".[600]

Baab 36: Namazi Ko Apne Baae'n Jaanib Yaa apne Baae'n Paao'n Ke Neeche Thookna Chaahiye

[413] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "iJab momin namaz mein hota hai to wo apne Rabb se raaz-o-niyaz mein masroof hota hai, is liye usey apne saamne yaa apni daae'n jaanib nahi thookna chaahiye, balke apni baae'n jaanib yaa apne qadam taley thookna chaahiye".[601]

[414] Hazrat Abu Saeed Khudri ؓ se riwayat hai, Nabi ﷺ ne masjid ke qible ki taraf balgham dekha to usey ek sang-reze se door kar diya, phir aap ne saamne ki simt yaa daae'n taraf thookne se mana farmaya aur baae'n jaanib yaa baae'n paao'n ke neeche thookne ki ijaaaat di.

Is riwayat ke ek tareeq mein Imam Zohri ne apne Shaikh Humaibu Saeed Khudri ؓ se mazkoora riwayat ki tarah bayan karte hain.[602]

Baab 37: Masjid Mein Thookne Ka Kaffaara

[415] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Masjid mein thookna gunah hai, aur us (gunah) ka kaffara usey dafan kar dena hai*".

Faaeda: Ibteda-e-islam mein masaajid kacchi thee'n aur unke sahn mein mitti yaa ret waghaira hoti thi, jin mein thook lena aur phir usey mitti yaa ret[603] mein chupa dena mumkin tha, jabke aaj kal masaajid pukhta hain aur unke

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[596] Sunan Abu Dawood: H3824

[597] Dekhiye: 753, 1213, 6111

[598] Dekhiye: 410, 411, 414, 416

[599] راجع: 408, 409

[600] راجع: 241

[601] راجع: 241

[602] راجع: 409

[603] T: Reti, khushk mitti, baalu, registaani mitti [Rekhta]

farishte bhi pukhta hain, jin par behtareen chataiyaa'n yaa qaaleen biche hote hain. Aise halaat-o-zuroof[604] mein rumaal wahgaira hi munaasib hai ke us mein thook liya jaae. Lehaza aise halaat mein mazkura ahadees se faaeda uthaate hue masaajid ke dar-o-deewaar par thookna sakht gunah aur masaajid ki be-hurmati hai. Rasool Allah ﷺ ne aise logo'n par sakht naaraazi ka izhar farmaya hai jo masaajid ke taqaddus ko is tarah pamaal karte hain. Bana-baree'n halaat-o-zurooof badal jaane ke nateeje mein ab baae'n jaanib yaa pair taley thookna qat-an munasib hai. Ab sirf do (2) hi soorato'n par amal kiya jaana chaahiye. Yaa to thook yaa balgham nigal liya jaae, yaa phir uske liye rumaal yaa tissue paper istemaal kiya jaae.

Baab 38: Masjid Mein Pade Balgham Waghaira Ko Mitti Ke Andar Chupa Dena

[416] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain, Aap ne farmaya: "*Jab tum mein se koi namaz ke liye khada ho, to wo apne aage na thooke. Kyou'nke jab tak wo apni jaae namaz mein hai, Allah Ta'ala se munajaat kar raha hai, aur naa apni daaee'n jaanib hi usey phenke. Kyou'nke uski daaee'n jaanib ek farishta hai, balke apni baaee'n jaanib yaa apne baae'n paao'n ke neeche thook le, phir usey dafan karde*".[605]

Baab 39: Jab Thook Namazi Ko Majboor Karde, To Usey Apne Kapde Ke Kinaare Mein Thook Lena Chaahiye

[417] Hazrat Anas bin Maalik ؓ se riwayat hai ke Nabi ﷺ ne qible ki simt naak ki ratoobat lagi hui dekhi, to aap ne usey apne haath se saaf kar diya, aur uski naa-gawaari aapke chehre se zaahir hui, yaa us wajah se aap ki naa-gawaari aur uski giraani[606] maloom hui. Aap ne farmaya: "*Jab tum mein se koi namaz ke liye khada hota hai to wo apne Rabb se raaz-o-niyaaz ki baate'n karta hai, yaa (farmaya ke) uska aparwardigaar uske aur qible ke darmiyan hota hai. Lehaza wo apne qible ki jaanib na thooke, balke wo apni baae'n jaanib yaa apne paao'n ke neeche thooke*". Iske baad aap ne apni chaadar ka kinaara liya aur us mein thooka. Phir aap ne uske ek hisse ko doosre hisse par mal diya aur farmaya: "*Is tarah bhi kar sakta hai*".[607]

Baab 40: Zikr-e-Qibla Aur Itmaam-e-Salah Ke Mutaalliq Imam Ka Logo'n Ko Wa'az Karna

[418] Hazrat Abu Huraira ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Tum mera mu'n us taraf samajhte ho? Allah ki qasam! Mujh par na tumhaara khushu posheeda hai, aur na tumhara rukoo aur main tumhe'n apni peeth ke peeche se bhi dekhta hoo'n*".[608]

[419] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne hame'n namaz padhai, phir aap mimbar par tashreef le gae aur namaz aur rukoo ke mutaalliq farmaya: "*Beshak main tumhe'n apne peeche se is tarah dekhta hoo'n, jis tarah saamne se dekhta hoo'n*".[609]

Baab 41: Kya Masjid-e-Bani Falaa'n Kaha Jaa Sakta Hai?

[420] Hazrat Abdullah bin Umar ؓ se riwayat hai, ek dafa Rasool Allah ﷺ ne taiyyaar-shuda ghodo'n ki daud muqaam-e-Hafya se Thaniya tul Wadaai tak, aur ghair taiyyaar-shuda ghodo'n ki daud Thaniya tul Wadaai se Masjid-e-Bani Zuraiq tak karaai. Aur Abdullah bin Umar ؓ bhi un logo'n mein shamil the jinho'n ne us daud mein hissa liya tha.[610]

Baab 42: Masjid Mein Maal Taqseem Karna Aur Khosha-e-Khajoor Latkaana

Imam Bukhari ؒ kehte hain ke "قِنْوٌ" *Qinwun* ke maane khajoor ka khosha hain aur ye mufrad[611] ka segha hai. Iska tathniya[612] "قِنْوَان" *Qinwaan* aur jamaa bhi "قِنْوَان" *Qinwaan* hai. Jaise "صِنْوٌ" *Sinwun* ka tathniya aur jamaa ek hi wazan "صنوان" par aate hain.

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604 T: Conditions and circumstances [RSB]

605 راجع: 408

606 T: Dil ko naa-gawaar hona [Rektha]

607 راجع: 241

608 Dekhiye: 741

609 Dekhiye: 742, 6644

610 Dekhiye: 2868, 2869, 2870, 7336

611 T: Alaaheda, alag, tanha [Rektha]

612 T: (تَثْنِيَه) Kisi fe'l ke gardaan mein do (2) ko zaahir karne waala segha [Rekhta]

[421] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ke paas Bahrain se kuch maal laaya gaya, to Aap ne farmaya: "*Usey masjid mein dher kar do*". Ye maal ab tak aapke paas laae gae maalo'n se bohot ziyaada miqdaar mein tha. Phir Rasool Allah ﷺ namaz ke liye masjid mein tashreef laae to aap ne uski taraf iltefaat bhi nahi kiya. Jab namaz se faarigh hue to aakar uske paas baith gae, phir jise dekha, usey dete chale gae. Itne mein Hazrat Abbas ﷺ aapke paas aae aur kaha: Allah ke Rasool! Mujhe bhi deejiye, kyou'nke maine (badr ki ladaai mein) apna aur Aqeel ka fidya diya tha. Rasool Allah ﷺ ne unhe'n farmaya: "*Uthaa lo*". Unho'n ne apne kapde mein dono haath se itna maal bhar liya ke uthaa na sake. Kehne lagey: Allah ke Rasool! In mein se kisi ko keh deejiye ke ye maal uthaane mein meri madad kare. Aap ne farmaya: "*Nahi*". Unho'n ne kaha: Phir aap hi uthakar mere oopar rakh de'n. Aap ne farmaya: "*Nahi*". Is par Hazrat Abbas ﷺ ne us mein se kuch kam kiya aur phir uthaane lagey, lekin ab bhi na uth sakey. To arz kiya: Allah ke Rasool! In mein se kisi ko keh deejiye ke ye maal uthaane mein meri madad kare. Aap ne farmaya: "*Nahi*". Unho'n ne kaha: Phir aap hi uthakar mere oopar rakh de'n. Aap ne farmaya: "*Nahi*". Tab Hazrat Abbas ﷺ ne us mein kuch mazeed kami ki. Baad mein usey uthaa-kar apne kandhe par rakh liya aur chal diye. Rasool Allah ﷺ ne unki hirs aur tama'[613] par taajjub karke unhe'n dekhte hi rahe, hatta ke wo hamari ankho'n se ojhal ho gae. Al-gharz Rasool Allah ﷺ waha'n se us waqt uthe jab ek dirham bhi baaqi na raha.[614]

Faaeda: Isse maloom hua ke masjid mein har wo kaam karna jaaez hai, jiska taalluq musaaleh-e-aammah se ho. Masalan: Paani ki sabeel ka ehtemaam, jisse tamaam log mustafeed hote hain. Isi tarah ke deegar kaam masjid mein kiye jaa sakte hain. Waazeh rahe ke masjid mein taqseem ke liye maal to rakha jaa sakta hai, lekin masjid ko bataur-e-store istemaal karna jaaez nahi.[615]

Baab 43: Kisi Shakhs Ko Masjid Mein Daawat-e-Ta'am Dena Aur Masjid Hi Mein Usey Qubool Kar Lena

[422] Hazrat Anas ﷺ farmate hain: Maine Nabi ﷺ ko masjid mein maujood paaya jabke aapke saath kuch deegar hazraat bhi the. (Main waha'n jaakar khada ho gaya to aap ne mujhse farmaya:) *"Kya tujhe Abu Talha ne bheja hai?"* Maine arz kiya: Ji haa'n! Phir aap ne farmaya: "*Daawat-e-ta'am dene ke liye?*" Maine arz kiya: Ji haa'n! Chunache aap ne Sahaaba Ikram ﷺ se farmaya jo aapke paas the: Untho (chale'n). Phir aap wahaa'n se rawaana hue aur main unke aage aage tha.[616]

Baab 44: Masjid Mein Muqaddamaat Ke Faisle Karna Aur (Mardo'n, Aurto'n ke darmiyan) Leaan Karna

[423] Hazrat Sahal bin Sa'ad ﷺ se riwayat hai ke ek shakhs ne arz kiya: Allah ke Rasool! Aap aise shakhs ke mutaalliq kya hukum farmate hain jis ne apni biwi ke hamraah ajnabi mard ko paaya ho, kya wo usey qatal karde? Uske baad dono miyaa'n biwi ne masjid mein leaan kiya aur main waha'n maujood tha.[617]

Baab 45: Jab Kisi Ke Ghar Jaae To Jis Jagah Chaahe Namaz Padhle, Yaa Jis Jagah Kii Nishaan-dahi Ki Jaae Wahaa'n Namaz Padhe Aur Tajassus Na Kare

[424] Hazrat Itbaan bin Maalik ﷺ se riwayat hai ke ek dafa Nabi ﷺ unke ghar tashreef laae aur farmaya: "*Tum kis jagah ka intekhaab karte ho ke waha'n main tumhare ghar mein tumhare liye namaz padhu'n?*" Kehte hain ke maine ek jagah ki taraf ishaara kar diya. Phir Nabi ﷺ ne takbeer-e-tehrima kehkar namaz shuru kardi aur ham aapke peeche saff mein khade ho gae aur aap ne do (2) raka'at namaz padhai.[618]

Baab 46: Gharo'n Mein Masaajid Banaana

Hazrat Baraa bin Aazib ﷺ ne apne ghar ki masjid mein namaz ba-jamaat adaa ki

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[613] T: (طَمَع) Laalach, hawas, khwahish [Rekhta]
[614] Dekhiye: 3049, 3165
[615] Fath-ul-Baari: V1 P669
[616] Dekhiye: 3578, 5381, 5450, 6688
[617] Dekhiye: 4745, 4746, 5259, 5308, 5309, 6854, 7165, 7166, 7304
[618] Dekhiye: 425, 667, 686, 838, 840, 1186, 4009, 4010, 5401, 6423, 6938

[425] Hazrat Mahmood bin Rabee Ansari se riwayat hai ke Hazrat Itbaan bin Maalik ﷺ Rasool Allah ﷺ ke un Ansari sahaaba mein se hain jo shareek-e-badr the. Wo Rasool Allah ﷺ ke paas haazir hue aur arz kiya: Allah ke Rasool! Meri binaai jaati rahi hai aur main apni qaum ko namaz padhata hoo'n, lekin barish ki wajah se jab wo naala behne lagta hai, jo mere aur unke darmiyan hai to main namaz padhane ke liye masjid mein nahi aasakta, is liye main chahta hoo'n ke aap mere yahaa'n tashreef laae'n aur mere ghar mein kisi jagah namaz padhe'n, taake main us jagah ko jaa-e-namaz qaraar de loo'n. Raawi kehta hai ke unse Rasool Allah ﷺ ne farmaya: "*Main in-sha-Allah jald hi aisa karu'nga*". Hazrat Itbaan ﷺ kehte hain: Rasool Allah ﷺ aur Hazrat Abu Bakar ﷺ doosre roz din chadhe mere ghar tashreef laae aur aur Rasool Allah ﷺ ne andar aane ki ijaazat talab ki to mere ijaazat dene par aap ghar mein dakhil hue aur baithne se pehle farmaya: "*Tum apne ghar mein kis jagah chaahte ho ke main waha'n namaz padhu'n?*" Hazrat Itbaan ﷺ kehte hain: Maine ghar ke ek kone ki nishaan-dahi ki to aap ne waha'n khade ho kar takbir-e-threema kahi. Ham bhi saff-basta ho kar aap ke peeche khade ho gae to aap ne do (2) rakat namaz padhi aur uske baad salaam pher diya. Phir ham ne kuch haleem taiyyaar karke aapko rok liya. Uske baad ahle mahella mein se kai aadmi ghar mein aakar jama ho gae. Un mein se ek shaksh kehne laga ke Maalik bin Dukhaishin yaa Ibne Dukhshun kaha hai? Kisi ne kaha: Wo to munaafiq hai. Allah aur uske Rasool se mohabbat nahi rakhta. Tab Rasool Allah ﷺ ne farmaya: "*Aisa mat kaho, kya tumhe'n maloom nahi ke wo khaalis Allah ki khushnoodi ke* liye "لا إله إلا الله" kehta *hai*". Wo shakhs bola: Allah aur uska Rasool hi khoob jaante hain, ba-zaahir to ham uska rukh aur uski khair-khwahi munafiqeen ke haq mein dekhte hain. Us par Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala ne us shakhs par aag ko haram kar diya hai jo* "لا إله إلا الله" *kede, ba-sharte isse Allah ki razamandi hi maqsood hai*".

Hazrat Imam Zohri kehte hain: Phir maine Hussain bin Muhammad Ansari se, jo Qabila-e-Banu Salim ke ek fard aur unke sarbarah-aawar logo'n mein se the, Mahmood bin Rabeea ﷺ ki us riwayat ke mutaalliq dariyaaft kiya to unho'n ne uski tasdeeq ki.[619]

Baab 47: Masjid Mein Dakhil Hone Aur Doosre Kaamo'n Mein Daae'n Taraf Se Ibteda Karna

Hazrat Ibne Umar ﷺ masjid mein dakhil hone ke liye daae'n paao'n aur nikalte waqt baae'n paao'n se ibteda karte the.

[426] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ jaha'n tak mumkin hota aur apne tamaam acche kaamo'n, masalan: Tahaarat haasil karne, kanghi karne aur joota pehenne mein daae'n taraf se shuru karne ko pasand farmate the.[620]

Faaeda: Hattal maqdood daae'n jaanib se shuru karne ka matlab ye hai ke daae'n jaanib ikhteyar karne mein agar koi rukaawat aajaae to phir baamar[621] baae'n jaanib ikhteyar karne mein chandaa'n harj nahi.

Baab 48: Zamaana-e-Jaahiliyyat Mein Bani Hui Mushrikeen Ki Qabre'n Ukhaad Kar Wahaa'n Masajid Tameer Karna?

Farman-e-Nabawi hai: "*Allah Ta'ala Yahood par laanat kare, unho'n ne apne ambiya ki qabro'n ko sajda-gaah bana liya*". (Alaawa azee'n) Qabro'n par namaz padhna naa-pasandeeda amal hai. Hazrat Umar ﷺ ne (ek dafa) Hazrat Anas ﷺ ko qabar ke paas namaz padhte dekha to farmaya: Qabar se bacho, qabar se door raho, lekin aap ne unhe'n namaz dohrane ke mutaalliq nahi farmaya.

[427] Hazrat Ayesha ﷺ se riwayat hai ke Hazrat Umme Habiba aur Umme Salama ﷺ ne Habsha mein girja dekha tha, jis mein tasweere'n thee'n. (Jab) Unho'n ne Nabi ﷺ se uska zikr kiya to aap ne farmaya: "*Un logo'n ki aadat thi ke un mein agar koi nek aadmi marta to uski qabar par masjid aur tasweere'n bana dete. Qiyamat ke din ye log Allah ke nazdeek bad-tareen makhlooq ho'nge*".[622]

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[619] راجع: 424
[620] راجع: 168
[621] T: (بامر)
[622] Dekhiye: 434, 1341

Faaeda: Is hadees se maloom hua ke buzurgo'n ki qabro'n par masjide'n banana yahood-o-nasara ki alaamat hai, jise Rasool Allah ﷺ ne haram qaraar diya hai aur aapne ye baate'n marz-e-wafaat mein irshad farmae'n. Jin ka mafhoom ye tha ke aapke baad aap ki qabar-e-mubarak ke saath ye sulook na kiya jaae. Chunache Allah Ta'ala hukumat-e-saudiya ko jaza-e-khair de, jiski mukhlisaana koshisho'n se ummat abhi tak un hidayaat par qaaem hai aur aap ki qabar sajda-gaah banne se mehfooz hai. اَلْحَمْدُ لِلّٰهِ ذٰلِكَ

[428] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ (Jab hijrat karke) Madina tashreef laae to Amr bin Awf naami qabile mein padaao kiya, jo madina ki baalaai jaanib waaqe tha. Nabi ﷺ ne un logo'n mein chauda (14) shab qiyaam farmaya, phir aap ne Banu Najjar ko bulaya to wo talware'n latkaae hue aapohche (Hazrat Anas ؓ kehte hain:) Goya main Nabi ﷺ ko dekh raha hoo'n ke aap apni oontni par sawaar hain, Abu Bakar Siddiq aapke radeef[623] aur Banu Najjar ke log aapke gird hain, yahaa'n tak ke aap ne Hazrat Abu Ayyub Ansari ؓ ke ghar ke saamne apna paalaan daal diya. Aap is baat ko pasand karte the ke jis jagah namaz ka waqt ho jaae wahee'n padh le'n, hatta ke aap bakriyo'n ke baadey mein bhi namaz padh lete the. Phir aap ne masjid banaane ka hukum diya aur Banu Najjaar ke logo'n ko bulakar farmaya: "*Aye Banu Najjaar! Tum apna ye baagh hamaare haath bech do*". Unho'n ne arz kiya: Aisa nahi ho sakta, Allah ki qasam! Ham to iski qeemat Allah hi se le'nge. Hazrat Anas ؓ farmate hain: Main tumhe'n bataaoo'n ke us baagh mein kyat ha, waha'n mushriko'n ki qabre'n, puraane khandaraat aur kuch khajooro'n ke darakht the. Nabi-e-Akram ﷺ ke hukum ke mutaaibq mushrikeen ki qabre'n ukhaad di gaee'n, khandaraat hamwaar kar diye gae, aur khajooro'n ke darakht kaat kar unki lakdiyo'n ko masjid ke saamne nasab kar diya gaya. (us waqt qibla bait-ul-muqaddas tha) aur uski bandish pattharo'n se ki gai. Chunache Sahaba Ikraam ؓ rajaz[624] padhte hue patthar laane lagey. Nabi ﷺ bhi unke hamraah the, aur aap bhi us waqt ye rajaz padhte the: "*Aye Allah! Bhalaai To Bas Aakhirat Ki Bhalaai Hai, Is Liye Tu Muhajireen Aur Ansaar Ko Moaaf Farmade*".[625]

Baab 49: Bakriyo'n Ke Baadey Mein Namaz Padhna

[429] Hazrat Anas bin Maalik ؓ se riwayat hai ke Nabi ﷺ bakriyo'n ke baadey mein namaz padh liya karte the. Raawi kehta hai ke uske baad phir maine unhe'n ye farmate hue suna ke Masjid-e-Nabawi ki taameer se pehle aap bakriyo'n ke baade mein namaz padh lete the.[626]

Baab 50: Oonto'n Ki Jagho'n Par Namaz Padhna

[430] Hazrat Naafe kehte hain: Maine Hazrat Abdullah bin Umar ؓ ko dekha ke wo apne oont ki taraf mu'n karke namaz padhte aur farmate ke maine Nabi ﷺ ko aisa karte dekha hai.[627]

Faaeda: Baat ye hai ke oonto'n ki jagah par namaz padhna durust nahi kyou'nke mutaaddid ahadees mein uski mumaaneat waarid hai. Aur Imam Bukhari ؒ ki pesh-karda hadees ka matlab ye hai ke jab oont saamne baitha ho aur usse kisi qism ka khatra na ho to aise haalaat mein namaz padhi jaa sakti hai. Aur jin ahadees mein mumaaneat aai hai, waha'n ye maqsood hai ke oont khade ho'n aur unki taraf se masti mein aane yaa laat maarne ka andesha ho to usse namaz ka khushoo aur itmenan ghaarat hoga. Aise haalaat mein waha'n namaz nahi padhni chaahiye.

Baab 51: Jo Shaksh Baae'n-namaz Padhe Ke Uske Saamne Tanweer Yaa Aag Yaa Koi Aisee Cheez Ho Jiski Ibaadat Ki Jaati Ho Lekin Namazi Ki Niyyat Sirf Allah Ki Raza Joi Ho

Hazrat Anas ؓ ne kaha: Nabi ﷺ ne farmaya: "*Dozakh ko mere roo-ba-roo pesh kiya gaya, jabke main namaz padh raha tha*".

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[623] T: (رَدِیف) Saathi, rafeeq, ham-nawaa [Rekhta]
[624] T: (رَجَز) Zaati, khandaani ya qaumi fakhr par mushtamil sher waghaira jo maidaan-e-jung mein hareef ko maroob karne ya rafeeqo'n ka hausla badhaane ke liye padhe jaate hain [Rekhta]
[625] راجع: 234
[626] راجع: 234
[627] Dekhiye: 507

[431] Hazrat Abdullah bin Abbas ؓ se riwayat hai, unho’n ne kaha: Ek dafa sooraj ko grahan laga to Rasool Allah ﷺ ne namaz padhai. Phir farmaya: “*Mujhe namaz ki haalat mein jahannum dikhaai gai, chunache maine aaj ki tarah ka haibat-nak manzar kabhi nahi dekha*”.[628]

Baab 52: Qabarastan Mein Namaz Padhne Ki Hurmat

[432] Hazrat Ibne Umar ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain: Aap ne farmaya: “*Kuch namaz (nawaafil waghaira) apne gharo’n mein ada karo, unhe’n qabarastan mat banaao*”.[629]

Faaeda: Haafiz Ibne Hajar ؒ kehte hain ke Imam Bukhari ؒ ne “gharo’n ko qabarastan na banaao” se maujooda masle ka istembaat kiya hai ke choo’ne qabre’n mahal-e-ibaadat nahi, lehaaza un mein namaz padhna jaaez nahi.

Baab 53: Azaab Aur Dhansne Ke Muqamaat Par Namaz Padhne Ka Hukum

Hazrat Ali ؓ se manqool hai ke unho’n ne azaab ki wajah se Babil mein dhansi hui jagah par namaz (padhne) ko naa-pasand farmaya tha.

[433] Hazrat Ibne Umar ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: “*Un azaab yaafta qaumo’n ke asaar se agar tumhara guzar ho to is tarah guzro ke tum par giriya-o-bakaa*[630] *taari ho. Agar ro na sako, to waha’n se mat guzro, mabaada*[631] *tum par wohi azaab aajaae, jis ne unhe’n apni giraft mein liya tha*”.[632]

Baab 54: Girje Mein Namaz Padhna

Hazrat Umar ؓ ne farmaya: Ham tumhare girja-gharo’n mein tamaseel, yaane tasweero’n aur mujassamo’n ki wajah se daakhil nahi hote. Aur Hazrat Ibne Abbas ؓ kaleesa, yaane girja-ghar mein namaz padh lete the, magar us girja-ghar mein namaz nahi padhte the jis mein tasaweer aur mujassame hote the.

[434] Hazrat Ayesha ؓ bayan karti hain ke Hazrat Umme Salama ؓ ne Rasool Allah ﷺ se us girja-ghar ka zikr kiya jise unho’n ne sarzameen-e-habsha mein dekha tha, jiska naam Mariya tha. Hazrat Umme Salama ؓ ne us mein jo tasaweer dekhee’n thee’n, unhe’n bayan kiya to Rasool Allah ﷺ ne farmaya: “*Ye wo log the, jab un mein koi nek insan faut ho jaata to ye uski qabar par masjid taameer kar dete, phir waha’n ye tasweere’n bana dete the. Yehi log Allah ke yahaa’n bad-tareen makhlooq hain*”.[633]

Baab 55: Bila-unwaan

[435, 436] Hazrat Ayesha ؓ aur Hazrat Ibne Abbas ؓ riwayat hai, unho’n ne farmaya: Jab Rasool Allah ﷺ par marz-ul-wafaat mein nazaa’[634] ki haalat taari hui to aap ne apni chaadar ko baar baar apne chehra-e-aqdas par daalna shuru kar diya. Jab ghutan mehsoos farmate to usey chehre se utaar dete. Isi haalat mein aap ne farmaya: “*Yahod-o-Nasaara par Allah ki laanat ho, unho’n ne apne ambiya ki qabro’n ko ibaadat-gaah bana liya*”. Is tarah aap ummat ko yahood-o-nasaara ke (mushrikaana) afaal se khabardaar kar rahe the.[635]

[437] Hazrat Abu Huraira ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: “*Allah Ta’ala yahoodiyo’n ko ghaarat kare, unho’n ne apne ambiya ki qabro’n ko sajda-gaah bana liya tha*”.

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[628] راحع: 29
[629] 1187
[630] T: (گِرْيَه و بُكا) Aah-wizaari, rona [Rekhta]
[631] T: (مَبَادا) Khuda na kare, khuda-na-khwaasta, aisa na ho ke [Rekhta]
[632] Dekhiye: 3380, 3381, 4419, 4420, 4702
[633] راحع: 427
[634] T: (نَزَع) Jism se rooh nikalna, dam tootne ka aalam [Rekhta]
[635] Dekhiye: 1330, 1390, 3453, 3454, 4441, 4443, 4444, 5815, 5816

Baab 56: Nabi ﷺ Ka Irshad Ke "Mere Liye Tamaam Roo-e-Zameen Ko Sajda-gaah Aur Tahaarat Haasil Karne Ka Zariya Bana Diya Gaya Hai"

[438] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Mujhe 5 aisee cheeze'n ataa ki gai hain, jo mujhse qabl kisi paighambar ko nahi di gaee'n. Mujhe ek (1) mahine ki masaafat se rob*[636] *ataa karke meri madad farmaai gai. Poori roo-e-zameen ko mere liye sajda-gaah aur tahaarat ka zariya bana diya gaya. Chunache meri ummat ke kisi fard ko jaha'n bhi namaz ka waqt aajaae usi jagah namaz padh leni chaahiye. Maal-e-ghanimat ko mere liye halaal kar diya gaya. Aur har Nabi ko qabl-azee'n makhsoos qaum ki taraf maboos kiya jaata tha, aur mujhe tamaam insaano'n ke liye maboos kiya gaya aur mujhe shafaa-at (e kubra) ka haq diya gaya hai*".[637]

Baab 57: Masjid Mein Aurat Ka Sona

[439] Hazrat Ayesha ؓ se riwayat hai ke arab ke kisi qabile ke paas ek siyaah-faam baandi thi, jise unho'n ne aazaad kar diya, magar wo unke saath hi raha karti thi. Uska bayan hai ke ek dafa us qabile ki koi bacchi baahar nikli, us par surkh tasmo'n ka ek kamar-band tha, jise usne utaar kar rakh diya, yaa wo az-khud gir gaya. Ek cheel udhar guzri to usne usey gosht khayaal kiya uar jhapat kar le gai. Wo kehti hai ke ahle qabila ne kamar-band talash kiya, magar na mila to unho'n ne mujh par chori ka ilzaam lagaa diya aur meri talaashi lene lagey, yahaa'n tak ke unho'n ne meri sharm-gaah ko bhi na choda. Wo kehti hai: Allah ki qasam! Main unke paas hi khadi thi, ke itne mein wohi cheel aai aur usne wo kamar-band phenk diya to wo unke darmiyan aagira. Maine kaha: Tum iski chori ka ilzam mujh par lagaate the, halaa'nke main usse baree[638] thi. Lo ab apna kamar-band sambhal lo. Hazrat Ayesha ؓ farmati hain: Phir wo laundi Rasool Allah ﷺ ki khidmat mein chali aai aur musalman ho gai. Uska khaima yaa jhopda masjid mein tha. Hazrat Ayesha ؓ farmati hain: Wo mere paas aakar baate'n kiya karti thi aur jab bhi mere paas baithti to ye sher zaroor padhti: Kamar-band ka din Allah Ta'ala ki ajeeb qudrato'n se hai, usne mujhe kufr ke mulk se najaat di.

Hazrat Ayesha ؓ farmati hain: Maine usse kaha: Kya baat hai, jab bhi tum mere paas baithti ho to ye sher zaroor padhti ho. Tab usne mujhse apni ye dastaan bayan ki.[639]

Faaeda: Waazeh rahe ke us nau-muslim laundi ka kheema masjid-e-nabawi ke shimali hisse mein lagwa liya gaya tha. Jiska ek hissa ashaab-e-suffa ke liye makhsoos tha, jo tahweel-e-qibla ke baad masjid ke sahn ke taur par istemaal hota tha, ziyaada se ziyaada is qism ke waqeaat ko rukhsat ke darje mein rakha jaa sakta hai. والله أعلم

Baab 58: Mardo'n Ka Masjid Mein Sona

Hazrat Abu Qilaaba, Hazrat Anas ؓ se riwayat karte hain ke Ukl qabile ke kuch log Nabi ﷺ ke paas aae, wo suffa mein rehte the.

Hazrat Abdur Rahman bin Abu Bakar kehte hain: Suffa waale tang-dast aur faqeer log the.

[440] Hazrat Abdullah bin Umar ؓ se riwayat hai ke wo masjid-e-nabawi mein soya karte the, jabke wo ghair shaadi-shuda jawan the, aur unka ghar-baar nahi tha.[640]

[441] Hazrat Sahal bin Sa'ad ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ Hazrat Fatima ؓ ke ghar tashreef laae to Hazrat Ali ؓ ko ghar mein na paakar unse poocha: "*Tumhare chacha-zaad kaha'n gae?*" Unho'n ne arz kiya: Hamaare darmiyan kuch jhagda ho gaya tha, wo mujhse naaraaz ho kar kahee'n baahar chale gae hain, unho'n ne mere yahaa'n qailoola nahi kiya (yahaa'n nahi sooe). Rasool Allah ﷺ ne ek shakhs se farmaya: "*Dekho wo kaha'n hain?*" Wo dekh kar aay aur kehne laga: Allah ke Rasool! Wo masjid mein so rahe hain. (Ye sun kar) aap masjid mein

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[636] T: (رُعْب) Dehshat, haibat, dar, khauf, dabdaba [Rekhta]

[637] راجع: 335

[638] T: Paak, aazad, juda [Urduinc]

[639] Dekhiye: 3835

[640] Dekhiye: 1121, 1156, 3738, 3740, 7015, 7028, 7030

tashreef le gae, jaha'n Hazrat Ali ﵁ lete hue the. Unke ek pehlu se chaadar hatne ki wajah se waha'n mitti lag gai thi. Rasool Allah ﷺ unke jism se mitti saaf karte hue farmaane lagey: "*Abu Turaab utho! Abu Turaab utho!*".[641]

[442] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne farmaya: Maine 70 ashaab-e-suffa ko dekha, un mein koi aisa nahi tha jiske paas poori chaadar ho, tah-band hota tha yaa raat ko odhne ka kapda, jinhe'n wo apni gardano'n se baandh lete the. Ye chaadar kisi ki aadhi pindli tak aajaati aur kisi ke takhno'n tak hoti. Ye hazraat apne kapdo'n ko haatho'n se thaame rakhte is andeshe ke pesh-e-nazar ke mabaada satar khul jaae.

Baab 59: Jab Koi Safar Se Waapas Laute To Pehle Namaz Padhe

Hazrat Kaab bin Maalik ﵁ farmate hain ke Nabi ﷺ jab safar se waapas aate to sabse pehle masjid mein tashreef laate aur waha'n namaz padhte.

[443] Hazrat Jabir bin Abdullah ﵁ se riwayat hai, unho'n ne kaha: Maine Nabi ﷺ ki khidmat mein haazir hua to Aap masjid mein tashreef farma the. Ye chaasht ka waqt tha. Aap ne (mujhse) farmaya: "*Do (2) rakat namaz padhlo*". Mera Aap ﷺ ke zimme qarz tha jo aap ne adaa farmaya aur mujhe qarz se ziyada diya.[642]

Baab 60: Jab Koi Masjid Mein Daakhil Ho To Usey Chaahiye Ko Do (2) Rakat Namaz Padhe

[444] Hazrat Abu Qatada Salama ﵁ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab tum mein se koi masjid mein daakhil ho to baithne se qabl do (2) rakat zaroor padhe*".[643]

Baab 61: Masjid Mein (khurooj-e-reeh se) Be-wazoo Hona

[445] Hazrat Abu Huraira ﵁ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Jab tak tum apne musalle par raho, jaha'n tum ne namaz padhi thi aur riyaah bhi khaarij na karo, to malaaeka tumhare liye dua karte hain ke aye Allah! Uski magfirat farmade, aye Allah! Us par raham farma*".[644]

Faaeda: Is jagah hadas se muraad hadas-e-asghar (be-wazoo hona) hai, hadas-e-akbar, yaane janaabat waghaira muraad nahi.

Baab 62: Masjid (e nabawi) Ki Tameer Ka Bayaan

Hazrat Abu Saeed Khudri ﵁ kehte hain: Masjid-e-Nabawi ki chatt khajoor ki aisee shaakho'n ki thi jin ke patte saaf kar diye gae the. Aur Hazrat Umar ﵁ ne Masjid-e-Nabawi ki taameer ka hukum diya aur farmaya ke logo'n ko bearish se mehfooz rakhne ka badobast karo, lekin usey surkh yaa zard karne se ijtenaab karo. Mabaada rang ke istemaal se log fitne mein mubtalaa ho jaae'n. Hazrat Anas ﵁ ne farmaya: (Aainda) Log masjide'n banaane mein bataur-e-fakhr-o-mabaahaat[645] muqaabla baazi kare'nge, magar unhe'n (ibaadat se) abaad bohot kam log kare'nge. Hazrat Ibne Abbas ﵁ ne farmaya: Tum bhi masaajid ko naqsh-o-nigaar se zaroor aaraasta karoge jaise yahood-o-nasaara ne apni ibaadat-gaaho'n ka aaraasta kiya tha.

[446] Hazrat Abdullah bin Umar ﵁ se riwayat hai, unho'n ne bataya: Rasool Allah ﷺ ke ahd-e-mubarak mein masjid-e-nabawi kacchi eento'n se bani hui thi, chatt par khajoor ki daaliyaa'n thee'n, aur sutoon bhi khajoor ki lakdi ke the. Hazrat Abu Bakar Siddiq ﵁ ne us mein koi izaafa na kiya. Hazrat Umar ﵁ ne us mein tausee zaroor ki lekin imaarat isi tarah ki rakhi jaise Rasool Allah ﷺ ke zamaane mein thi. Yaane kacchi eente'n, daaliya'n aur sutoon isi khajoor ki lakdi ke banaae gae. Phir Hazrat Usman ﵁ ne us mein tabdeeli karke bohot karke bohot tausee farmaai, yaan uski deewaare'n munaqqash pattharo'n aur choone se banwaae'n, sutoon bhi munaqqash pattharo'n ke banaae aur uski chatt saagwaan se taiyyaar ki.

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[641] Dekhiye: 3703, 6204, 6280

[642] Dekhiye: 1801, 2097, 2309, 2385, 2394, 2406, 2470, 2603, 2604, 2718, 2861, 2967, 3087, 3089, 3090, 4052, 5079, 5080, 5243, 5244, 5245, 5246, 5247, 5367, 6387

[643] Dekhiye: 1163

[644] راجع: 176

[645] T: (فَخْر و مُباہات) Ghuroor-o-naaz [Rekhta]

Baab 63: Masjid Ki Taameer Mein Baaham Taaoon Karna

Irshad-e-Baari Ta'ala hai: "Mushrikeen Ka Ye Kaam Nahi Ke Wo Allah Ki Masjido'n Ko Abaad Kare'n, Jabke Wo To Khud Apne Aap Par Kufr Ki Shahadat De Rahe Hain. Yehi Log Hain Jinke Sab Amaal Zaae Ho Gae Aur Wo Hamesha Jahannum Hi Mein Rahe'nge. Allah Ki Masaajid Ko To Wohi Abaad Karta Hai, Jo Allah Par Aur Yaum-e-aakhirat Par Imaan Laaya Aur Usne Namaz Qaaem Ki Aur Zakat Adaa Ki Aur Allah Ke Siwaa Kisi doosre Se Nahi Dara, Ummeed Hai Ke Aisee Hi Log Hidayat Yaafta Ho'nge".[646]

[447] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne apne shaagird Ikrima aur apne lakht-e-jigar Ali se kaha: Tum dono Hazrat Abu Saeed Khudri ؓ ke paas jaao aur unse ahadees suno, chunache wo dono gae to dekha ke wo ek baagh mein hain aur usey durust kar rahe hain. Unho'n ne apni chadar li aur usey kamar se ghutno'n tak lapet kar baith gae aur ahadees sunaane lagey, hatta ke Masjid-e-Nabawi ki taameer ka zikr aaya to farmaya: Ham ek-ek (1-1) eenth uthaate the, jabke Hazrat Ammaar ؓ do-do (2-2) eente'n uthakar laa rahe the. Nabi ﷺ ne jab Hazrat Ammaar ؓ ko dekha to unke jism se mitti jhaadte hue farmaane lagey: "*Ammaar ki haalat qaabil-e-rahem hai! Unhe'n ek baaghi giroh qatal karega. Ye unhe'n Jannat ki daawat de'nge aur wo unhe'n jahannum ki taraf bulaae'nge*". Hazrat Abu Saeed Khudri ؓ ne kaha: Hazrat Ammaar ؓ (ye sun kar aksar) kaha karte the: Main fitno'n se Allah ki panaah chaahta hoo'n.[647]

Baab 64: Badhai Aur Kaarigar Se Masjid Aur Mimbar Ke Takhte Banwaane Mein Taaoon Haasil Karna

[448] Hazrat Sahal bin Sa'ad ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne ek aurat ke yahaa'n aadmi bheja ke wo apne badhai ghulam se kahe, ke wo mere liye lakdi ke takhto'n se mimbar bana de, jis par main baitha karoo'n.[648]

[449] Hazrat Jabir bin Abdullah ؓ se riwayat hai, ek aurat ne kaha: Allah ke Rasool! Kya main aapke liye koi aisee cheez na bana doo'n jis par aap baitha kare'n? Is liye ke mera ek ghulam badhai ka kaam karta hai. Aap ne farmaya: "*Agar tum chahti ho to banwa do*". Chunache us ne mimbar banwa diya.[649]

Baab 65: Us Shakhs Ki Fazilat Jisne Masjid Banwaai

[450] Hazrat Usman bin Affaan ؓ se riwayat hai, jab unho'n ne Masjid-e-Nabawi ki taameer farmaai to log uske mutaalliq mukhtalif baate'n karne lagey. Tab unho'n ne farmaya: Maine Nabi ﷺ ko ye farmate hue suna hai: "*Jo shakhs masjid banaae aur uska maqsood mahez Allah ko raazi karna ho, to Allah Ta'ala uske liye us jaisa ghar Jannat mein bana deta hai*".

Baab 66: Jab Koi Masjid Mein Jaae To Teer Ke Paikaan Ko Haath Mein Lele

[451] Hazrat Jabir bin Abdullah ؓ se riwayat hai, unho'n ne farmaya: Ek shakhs masjid-e-nabawi mein teer liye hue guzar raha tha, to Rasool Allah ﷺ ne usey hukum diya: "*Uske paikaan*[650] *thaame rakho*".[651]

Baab 67: Masjid Se Guzarna

[452] Hazrat Abu Moosa Ashari ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain, aap ne farmaya: "*Jo shakhs hamari masjido'n yaa hamaare bazaro'n se teer le kar guzre to usey chaahiye ke unke paikaan haath mein pakad le mabaada uske haath se kisi musalman ko zakhm lag jaae*".[652]

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[646] Surah Tauba: 17-18

[647] Dekhiye: 2812

[648] راجع: 377

[649] Dekhiye: 918, 2095, 3584, 3585

[650] T: Yahan aise teer ki taraf ishaara hai jis mein par aur paikaan (lohe ki nok) nahi hote, yaane seedhi lakdi [RSB]

[651] Dekhiye: 7073, 7074

[652] Dekhiye: 7075

Baab 68: Masjid Mein Sher Padhna

[453] Hassaan bin Saabit ﷺ se riwayat hai, wo Hazrat Abu Huraira ﷺ se gawaahi talab kar rahe the. Tumhe'n Allah ki qasam! Bataao kya tumne Nabi ﷺ ko ye farmate suna hai: "*Aye Hassaan! Rasool Allah ﷺ ki taraf se kaafiro'n ko jawab do. Aye Allah! To Hassaan ki rooh-ul-quds se taaeed farma?*" Hazrat Abu Huraira ﷺ ne jawab diya: Haa'n, maine suna hai.[653]

Baab 69: Barche Waalo'n Ka Masjid Mein Aana

[454] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Ek din mein Rasool Allah ﷺ ko apne hujre ke darwaze par khade dekha jabke habsha ke kuch log masjid mein (jihadi mashqe'n karte hue) khel rahe the, aur Rasool Allah ﷺ apni chadar se mujhe chupa rahe the, aur main unka khel dekh rahi thi.[654]

[455] Hazrat Ayesha ﷺ hi se riwayat hai, farmati hain: Maine Nabi ﷺ ko dekha jab ke ahle habsha apne nezo'n se khel rahe the.[655]

Baab 70: Masjid Mein Mimbar Par Khareed-o-Farokht Ka Zikr Karna

[456] Hazrat Ayesha ﷺ se riwayat hai, unke paas Hazrat Barirah ﷺ aaee'n aur badal-e-kitaabat ke silsile mein unse sawal kiya. Us par Hazrat Ayesha ﷺ ne farmaya: Tum agar chaaho to main tumhare aaqa ko badal-e-kitaabat (yak-musht) adaa kar du'n, lekin tumhari waala ka haq[656] mere liye hoga. Hazrat Barirah ﷺ ke aqaao'n ne (Hazrat Ayesha ﷺ se) kaha: Agar aap chaahe'n to baqiya raqam adaa karke usey aazaad kara le'n, lekin haq-e-waala hamaara hoga. Rasool Allah ﷺ jab tashreef laae to Hazrat Ayesha ﷺ ne aap se is baat ka tazkira kiya. Nabi ﷺ ne farmaya: "*Tum usey (Barirah ﷺ ko) khareed kar aazaad kar do, bila-shubha walaa ka wohi haqdaar hai jo aazaad karta hai*". Phir Rasool Allah ﷺ ne mimbar par khade ho kar farmaya: "*Logo'n ko kya ho gaya hai ke wo muaamalaat mein aisee sharte'n rakhte hain jo kitaab Allah mein nahi hain, jo shakhs bhi koi shart lagaae jo kitab Allah mein zikr shuda sharaaet ke munaasib nahi hai, to uski koi haisiyat nahi hogi, khwah wo aisee 100 sharte'n lagaa le*".

Is riwayat ko Imam Maalik ne Yahya bin Saeed se aur Yahya bin Saeed ne Hazrat Umrah se riwayat kiya hai. Is mein Rasool Allah ﷺ ke mimbar par chadhne ka zikr nahi hai, nez is riwayat ko Ali bin Abdullah ne Yahya bin Saeed Qattaan aur Abdul Wahhab bin Abdul Majeed se, phir un dono'n ne Yahya bin Saeed Ansari se, unho'n ne Umrah se isi tarah bayan kiya. Aur Jaafar bin A'aun ne is riwayat ko Yahya se naqal kiya hai, unho'n ne kaha: Maine Umrah se suna, unho'n ne is riwayat ko Hazrat Ayesha ﷺ se sun kar bayan kiya.[657]

Baab 71: Masjid Mein Qarzdaar Se Qarz Ka Taqaza Karna Aur Uske Peeche Padna

[457] Hazrat Kaab bin Maalik ﷺ se riwayat hai, unho'n ne masjid mein Ibne Abi Hadrad se apne qarz ka taqaza kiya. Is par un dono ki awaaze'n buland ho gaee'n, yahaa'n tak ke Rasool Allah ﷺ ne usey apne hujre mein suna. Aap baahar tashreef laae aur hujre ka parda uthakar awaaz di: "*Aye Kaab!*". Unho'n ne arz kiya: Allah ke Rasool! Main haazir hoo'n. Aap ne farmaya: "*Tum apne qarz mein se kuch kam kar do*". Aur aap ne nisf qarz chodh dene ka ishaara farmaya. Hazrat Kaab ﷺ ne arz kiya: Allah ke Rasool! Aapka hukum sar aankho'n par, tab aap ne Ibne Abi Hadrad ﷺ se farmaya: "*Utho, uska qarz adaa kar do*".[658]

Baab 72: Masjid Se Cheetde, Kooda Karkat Aur Lakdiyaa'n Uthaana Aur Uski Safaai Karna

[458] Hazrat Abu Huriara ﷺ se riwayat hai ke ek siyaah faam mard yaa aurat masjid mein chaadu diya karta tha. Wo faut ho gaya to Nabi ﷺ ne logo'n se uski baabat poocha? Unho'n ne kaha: Wo to faut ho gaya hai. Aap ne farmaya:

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[653] Dekhiye: 3212, 6152

[654] Dekhiye: 455, 950, 988, 2906, 3529, 3931, 5190, 5236

[655] راجع: 454

[656] T: (وَلاء) Aazaad ghulam ki meeraas [Rekhta]

[657] 1493, 2155, 2168, 2536, 2560, 2561, 2563, 2564, 2565, 2578, 2717, 2726, 2729, 2735, 5097, 5279, 5284, 5430, 6717, 6751, 6754, 6758, 6760

[658] Dekhiye: 471, 2418, 2424, 2706, 2710

"*Bhala tumne mujhe iski ittela kyou'n na di? Accha ab mujhe uski qabar bataao*". Chunache aap uski qabar par tashreef le gae, aur waha'n namaz-e-janaza adaa ki.[659]

Baab 73: Masjid Mein Tijaarat-e-Sharaab Ki Hurmat (ka elaan)

[459] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Jab hurmat-e-sood ke mutaalliq Surah Baqara ki ayaat naazil huee'n to Nabi ﷺ masjid mein tashreef laae aur logo'n ko wo ayaat padhkar sunaae'n. Phir aapne sharaab ki tijaarat ko bhi haram kar diya.[660]

Baab 74: Khuddaam-e-Masjid Ki Taenaati Karna

Hazrat Ibne Abbas ﵄ ka bayan hai ke Hazrat Imran ki biwi ke mutaalliq irshad-e-Baari Ta'ala hai, unho'n ne kaha: "(Aye Mere Rabb!) Jo Baccha Mere Batn (بَطْن) Mein Hai, Maine Uske Mutaalliq Nazr Maani Hai Ke Usey Tere Liye Aazaad Chodh Doo'n".[661] Hazrat Ibne Abbas ﵄ ne (iski tasweer karte hue) farmaya: Usne masjid ke liye aazaad chodh dene ki nazr maani thi ke wo uski khidmat kiya karega.

[460] Hazrat Abu Huraira ﵁ se riwayat hai, ek aurat… yaa mard… Masjid-e-Nabawi mein jhaadu diya karta tha… raawi-e-hadees Abu Raafe kehte hain ke mere khayaal ke mutaabiq wo aurat hi thi… Phir unho'n ne Nabi ﷺ ki hadees naqal farmaai ke aap ne uski qabar par namaz padhi.[662]

Baab 75: Qaidi Ya Qarzdaar Ko Masjid Mein Baandhna

[461] Hazrat Abu Huraira ﵁ se riwayat hai, wo Nabi ﷺ se bayan karte hain: Aap ne farmaya: "*Guzishta raat achaanak ek sarkash jinn mujhse takra gaya, yaa aisa hi koi aur kalma irshad farmaya, taake meri namaz mein khalal andaaz ho, magar Allah Ta'ala ne mujhe us par qaabu de diya. Maine chaaha ke usey masjid mein kisi sutoon se baandh doo'n, taake subah ke waqt tum sab bhi usey dekh sako, phir mujhe apne bhai Hazrat Sulaiman* ﵇ *ki wo dua yaad aagai jis mein unhoe'n ne arz kiya tha: Aye Mere Rabb! Mujhe Moaaf Kar Aur Mujhe Aisee Sultanat Ataa Farma Jo Mere Baad Kisi Aur Ke Liye Sazawaar Na Ho*".[663]

(Raawi-e-Ahadees) Rooh kehte hain: Phir (ye dua yaad aane ke baad) Rasool Allah ﷺ ne us jin ko ruswa karke waapas kar diya.[664]

Baab 76: Kaafir Jab Musalman Ho Jaae T Uske Ghusl Karne, Nez Qaidi Ko Masjid Mein Muqaiyyad Karne Ka Bayan

Qaazi Shuraih, qarzdaar ke mutaalliq hukum dete the ke usey masjid ke sutoon ke saath baandh diya jaae.

[462] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne ek ghod-sawaar dasta najd ki taraf rawaana kiya. Wo Banu Hanifa ke ek shakhs ko giraftaar karke laae, jise Thumaama bin Usaal kaha jaata tha, aur usey unho'n ne masjid ke ek sutoon se baandh diya. Phir Nabi ﷺ tashreef laae aur farmaya: "*Thumaama ko chodh do*". Chunache wo masjid ke qareeb ek khajoor ke baagh mein gaya, waha'n ghusl kiya, phir masjid mein aaya aur kaha: Main gawaahi deta hoo'n ke Allah ke siwa koi maabood-e-bar-haq nahi aur Hazrat Muhammad Allah ke Rasool hain, yaane wo musalman ho gaya.[665]

Baab 77: Masjid Mein Bimariyon Aur Deegar Zaroorat-mando'n Ke Liye Kheema Lagaana

[463] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Jung-e-Khandaq ke mauqa par Hazrat Sa'ad bin Moaaz ﵁ ke haath ki rag (haft-indaam) mein teer lag gaya. To Nabi ﷺ ne unke liye masjid mein ek kaheema laga diya, taake nazdeek se unki iyaadat kar liya kare'n, aur masjid mein Banu Ghaffar ka kheema bhi tha. Phir achaanak unki taraf khoon behkar aane laga, to log isse khaufzada hue. Kehne lagey: Aye kheme waalo! Ye kiya hai jo tumhari taraf se

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[659] Dekhiye: 460, 1337
[660] Dekhiye: 2084, 2226, 4540, 4541, 4542, 4543
[661] Surah aale Imran: 35
[662] راجع: 458
[663] Surah Saad: 35
[664] Dekhiye: 1210, 3284, 3423, 4808
[665] Dekhiye: 469, 2422, 2423, 4372

hamaare paas aaraha hai? Dekha to Hazrat Sa'ad ؓ ke zakhm se khoon beh raha tha, chunache wo isi zakhm se faut ho gae.[666]

Baab 78: Zaroorat Ke Waqt Oont Ko Masjid Mein Laana

Hazrat Ibne Abbas ؓ ne farmaya: Nabi ﷺ ne oont par baith kar tawaaf kiya.

[464] Hazrat Umme Salama ؓ se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ﷺ se apni bimaari ka shikwa kiya to aap ne farmaya: "*Tu logo'n ke peeche-peeche sawaari par baith kar tawaaf kar le*". Chunache maine isi tarah tawaaf kiya aur is waqt Rasool Allah ﷺ khaana-e-ka'aba ke pehlu mein khade namaz mein surah "*wattoor* "والطّور"" tilaawat farma rahe the.[667]

Baab 79: Bila-unwaan

[465] Hazrat Anas ؓ se riwayat hai ke Nabi ﷺ ke do (2) sahaaba aapke paas se Andheri raat mein nikle. Un dono ke saath munawwar chiragh ki tarah koi cheez thi, jo unke saamne raushni de rahi thi. Jab wo dono alaaheda ho gae to har ek ke saath isi tarah ka ek chiragh ho gaya, hatta ke wo apne ghar pohonch gae.[668]

Faaeda: Saheeh Bukhari ki ek riwayat mein wazaahat hai ke wo dono Asyad bin Huzair aur Ibaad bin Bashar the.

Baab 80: Masjid Mein Khidki Rakhna Aur Us Mein Guzar-gaah Banaana

[466] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne ek din khutba dete hue farmaya: "*Beshak Allah Ta'ala ne apne ek bande ko ikhteyar diya hai ke wo duniya mein rahe ya jo Allah ke paas hai usey ikhteyar kare. To usne wo pasand kiya jo Allah ke paas hai*". Ye sun kar Hazrat Abu Bakar Siddiq ؓ rone lagey. Maine apne dil mein kaha: Ye budha kis liye rota hai? Baat to sirf ye hai ke Allah ne apne ek bande ko duniya yaa akhirat dono'n mein se jise chaahe pasand karne ka ikhteyar diya hai, aur usne akhirat ko pasand kiya hai. (To usne rone ki kya baat hai)? Magar baad mein ye raaz khula ke bande se muraad khud Rasool Allah ﷺ the aur Hazrat Abu Bakar ؓ ham sabse ziyada samajhne waale the. Phir Rasool Allah ﷺ ne farmaya: "*Abu Bakar tum mat ro, main logo'n mein se kisi ke maal aur sohbat ka itna zer-e-baar[669] nahi jitna Abu Bakar ka hoo'n. Agar main apni ummat se kisi ko khaleel banaata to Abu Bakar ko banaata, lekin islami ikhwat[670]-o-mohabbat zaroor hai. Dekho! Masjid mein Abu Bakar ke darwaze ke siwa sabke darwaze band kar diye jaae'n*".[671]

[467] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ apne marz-e-wafaat mein ek patti se apne sar ko baandhe hue baahar tashreef laae aur mimbar par farokash[672] hue aur Allah ki hamd-o-sana ke baad farmaya: "*Apni jaan aur maal ko mujh par Abu Bakar se ziyaada aur koi kharch karne waala nahi hai. Aur main logo'n mein se agar koi dili-dost banaata to yaqeenan Abu Bakar ko banaata, lekin islami dosti sabse badhkar hai. Dekho! Meri taraf se har wo khidki jo is masjid mein khulti hai band kar do, sirf Abu Bakar ki khidki rehne do*".[673]

Faaeda: Hazrat Ibne Abbas ؓ ki riwayat se maaloom hota hai ke ye waaqea aapke marz-e-wafaat mein pesh aaya, chunache aap ki wafaat se 4 din pehle jo jumeraat thi uski subah ko waaqea-e-qirtaas pesh aaya ke aap kuch tehreer karaana chaahte the, lekin logo'n ke baahami ikhtelaaf aur shor-o-shaghab[674] ki wajah se aap ne farmaya: "*Tum sab log mere paas se uth jaao, paighambar ke saamne baahami ikhtelaaf aur shor-o-shaghab durust*". Uske baad aap ne araam farmaya, phir Zohar ke waqt jab bimaari mein kuch kami mehsoos hui to irshad farmaya ke paani ki 7 mashake'n mere sar par daalo, shayad kuch sukoon ho aur baaz logo'n ko kuch wasiyyat kar sakoo'n. Hukum ki

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[666] Dekhiye: 2813, 3901, 4117, 4122
[667] Dekhiye: 1619, 1626, 1633, 4853
[668] Dekhiye: 3639, 3805
[669] T: Bojh se dabaa hua, maghloob, maqrooz, ehsaan-mand [Rekhta]
[670] T: (أُخُوَّت) Bhai-chaara, dosti, biradaraana taalluq jo rishte ke alaawa kisi aur nisbat se ho [Rekhta]
[671] Dekhiye: 3654, 3904
[672] T: (فَروکش) Muqeem, theherna, qiyaam karna [Rekhta]
[673] Dekhiye: 3656, 3657, 6738
[674] T: (شور و شَغَب) Cheekh-pukaar, fitna-fasaad, jhagda [Rekhta]

taameel ki gai to qadre sukoon hua. Phir aap Hazrat Abbas ؓ aur Hazrat Ali ؓ ka sahara le kar masjid mein tashreef laae, Zohar ki namaz padhaai, aur uske baad mimbar par farokash ho kar khutba irshad farmaya aur ye khutba aap ki zindagi ka aakhri khutba tha. Waaqea-e-qirtaas subah ko pesh aaya aur usi din Zohar ke baad aapne khutba diya. Isse maaloom hota hai ke is khutbe mein wohi mazmoon tha jo aap thereer farmaana chaahte the.

Baab 81: Khaana-e-Ka'aba Aur Deegar Masaajid Ke Liye Darwaaze Banaana Aur Chitakhni Lagaana

Ibne Juraij ka bayan hai ke mujhse Ibne Abi Mulaikah ne kaha: Aye Abdul Malik! Agar tum Ibne Abbas ؓ ki taameer karda masaajid aur unke darwazo'n ko dekhte (to ta'ajjub karte)

[468] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Nabi ﷺ Makkah tashreef laae to aap ne (chaabi biraadar) Hazrat Usman bin Talha ؓ ko bulaya, unho'n ne baitullah ka darwaza khola. Phir Nabi ﷺ, Hazrat Bilal, Usama bin Zaid aur Usman bin Talha ؓ andar gae. Baad-azee'n darwaza band kar liya gaya. Aap waha'n thodi der rahe, phir sab baahar nikle, khud Ibne Umar ؓ ne kaha: Main jald utha aur Hazrat Bilal ؓ se jaakar poocha to unho'n ne bataya: Aap ﷺ ne Ka'abe ke andar namaz padhi hai. Maine poocha: Kis muqaam par? To unho'n ne kaha: Dono sutoono'n ke darmiyan. Hazrat Ibne Umar ؓ kehte hain: Ye baat poochne se reh gai ke aap ne kitni rakaat padhi thee'n?[675]

Baab 82: Masjid Mein Mushrik Ka Dakhal Hona

[469] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ne chand sawaaro'n ko najd ki taraf rawaana farmaya, wo log Banu Hanifa k eek shakhs Thumaama bin Usaal ko pakad laae aur masjid ke sutoono'n mein ek sutoon ke saath baandh diya.[676]

Baab 83: Masjid Mein Awaaz Ka Ooncha Karna

[470] Hazrat Saaeb bin Yazid se riwayat hai, unho'n ne kaha: Main Masjid-e-Nabawi mein khada tha, ke kisi ne mujhe kankari maari. Maine uski taraf dekha to wo Hazrat Umar bin Khattab ؓ the. Unho'n ne mujhe se farmaya: Jaao aur un dono aadmiyo'n ko bulakar laao, chunache main unhe'n bulakar laaya to Hazrat Umar ؓ ne unse dariyaaft kiya: Tum kis qabile se ho ya kis jagah ke rehne waale ho? Unho'n ne bataaya: Ham Taif ke rehen waale hain. Hazrat Umar ؓ ne farmaya: Agar tum madina munawwara ke baashinde hote to main tumhe'n zaroor saza deta. Tum Rasool Allah ﷺ ki masjid mein apni awaazo'n ko itna buland kar rahe ho!

[471] Hazrat Kaab bin Maalik ؓ se riwayat hai, unho'n ne Rasool Allah ﷺ ke ahd mein. Masjid-e-Nabawi mein Ibne Abdi Hadrad ؓ se apne qarz ki adaaegi ka mutaalba kiya. Is silsile mein un dono ki awaaze'n is qadar buland huee'n ke Rasool Allah ﷺ ne un awaazo'n ko apne hujre mein suna. Phir aapne ne apne hujre ka parda uthaaya aur baahar tashreef laae. Baad azaa'n awaaz di aur farmaya: "*Aye Kaab!*" Hazrat Kaab ؓ ne arz kiya: Allah ke Rasool! Main haazir hoo'n. Aap ne haath se ishaara kiya ke apne qarz se aada chodh do. Hazrat Kaab ؓ ne arz kiya: Allah ke Rasool! Maine hukum ki taameel ki. Phir Rasool Allah ﷺ ne (Ibne Abi Hadrad ؓ se) farmaya: "*Jaao unka qarz adaa karo*".[677]

Baab 84: Masjid Mein Baithna Aur Halqe Banaana

[472] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ek dafa mimbar par tashreef farma the, ke ek shakhs ne aapse dariyaaft kiya: Raat ki namaz ke mutaalliq aapka kya hukum hai? Aap ne farmaya: "*Do-do (2-2) rakat padho, phir jab (kisi ko) subah ho jaane ka andesha ho to ek (1) rakat aur padhle, wo saabeqa saari namaz ko witr kar degi*". Hazrat Ibne Umar ؓ farmaya karte the: Raat ki namaz ke aakhir mein witr padha karo, Nabi ﷺ ne Iska hukum farmaya hai.[678]

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[675] راجع: 397
[676] راجع: 462
[677] راجع: 457
[678] Dekhiye: 473, 990, 993, 995, 1x37 (T: Aakhri reference misprint ki wajah se padhne ke qaabil nahi, isi liye maine number ki jagah "x" type kiya hai.

[473] Hazrat Ibne Umar ؓ hi se riwayat hai ke ek admi Nabi ﷺ ki khidmat mein haazir hua, jabke (us waqt) aap khutba de rahe the. Usne arz kiya: Raat ki namaz kis tarah adaa ki jaae? Aap ne farmaya: “*Do-do (2-2) rakat, phir jab tumhe’n tuloo-e-fajr ka andesha ho to ek (1) rakat witr padhlo, wo tumhari padhi hui saabeqa namazo’n ko taaq adad mein tabdeel kar degi*”.

Waleed bin Kaseer apni sanad se bayan karte hain ke Hazrat Ibne Umar ؓ ne ye bayan kiya, ke ek shakhs ne Nabi ﷺ ko awaaz di, jabke aap masjid mein tashreef farma the.[679]

[474] Hazrat Abu Waaqid Laithi se riwayat hai, unho’n ne farmaya: Ek dafa Rasool Allah ﷺ masjid mein tashreef farma the ke 3 aadmi aae. Un mein se do (2) to Rasool Allah ﷺ ke paas (masjid mein) aagae, aur ek waapas chala gaya. Un dono mein se ek ne halqe mein kuch khaali jagah dekhi aur waha’n baith gaya aur doosra tamaam logo’n ke peeche jaa baitha. Raha teesra, to wo waapas chala gaya. Jab Rasool Allah ﷺ faarigh ho gae to farmaya: “*Main tumhe’n in teeno admiyo’n ke mutaalliq na bataaou’n? Un mein se ek Allah ke qareeb jagah talash ki, to Allah ne usey jagah ataa kardi, doosra insaan Allah se sharma gaya, to Allah ne bhi usse sharm ki. Raha teesra, to usne (Allah Ta’ala) se roo-gardaani ki, to Allah ne bhi usse mu’n pher liya*”.[680]

Baab 85: Masjid Mein Chitt Letna Aur Paao’n Phailana

[475] Hazrat Abdullah bin Zaid Ansari ؓ se riwayat hai ke unho’n ne Rasool Allah ﷺ ko masjid mein chitt lete aur paao’n aur paao’n rakhe hue dekha tha. Ibne Shihab Zohri Hazrat Saeed bin Musaiyyib se naqal karte hain ke Hazrat Umar ؓ aur Hazrat Usman ؓ bhi aise kiya karte the.[681]

Faaeda: Shah Waliullah Mohaddis Dehelwi ؒ Sharha Tarajim-e-Bukhari mein likhte hain ke is unwaan mein do (2) baato’n ka jawaaz pesh kiya jaa raha hai. Chitt letna aur ek paao’n ko doosre paao’n par rakh kar letna. Doosri ahadees mein iski mumaaneat bhi aai hai, is liye tatbeeq ke taur par kaha jaaega ke mumaaneat waali ahadees mansookh hain, yaa mumaaneat us waqt hai jab tah-band tang aur chota ho aur usse satar khulne ka andesha ho.

Baab 86: Raaste Mein Masjid Banaana Ba-sharte Ke Us Mein Logo’n Ka Koi Nuqsaan Na Ho

Imam Hasan Basri, Ayyub Sakhtiyaani aur Imam Maalik bhi yehi kehte hain.

[476] Hazrat Ayesha ؓ zauja-e-Nabi ﷺ se riwayat hai, unho’n ne farmaya: Jab se maine hosh sambhala, usi waqt se maine ye dekha ke mere walidain deen-e-islam qubool kar chuke the. Aur ham par koi din aisa nahi guzarta tha, jis mein hamaare yahaa’n Rasool Allah ﷺ din ke dono’n hisso’n mein, yaane subah-o-shaam na aate ho’n. Phir Hazrat Abu Bakar ؓ ke dil mein ek baat aai aur unho’n ne apne ghar ke saamne ek khuli jagah mein masjid banaali, jis mein wo namaz padhte aur Quran-e-Kareem ki tilaawat karte the. Mushrikeen ke bacche aur aurte’n aate jaate unke paas khade ho jaate. Wo Hazrat Abu Bakar ؓ ki haalat haalat par taajjub karte aur unhe’n ghaur se dekhte. Hazrat Abu Bakar ؓ badey rafeeq-ul-qalb aur girya-zaari[682] karne waale insaan the. Jab Quran-e-Kareem ki tilaawat karte to unhe’n apni ankho’n par control nahi rehta tha. Hazrat Abu Bakar ؓ ke is tarz-e-amal ne mushrikeen-e-quraish ke ashraaf ko badi ghabrahat mein mubtalaa kar diya tha.[683]

Baab 87: Bazaar Ki Masjid Mein Namaz Padhna

Hazrat Ibne Awn ne ek aise ghar ki masjid mein namaz padhi jiske darwaze aam logo’n par band kar diye jaate the.

[477] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain, aap ne farmaya: “*Namaz ba-jamaat ghar aur bazaar ki namaz se 25 darje ziyaada fazilat rakhti hai. Is liye ke jab koi shakhs acchi tarah wazoo karey aur masjid mein namaz hi ke iraade se aae to masjid mein pohonchne tak jo qadam uthaata hai us par Allah Ta’ala ek darja*

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[679] راجع: 472

[680] راجع: 66

[681] Dekhiye: 5969, 6287

[682] T: (گِرْیہ و زاری) Rona-peetna, waawela, kohraam, cheekhna-chillaana [Rekhta]

[683] Dekhiye: 2138, 2263, 2264, 2297, 3905, 4093, 5807, 6079

buland karta hai, aur uska ek gunah mitaa deta hai. Aur jab wo masjid mein pohonch jaata hai to jab tak namaz ke liye waha'n rehta hai, usey baraabar namaz ka sawaab milta rehta hai. Aur jab tak wo apne us muqaam mein rahe, jaha'n namaz padhta hai, to farishte uske liye you'n dua karte hain: Aye Allah isey moaaf karde. Aye Allah! Is par raham farma, ba-sharte ke hawaa khaarij karke doosro'n ko takleef na de".[684]

Baab 88: Masjid Aur Ghair Masjid Mein Haatho'n Ki Ungliyo'n Ko Ek Doosri Mein Daakhil Karna

[478,479] Hazrat Abdullah bin Umar ؓ ya Abdullah bin Amr bin al-Aas ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne apni ungliyo'n ko qainchi banaaya.[685]

[480] Hazrat Aasim bin Muhammad kehte hain: Maine ye hadees apne waalid Muhammad bin Zaid se suni, phir wo mujhe yaad na rahi to (mere bhai) Waqid bin Muhammad ne usey apne waalid se theek-theek aur saheeh tareeqe par bayan kiya. Unho'n ne kaha: Hazrat Abdullah bin Amr bin al-Aas ؓ ne bayan kiya: Rasool Allah ﷺ ne farmaya: "*Aye Abdullah bin Amr! Us waqt tera kya haal hoga jab tu koode-karkat jaise logo'n ke darmiyan baaqi reh jaaega*". Phir ye hadees bayan ki.[686]

[481] Hazrat Abu Moosa Ashari ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain, aap ne farmaya: "*Ek momin doosre momin ke liye ek imaarat ki tarah hai, ke uske ek hisse se doosre hisse ko taqwiyat milti hai*". Phir aap ﷺ ne apni ungliyo'n ko ek doosri mein daakhil farmaya.[687]

[482] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ne hame'n zawaal ke baad ki namazo'n mein se koi namaz padhaai, aur do (2) rakat padha kar salaam pher diya. Uske baad masjid mein gaadhi hui ek lakdi ki taraf gae aur us par tek lagaali. Gya aap naaraaz ho'n, aur apna dayaa'n haath baae'n haath par rakh liya aur apni ungliyo'n ko ek doosri mein daakhil farmaya, aur apne daaya'n rukhsaar baae'n hatheli ki pusht par rakh liya. Jald-baaz log to masjid ke darwazo'n se nikal gae aur masjid mein haazir logo'n ne kehna shuru kar diya: Kya namaz kam ho gai hai? Un logo'n mein Hazrat Abu Bakar ؓ aur Hazrat Umar Farooq ؓ bhi maujood the, magar un dono ne aapse guftagu karne mein haibat mehsoos ki. Ek shaksh, jiske haath kuch lambe the, aur usey Dhul-Yadain kaha jaata tha. Kehne laga: Allah ke Rasool! Kya aap bhool gae hain, ya namaz kam ho gai hai? Aap ne farmaya: "*Na main bhoola hoo'n, aur na namaz hi kam ki gai hai*". Phir aap ne farmaya: "*Kya Dhul-Yadain saheeh kehta hai?*" Logo'n ne arz kiya: Ji haa'n. Ye sun kar aap aage badhe aur jitni namaz reh gai thi, usey adaa kiya, phir salaam phera. Uske baad aap ne takbeer kahi aur sajda-e-sahoo kiya, jo aam sajde ki tarah yaa usse kuch lamba tha. Phir aap ne sar uthaaya aur Allahu Akbar kaha. Phir Allahu Akbar kehkar doosra sajda kiya, jo apne aam sajdo'n ki sateh ya usse kuch taweel tha. Phir sar uthakar Allahu Akbar kaha aur salaam pher diya.[688]

Baab 89: Madina Ke Raaste Mein Waaqe Masaajid Aur Wo Muqamaat Jaha'n Nabi ﷺ Ne Namaz Padhi

[483] Hazrat Moosa bin Uqba kehte hain: Maine Hazrat Saalim bin Abdullah ko dekha ke wo (Makkah se Madina ke) raaste par baaz makhsoos muqamaat ko talaash karke waha'n namaz padhte the, aur bayan karte the ke unke waalid-e-giraami (Ibne Umar ؓ) un muqamaat par namaz padha karte the, aur unho'n ne Nabi ﷺ ko un jagho'n mein namaz padhte hue dekha tha.

Moosa bin Uqba kehte hain: Mujhe se Hazrat Naafe ne bhi bayan kiya ke Hazrat Ibne Umar ؓ un muqamaat par namaz padhte the, aur maine is silsile mein Hazrat Saalim se maaloom kiya to unho'n ne bhi wohi muqamaat bataae jinki nishaan-dahi Hazrat Naafe ne ki thi, albatta Sharf ar Rooha ki masjid ke mutaalliq dono ka kuch ikhtelaaf tha.[689]

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[684] راجع: 176

[685] Dekhiye: 480

[686] راجع: 479

[687] Dekhiye: 2446, 6026

[688] Dekhiye: 714, 715, 1227, 1229, 6051, 7250

[689] Dekhiye: 1535, 2336, 7345

Faaeda: Saheeh baat yehi hai ke Hazrat Umar ؓ bade hassaas[690] qism ke insan the. Unho'n ne asaar-e-ambiya ke tatabbo[691] se is binaa par manaa farmaya taake aainda kisi waqt unhe'n shirk ka zariya na bana liya jaae. Wo apne bete se is muaamale mein ziyaada ilm aur tajraba rakhte the. Qissa-e-Utbaan bhi iske bar-aks mauqif ke liye daleel nahi ban sakta. Kyou'nke unho'n ne Rasool Allah ﷺ ko apne ghar mein dawat hi isi liye di thi ke aap ghar ke kisi kone mein namaz padhe'n, taake wo usey mustaqil jaae namaz qaraar de le'n. Lekin raaste mein jo ittefaaqan aise asaar aur waqeaat milte hain, unki taraf qasdan jaana, is waqea se saabit nahi hota, balke hamaare nazdeek aisa karna ghair mashroo hai, jaisa ke Hazrat Umar ؓ ne unke mutaalliq intebaah farmaya hai ke aisa karna ahle kitab ka tareeqa aur shirk ka zariya hai. والله أعلم

[484] Hazrat Abdullah bin Umar ؓ hi se riwayat hai ke Rasool Allah ﷺ jab umrah ke liye jaate, isi tarah Hajjatul Widaa[692] mein jab hajj ke liye tashreef le gae to Dhul-Hulaifah mein us keekar[693] ke neeche padaao karte jahaa'n ab Masjid-e-Dhul-Hulaifa hai. Aur jab aap jihaad, hajj ya umrah se (madina) waapas aate aur us raaste se guzarte to Waadi-e-Aqeeq ke nasheb mein utarte. Jab waha'n se oopar chadhte to apni oontni ko batha mein bithaate, jo waadi ke mashriqi kinaare par hai aur aakhir shab mein wahee'n araam farmate, yahaa'n tak ke subah ho jaati. Ye muqam us masjid ke paas nahi jo pattharo'n se bani hai, aur na us teele par hai jis par masjid hai, balke us jagah ek gehra naala tha. Abdullah bin Umar ؓ uske paas namaz padha karte the. Uske andar kuch (ret ke) teele the, Rasool Allah ﷺ wahee'n namaz padhte the. (Raawi kehta hai) Lekin ab naale ki roo (paani ke bahaao) ne waha'n kankariyaa'n bichaadi hain, aur us muqaam ko chupa diya hai jaha'n Abdullah bin Umar ؓ namaz padha karte the.[694]

[485] Hazrat Abdullah bin Umar ؓ se ye bhi riwayat hai ke Nabi ﷺ ne waha'n bhi namaz padhi jaha'n ab choti si masjid hai, us masjid ke qareeb jo rooha ki bulandi par waaqe hai. Abdullah bin Umar ؓ us muqam ki nishaan-dahi karte the jaha'n Nabi ﷺ ne namaz adaa ki thi, aur kehte the ke jab tu masjid mein namaz padhe to wo jagah tere daae'n haath ki taraf padti hai. Aur ye (choti masjid) makkah ko jaate hue raaste ke daae'n kinaare par waaqe hai. Uske aur badi masjid ke darmiyan kam-o-besh patthar phenkne ki masaafat hai.

[486] Hazrat Abdullah bin Umar ؓ is choti si pahaadi ke paas bhi namaz padha karte the jo Rooha ke khaatme par hai. Us pahaadi ka silsila raaste ke aakhri kinaare par jaakar khatam ho jaata hai. Makkah ko jaate hue us masjid ke qareeb jo us (pahaadi) ke aur rooha ke aakhri hisse ke darmiyan hai. Wahaa'n ek aur masjid ban gai hai. Abdullah bin Umar ؓ us masjid mein namaz nahi padha karte the, balkey usey apni baae'n taraf aur peeche chodh dete aur uske aage pahaadi ke paas namaz padhte the. Hazrat Abdullah bin Umar ؓ zawaal-e-aftaab ke baad rooha se chalte, phir Zohar ki namaz usi jagah pohonch kar adaa karte. Aur jab makkah se waapas aate, to subah hone se kuch der pehle yaa sehri ke aakhri waqt waha'n padaao karte aur fajr ki namaz padhte.

[487] Hazrat Abdullah bin Umar ؓ se ye bhi riwayat hai ke Nabi ﷺ muqaam-e-ruwaitha ke qareeb daae'n jaanib kushaada, naram aur hamwaar jagah mein ek bohot bade ghane darakht ke neeche utarte, yahaa'n tak ke us teele se bhi aage guzar jaate jo ruwaitha ke raaste se do (2) meel ke qareeb hai. Us darakht ka balaai hissa toot gaya hai, aur ab darmiyan se khameeda[695] ho kar apne taney par khada hai. Uski jad mein bohot se ret ke teele hain.

[488] Hazrat Abdullah bin Umar ؓ ne ye bhi bayan kiya hai ke Nabi ﷺ ne us teele ke kinaare par bhi namaz padhi jaha'n se paani utarta hai. Ye Muqam-e-Hazbah ko jaate hue Arj ke peeche waaqe hai. Us masjid ke paas do (2) yaa teen (3) qabre'n hain, un par oopar tale patthar rakhe hue hain. Ye raaste se daae'n jaanib un bade pattharo'n ke paas hai, jo raaste par waaqe hain. Hazrat Abdullah bin Umar ؓ dopaher ko zawaal ke baad Ar se un bade pattharo'n ke darmiyan chalte, phir Zohar ki namaz us masjid mein adaa karte.

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690 T: (حَسّاس) Bohot mehsoos karne waala, jis ki quwwat-e-hiss bohot tez ho [Rekhta]

691 T: (تَتَبُّع) Itteba, pairawi [Rekhta]

692 T: Check for correct pronounciation

693 T: (کِیکَر) Babool, babool ka chota darakht [Rekhta]

694 Dekhiye: 1532, 1533, 1799

695 T: (خَمِیدَہ) Jhuka hua, kham khaaya hua, muda hua [Rekhta]

[489] Hazrat Abdullah bin Umar ؓ ne ye bhi bayan farmaya: Rasool Allah ﷺ un bade darakhto'n ki paas utare jo raaste ke baae'n jaanib Harsha pahaadi ke paas waadi mein hain. Ye waadi-e-harsha ke kinaare se mil gai hai. Waadi aur raaste ke darmiyan ek teer phenkne ka faasla hai. Hazrat Abdullah bin Umar ؓ us bade darakht ke paas namaz padhte jo waha'n tamaam darakhto'n se bada aur raaste ke ziyaada qareeb tha.

[490] Hazrat Abdullah bin Umar ؓ ne ye bhi bayan farmaya hai ke Nabi ﷺ us waadi mein padaao karte jo Mar az Zahraan "مر الظهران" ke nasheb mein muqaam-e-safrawaat se utarte waqt madina ki jaanib hai. Aap us waadi ke nasheb mein padaao karte jo makkah jaate hue raaste ki baae'n jaanib waaqe hai. Aap jaha'n utarte us mein aur aam raaste ke darmiyan ek patthar phenkne ka faasla hota.

[491] Hazrat Abdullah bin Umar ؓ ne ye bhi bayan kiya ke Nabi ﷺ muqaam-e-zee-tuwa mein utra karte aur raat yahee'n guzaara karte the. Subah hoti to namaz-e-fajr yahee'n padhkar makkah mukarrama ko rawaana hote. yahaa'n Rasool Allah ﷺ ke namaz padhne ki jagah ek bade teele par thi. Ye wo jagah nahi, jaha'n aaj masjid bani hui hai, balke uske nasheb mein bada teela waaqe hai.[696]

[492] Hazrat Abdullah bin Umar ؓ ne ye bhi bayan kiya ke Nabi ﷺ ne us pahaad ke dono darro'n ka rukh kiya, jo uske aur jabat-at-taweel ke darmiyan Ka'abe ki simt mein hai. Aap us masjid ko jo teele ke kinaare par ab waha'n taameer hui hai, apni baae'n jaanib kar lete. Nabi ﷺ ke namaz padhne ki jagah usse neeche siyaahi maael teele par thi. (Agar tu) teele se kam-o-besh 10 haath chodhkar waha'n namaz padhe to tera rukh seedha pahaad ki dono ghaatiyo'n ki taraf hoga, yaane wo pahaadi jo tere aur baitullah ke darmiyan waaqe hai.

Faaeda: Saatwee'n Manzil: Ye manzil Zee-tawa ke naam se zikr ki gai hai. Zee-tawa makkah mukarrama se teen (3) meel se kuch kam faasle par ek jagah ka naam hai. Ye Rasool Allah ﷺ ke safar ki aakhri manzil hai. Aap yahaa'n qiyaam farmate, phir namaz-e-fajr padhkar makkah mukarrama tashreef le jaate.

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[696] Dekhiye: 1767, 1769

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Sutre Se Mutaalliq Ahkaam-o-Masaael – أَبْوَابُ سُتْرَةِ الْمُصَلِّيْ

Baab 90: Imam Ka Sutrah Muqtadiyo'n Ka Bhi Sutrah Hai

[493] Hazrat Abdullah bin Abbas ؓ se riwayat hai, unho'n ne farmaya: Main jawaani ke qareeb pohoncha hua tha, jab gadhi par sawaar ho kar namaz ke liye aaya. Us waqt Rasool Allah ﷺ Mina mein deewaar ke alaawa (kisi aur sutre) ki taraf rukh karke logo'n ko namaz padha rahe the. Maine namaziyo'n ki saff ke ek hisse ke saamne se guzra aur utra gaya. Phir maine gadhi ko charne ke liye chodh diya aur khud namaz ki saff mein shaamil ho gaya, lekin kisi ne mujh par is silsile mein koi eteraaz na kiya.[697]

Faaeda: Imam Bukhari ؒ ke nazdeek Rasool Allah ﷺ ke aage deewaar ke alaawa koi aur sutrah tha. Hadees mein "إلى غير جدار" ke alfaaz hain, aur lafz-e-ghair (غير) hamesha sifat ke liye aata hai. Is liye taqdeeri ibaarat you'n hogi: "يُصَلِّيْ بِالنَّاسِ بِالْمِنٰى إِلٰى شَيْئٍ غَيْرِ جِدَارٍ" Yaane Rasool Allah ﷺ Mina mein deewaar ke alaawa kisi aur cheez ki taraf rukh karke namaz padha rahe the. Phir Rasool Allah ﷺ ka aam maamool bhi yehi tha ke aap jab khuli fizaa mein namaz padhate to sutrah qaaem farma lete the. Is liye Hazrat Ibne Abbas ؓ ke alfaaz ka mamulaat-e-nabawi ke mutaabiq wohi mafhoom muraad lena behtar hai, jo Imam Bukhari ؒ ne samjha hai.

[494] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ jab eid ke din (madina se) baahar tashreef le jaate to chota nayza gaadne ka hukum dete. Jab uski taameel kardi jaati to aap uski taraf rukh karke namaz padhte aur log aapke peeche khade hote the. Dauran-e-safar mein bhi aa paisa hi karte the. (Musalmano ke) Khulafa ne bhi isi wajah se barcha saath rakhne ki aadat apnali hai.[698]

[495] Hazrat Abu Juhaifa ؓ se riwayat hai ke Nabi ﷺ ne waadi-e-batha mein logo'n ko namaz padhaai aur aapke saamne nayza gaad diya gaya. Aap ne (safar ki wajah se) Zohar ki do (2) rakat adaa kee'n, isi tarah Asr ki bhi do (2) Rakat padhee'n. Aapne saamne se aurte'n aur gadhe guzar rahe the.[699]

Baab 91: Namazi Aur Sutre Mein Faasle Ki Miqdaar

[496] Hazrat Sahal bin Sa'ad ؓ se riwayat hai ke Rasool Allah ﷺ ki jaae namaz aur deewaar ke darmiya is qadar faasla tha ke bakri guzar sakti thi.[700]

[497] Hazrat Salama bin Akwa ؓ se riwayat hai ke masjid-e-nabawi ki deewaar qibla, mimbar se itni qareeb thi ke ba-mushkil bakri ke guzarne ki gunjaaesh thi.

Baab 92: Nayze Ki Taraf Rukh Karke Namaz Padhna

[498] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Nabi ﷺ ke liye nayza gaad diya jaata tha, aur aap uski taraf rukh karke namaz padhte the.[701]

Baab 93: Chote Nayze Ki Taraf Rukh Karke Namaz Padhna

[499] Hazrat Abu Juhaifa ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ dopaher ke waqt hamaare paas tashreef laae to aapke saamne wazoo ka paani pesh kiya gaya. Chunache aap ne wazoo farmaya aur hem'n Zohar aur Asr ki namaz padahi. Jabke aapke saamne chota nayza tha, aurte'n aur gadhe neze ke aagey se guzar rahe the.[702]

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[697] راجع: 76

[698] Dekhiye: 498, 972, 973

[699] راجع: 187

[700] Dekhiye: 7334

[701] راجع: 494

[702] راجع: 187

[500] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ jab rafa-e-haajat ke liye nikalte to main aur ek ladka aapke peeche chalte. Hamaare paas nok-daar lakdi yaa danda yaa chota nayza hota aur ham paani ki chaagal[703] bhi hamraah le jaate. Jab aap apni haajat se faarigh ho jaate to ham aapko chaagal de dete.[704]

Baab 94: Makkah Aur Ghair-e-Makkah Mein Sutre Ka Ehtemaam

[501] Hazrat Abu Juhaifa ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ dopaher ke waqt hamaare paas tashreef laae aur aap ne batha mein Zohar aur Asr ki do (2) rakat padhaae'n, aur aap ne dauran-e-namaz mein apne saamne ek chota nayza khada kar liya. Jab aapne wazoo kiya to log aapke wazoo ke paani ko apne mu'n par malne lagey.[705]

Baab 95: Sutoon Ki Taraf Rukh Karke Namaz Padhna

Hazrat Umar ﷺ bayan karte hain ke baate'n karne waalo'n ki ba-nisbat namaz padhne waale sutoono'n ke ziyaada haqdaar hain. Hazrat Umar ﷺ ne ek shakhs ko do (2) sutoono'n ke darmiyan namaz padhte dekha, to usey ek sutoon ke qareeb kar diya aur farmaya ke uski taraf rukh karke namaz padho.

[502] Hazrat Yazeed bin Abu Obaid ﷺ se riwayat hai, unho'n ne kaha ke main Hazrat Salama bin Akwa ﷺ ke saath (masjid-e-nabawi mein) aaya karta tha. Wo hamesha us sutoon ko saamne karke namaz padhte, jaha'n mushaf shareef rakha hota tha. Maine unse poocha: Aye Abu Muslim! Tum is sutoon ke qareeb hi namaz padhne ki koshish kyou'n karte ho? Unho'n ne farmaya: Maine Nabi ﷺ ko dekha hai ke wo bhi koshish se is sutoon ko saamne karke namaz padha karte the.

[503] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ ke bade bade sahaaba ikram ko dekha hai, wo Maghrib ki namaz ke waqt sutoono'n ke saamne jaldi chale jaate the.

Shu'ba ne is riwayat mein ye izaafa bayan kiya hai: Ta-aa'nke Nabi ﷺ (apne hujre se) baahar tashreef laate.[706]

Baab 96: Akele Namazi Ka Do (2) Sutoono'n Ke Darmiyan Namaz Padhna

[504] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ, Hazrat Usama bin Zaid, Hazrat Usman bin Talha, aur Hazrat Bilal ﷺ khana-e-ka'aba ke andar daakhil hue aur der tak andar rahe, phir baahar nikle. Main pehla shakhs tha, jo aapke peeche waha'n pohoncha, phir maine Hazrat Bilal ﷺ se poocha: Aap ﷺ ne kaha'n namaz padhi? Unho'n ne jawab diya: Agle do (2) sutoono'n ke darmiyan.[707]

[505] Hazrat Abdullah bin Umar ﷺ hi se riwayat hai ke Rasool Allah ﷺ Hazrat Usama bin Zaid, Hazrat Bilal aur Hazrat Usman bin Talha Hajabi ﷺ khana-e-ka'aba ke andar daakhil hue, phir andar se Hazrat Usman ne darwaza band kar diya aur aap Ka'abe ke andar thehre rahe. Jab baahar tashreef laae to maine Hazrat Bilal ﷺ se poocha: Nabi ﷺ ne (baitullah ke andar) kya kaam kiya? Unho'n ne bataaya: Aap ne ek (1) sutoon ko apni baae'n jaanib aur ek (1) ko daae'n jaanib aur teen (3) sutoono'n ko apne aqb mein kar liya, us waqt Ka'abe ki imaarat che (6) sutoono'n par thi. Phir aap ne namaz padhi.

(Imam Bukhari ﷺ kehte hain: Hamse) Ismail ne bayan kiya ke mujhse Imam Maalik ne farmaya: Aap ne do (2) sutoono'n ko apni daae'n jaanib kiya tha.[708]

Faaeda: Qurrah bin Iyaas Muzni riwayat karte hain ke ahd-e-risaalat mein hame'n sutoono'n ke darmiyan saff banaane se manaa kiya jaata tha, aur usse sakhti se roka jaata tha.[709] Imam Bukhari ﷺ ne unan mein غیر جماعة ki qaid

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[703] T: (چھاگل) Mashkeeza, mitti, dhaat ya chamde ka wo bartan ya kuppi jis mein paani bhar kar musaafir apne saath le jaate hain [Rekhta]

[704] راجع: 150

[705] راجع: 187

[706] Dekhiye: 625

[707] راجع: 397

[708] راجع: 397

[709] Sunan Ibne Majah: Iqaamat as Salah: H1002

lagaakar waazeh kar diya ke is mumaaneat ka taalluq namaz-e-ba-jamaat se hai, agar koi akela padhta hai to is mein chandaa'n[710] harj nahi.

Baab 97: Bila-unwaan

[506] Hazrat Naafe se riwayat hai ke Hazrat Abdullah bin Umar ؓ jab baitullah mein daakhil hote to saamne ki taraf badhte chale jaate aur baitullah ke darwaze ko apni pusht ki taraf kar lete. Phir aage badhte, yahaa'n tak ke jab unke aur saamne waali deewaar ke darmiyan taqriban 3 haath ka faasla reh jaata to namaz padhte. Is tarah Ibne Umar ؓ namaz padhne ke liye us jagah ka rukh karte jiske mutaalliq unhe'n Hazrat Bilal ؓ ne ittela di thi ke waha'n Nabi ﷺ ne namaz padhi hai. (Hazrat Ibne Umar ؓ wazaahat farmate hain ke) Ham mein se ksii ke liye is baat mein koi muzaaeqa nahi ke wo baitullah ke jis goshe mein chaahe namaz padhe.

Baab 98: Sawaari, Oont, Darakht, Aur Palaan Ki Taraf Namaz Padhna

[507] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Nabi ﷺ apni sawaari ko chaudaai mein baitha dete, phir uski taraf mu'n karke namaz padhte the. (Naafe kehte hain:) Maine arz kiya: Accha ye bataaiye ke agar sawaari ke oont apni jagah se uth jaate to aap kya karte the? Ibne Umar ؓ ne farmaya: Is soorat mein aap paalaan ko apne saamne khada kar lete aur uski pichli lakdi ki taraf rukh karke namaz padhte. Aur Ibne Umar ؓ ka bhi yehi amal tha.[711]

Baab 99: Char-paai Ki Taraf Rukh Karne Namaz Padhna

[508] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Tum logo'n ne hame'n kutto'n aur gadho'n ke baraabar kar diya, halaa'nke maine apne aapko dekha ke char-paai par leti hoti, Rasool Allah ﷺ tashreef laate aur char-paai ko (apne aur qible ke) darmiyan kar lete, phir namaz padh lete the. Mujhe aapke saamne hona bura maaloom hota, is liye main paae'nti[712] ki taraf khisak kar lehaaf se baahar ho jaati.[713]

Baab 100: Namazi Ko Chaahiye Ke Wo Apne Saamne Se Guzarne Waale Ko Roke

Hazrat Ibne Umar ؓ ne tasshahud mein baithe hue aur baitullah mein, guzarne waale ko roka aur farmaya ke agar guzarne waala ladaai ke baghair baaz na aae to usse ladna chaahiye.

[509] Abu Saaleh Sammaan farmate hain: Maine Hazrat Abu Saeed Khudri ؓ ko dekha ke juma al mubarak ke din ksii cheez ko logo'n se sutrah banakar namaz padh rahe the, ke Abu Mu'ayt ke beto'n mein se ek naujawan ne unke aage se guzarne ki koshish ki. Hazrat Abu Saeed ne usko seen se dhakel kar rokna chaaha. Naujawan ne chaaro'n taraf nazar daudaai, lekin aage se guzarne ke alaawa usey koi raasta na mila. Wo phir us taraf se nikalne ke liye lauta, to Hazrat Abu Saeed Khudri ؓ ne usey pehle se ziyaada zordar dhakka diya. Usne ispar Hazrat Abu Saeed Khudri ؓ ko bura-bhala kaha. Baad azaa'n w Hazrat Marwan ke paas pohonch gaya aur Abu Saeed ؓ se jo muaamala pesh aaya tha, uski shikaayat ki. Hazrat Abu Saeed ؓ bhi uske peeche Marwan ke paas pohonch gae. Marwan ne kaha: Aye Abu Saeed! Tumahra aur tumahre bhateeje ka kya muaamala hai? Hazrat Abu Saeed ؓ ne farmaya: Maine Nabi ﷺ ko ye farmate suna hai: "*Tum mein se koi agar kisi cheez ko logo'n se sutrah banakar namaz padhe, phir koi uske saamne se guzarne ki koshish kare, to wo (namazi) usey roke. Agar wo (guzarne waala) na ruke to usse lade, kyou'nke wo shaitan hai*".[714]

Baab 101: Namazi Ke Aage Se Guzarne Waale Par Gunah

[510] Hazrat Basar bin Saeed bayan karte hain ke Hazrat Zaid bin Khalid ne unhe'n Hazrat Abu Jaheen ؓ ki taraf bheja, ke unse namazi ke saamne se guzarne waale ke mutaalliq pooche'n, ke unho'n ne Rasool Allah ﷺ se uski

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[710] T: (چنداں) Bilkul, koi [Rekhta]

[711] راجع: 430

[712] T: (پائنتی) Chaar-paai ki wo simt ya jagah jidhar pair phailaae jaae'n [Rekhta]

[713] راجع: 382

[714] Dekhiye: 3274

baabat kya suna hai? Unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Agar namazi ke saamne se guzarne waala ye jaanta ke uspar kis qadar gunah hai, to aage se guzarne ke bajaae waha'n 40 tak kahde rehne ko pasand karta*".

(Raawi-e-hadees) Abu an-Nazar ne kaha: Mujhe yaad nahi rah ake Basar bin Saeed ne 40 din kahe yaa mahine yaa saal.

Faaeda: Isse pehli hadees mein namazi ko paaband kiya gaya tha ke wo sutrah qaaem karne ke baad aage se guzarne waale ko pehle narmi, phir sakhti se mana kare. Ab guzarne waale ko mutanabbe kiya jaa raha hai ke is amal ka nateeja intehaai khatarnaak hai. Is liye agar usey roka jaae to usey namazi ka mamnoon hona chaahiye, ke usne mujhe gunah aur azaab-e-akhirat se bacha liya hai.

Baab 102: Admi Ka Admi Ki Taraf Rukh Karna Jabke Wo Namaz Padh Raha Ho

Hazrat Usman ﷺ ne namazi ki taraf rukh karke baithne ko naa-pasand farmaya. Ye us soorat mein hai, jab namazi ki tawajjo saamne waale ki taraf ho jaae. Lekin agar tawajjo na ho, to Zaid bin Saabit ﷺ ne farmaya: Mujhe iski koi parwaah nahi, kyou'nke ek shaksh doosre ki namaz ko nahi tod sakta.

[511] Hazrat Ayesha ﷺ se riwayat hai, unke saamne tazkira hua ke namaz ko kya cheez tod deti hai, logo'n ne kaha: Kutte, gadhe, aur aurat ke (namazi ke) saamne se guzarne se namaz toot jaati hai. Us par Hazrat Ayesha ﷺ ne farmaya: Tum logo'n ne ham aurto'n ko to kutto'n ke baraabar bana diya hai. Halaa'nke maine Nabi ﷺ ko is tarah namaz padhte dekha hai ke main aapke aur qible ke darmiyan char-paai par leti hoti thi, phir agar mujhe koi zaroorat hoti aur main ba-haalat-e-namaz aapke saamne aane ko naa-pasand samajhti, to aahista se khisak kar nikal jaati.

Hazrat Amash, Ibrahim a'an al-Aswad ki sanad ke saath bhi Hazrat Ayesha ﷺ se isi tarah ki riwayat karte hain.[715]

Baab 103: Soe Hue Shakhs Ki Taraf Rukh Karke Namaz Padhna

[512] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ namaz padhte rehte aur main (aapke saamne) bistar par arz ke bal soe rehti. Aur jab aap witr padhna chaahte to mujhe bedaar kar dete, chunache main bhi witr padh leti.[716]

Baab 104: Aurat Ki Taraf Rukh Karke Nafil Namaz Padhna

[513] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Main Rasool Allah ﷺ ke saamne is tarah soya karti thi ke mere paao'n aapke qible ki jagah mein hote. Jab aap sajda karte to mere paao'n ko choote, main unhe'n samet leti. Phir jab aap khade hote to main unhe'n phaila deti. Hazrat Ayesha ﷺ ne farmaya: Un dino'n gharo'n mein chiragh nahi ohte the.[717]

Faaeda: Haafiz Ibne Hajar ﷺ ne tambeeh ka unwaan de kar likha hai ke is hadees mein jo waqea bayan hua hai, wo ye hai ke aap usi bistar par namaz padhte jis par Hazrat Ayesha ﷺ soi hotee'n. Is soorat mein Aap ﷺ unke paao'n ko choo dete to wo pooche kar letee'n. Aur jis mein hai ke aapke aur qible ke darmiyan hoti, to wo doosra waaqea hai, jis mein Hazrat Ayesha ﷺ char-paai par hotee'n, aur Rasool Allah ﷺ neeche namaz padh rahe hote. Is haalat mein paao'n choone ki zaroorat nahi. Goya, ye do (2) alag-alag waqeaat hain.[718]

Baab 105: Jisne Ye Kaha Ke Namaz Ko Koi Cheez Nahi Todti

[514] Hazrat Masrooq se riwayat hai ke Hazrat Ayesha ﷺ ke saamne chand cheezo'n ka zikr kiya gaya, jinse namaz toot jaati hai. Yaane kutta, gadha, aur aurat. To Hazrat Ayesha ﷺ ne farmaya: Tum logo'n ne ham aurto'n ko gadho'n aur kutto'n ke mushaaba qaraar de diya hai. Jabke maine Nabi ﷺ ko is haalat mein namaz padhte dekha hai, ke main aapke aur qible ke darmiyan char-paai par leti rehti thi. Phir mujhe koi zaroorat pesh aati aur main aapke saamne

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[715] راجع: 382

[716] راجع: 382

[717] راجع: 382

[718] Fath-ul-Baari: V1 P760

baithne ko pasand na karti. Mabaada aap ki aziyyat ya naa-gawaari ka baais banoo'n, to aap ki paae'nti ki taraf se khisak kar nikal jaati.[719]

[515] Hazrat Ibne Shihab ke bhateeje ne apne chacha (Imam Zohri) se sawal kiya: Namaz ko koi cheez tod deti hai? Unho'n ne farmaya: Namaz ko koi cheez nahi todti. Mujhse Urwah bin Zubair ne bayan kiya ke Nabi ﷺ ki zauja-e-mohtarma Ayesha ؓ ne farmaya: Nabi ﷺ raat ko khade ho kar namaz padhte the, jabke main aapke aur qible ke darmiyan aapke ghar ke bistar par arz mein (jazane ki tarah) leti rehti thi.[720]

Baab 106: Dauran-e-Namaz Mein Choti Bacchi Ko Gardan Par Uthaa Lena

[516] Hazrat Abu Qatada Ansari ؓ se riwayat hai ke Rasool Allah ﷺ Hazrat Umaama ؓ ko uthaae hue namaz padh lete the, jo aap ki lakht-e-jigar Hazrat Zainab ؓ aur Hazrat Abul Aas bin Rabeea bin Abdush Shams ki beti thi. Jab aap sajda karte to usey utaar dete aur jab khade hote to usey uthaa lete.[721]

Baab 107: Aise Bister Ki Taraf Rukh Karke Namaz Padhna Jis Par Haaeza Aurat Leti Ho

[517] Hazrat Maimoona bint Haaris ؓ se riwayat hai, unho'n ne farmaya: Mera bistar Nabi ﷺ ki jaae namaz ke baraabar mein hota. Basa auqaat aapka kapda mere badan par aajata, jabke main apne bistar par hoti thi.[722]

[518] Hazrat Maimoona ؓ hi se riwayat hai, aap farmati hain: Nabi ﷺ is tarah namaz padhte the ke main aapke baraabar soi hoti. Jab aap sajde mein jaate to aapka kapda mere jis par aajata, jabke main ba-haalat-e-haiz hoti thi.[723]

Baab 108: Kya Ye Jaaez Hai Ke Namazi Apni Biwi Ke Paao'n Ko Dabade Taake Wo Sajda Kar Sakey?

[519] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Tum logo'n ne bohot bura kiya ke ham aurto'n ko kutte aur gadhe ke barabar kar diya. Beshak maine Rasool Allah ﷺ ko is haalat mein namaz padhte dekha hai ke main aapke aur qible ke darmiyan leti rehti. Jab aap sajda karna chaahte to mere paao'n ko tatol kar daba dete aur main unhe'n samet leti.[724]

Baab 109: Aurat Ka Namazi Ke BAdan Se Paleed Cheeze'n Door Karna

[520] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne farmaya: Ek dafa Rasool Allah ﷺ khana-e-ka'aba ke paas khade ho kar namaz padh rahe the, aur kuffaar-e-quraish ki ek jamat bhi waha'n majlis lagakar baithi hui thi. Un mein se kisi kehne waale ne kaha: Kya tum is riyakaar ko nahi dekhte? Kya tum mein se koi aisa hai, jo falaa'n khandan ki zibah-shuda oontni ke paas jaae aur uske gobar, khoon aur baccha-daani ko uthakar laae? Phir iska intezar kare, jab ye sajde mein jaae to un tamaam cheezo'n ko uske kandho'n ke darmiyan rakhde? Chunache us jamat ka sabse bada bad-bakht is kaam ke liye taiyyaar hua aur usey utha laaya. Phir jab Rasool Allah ﷺ sajde mein gae to usne sab kuch aapke dono shaano'n ke darmiyan rakh diya. Nabi ﷺ ba-haalat-e-sajda thehre rahe aur kaafir (Rasool Allah ﷺ ki) is haalat par buri tarah haste rahe. Aur hasi ki wajah se ek doosre par girte jaa rahe the. Andaree'n-halaat[725] kisi ne Hazrat Fatima ؓ ko ittela di. Hazrat Fatima ؓ us waqt kam-umr bacchi thee'n, chuanche wo ittela paate hi daudi hui aaee'n. Rasool Allah ﷺ us waqt sajde hi ki haalat mein the. Hazrat Fatima ؓ ne ye tamaam cheeze'n Rasool Allah ﷺ ke kandho'n se door kar dee'n, phir kuffaar ki taraf rukh karke unhe'n sakht bura bhala kaha. Jab Rasool Allah ﷺ namaz se farigh ho gae to aap ne unke khilaaf baae'n-alfaaz bad-dua ki: "*Aye Allah! Quraish ko apni giraft mein lele. Aye Allah! Quraish ko apni giraft mein lele*". Phir aap ne naam-ba-naam baae'n-alfaaz bad-dua farmaai: "*Aye Allah! Amr bin Hisham (Abu Jahal), Utbah bin Rabeea, Shaiba bin Rabeea, Waleed bin Utba, Umaiyya bin Khalaf, Uqba bin Abi Mu'ayt aur Umaarah bin Waleed ko apni giraft mein lele*".

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[719] راجع: 382

[720] راجع: 382

[721] Dekhiye: 5996

[722] راجع: 333

[723] راجع: 333

[724] راجع: 382

[725] T: (اندریں حالات) Is haalat mein [RSB]

Hazrat Abdullah bin Masood ﷺ farmate hain: Allah ki qasam! Maine un (naam-zad) tamaam logo'n ko ghazwa-e-badr waale din murda haalat mein girey-pade dekha. Phir u.nki laasho'n ko kheench-kar badr ke gande koonwe mein daal diya gaya. Rasool Allah ﷺ ne (unke mutaalliq) farmaya: "*Jo log badr ke koonwe mein daale gae hain un par Allah ki laanat musallat kardi gai hai*".[726]

[726] راجع: 240

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

9. Auqaat-e-Namaz Se Mutaalliq Ahkaam-o-Masaael – كِتَابُ مَوَاقِيْتِ الصَّلَاةِ

Baab 1: Namazo'n Ke Auqaat Aur Unki Fazilat Ka Bayaan

Aur Allah Ta'ala ke is qaul ki wazaahat: Bila-shubha Ahle Iman Par Paabandi-e-Waqt Ke saath Namaz Ka Adaa Karna Farz Hai.[727] "مَوْقُوْتًا" ke maane hain: Waqt-e-muqarrara par, yaane Allah ne unke liye namzo'n ke auqaat muqarrar kar diye hain.

[521] Hazrat Ibne Shihab se riwayat hai ke Hazrat Umar bin Abdul Aziz ﷺ ne ek din (Asr ki) namaz ko muakh-khar kar diya to unke paas Hazrat Urwah bin Zubair ﷺ aae aur unse kaha ke Hazrat Mugheera bin Shu'ba ﷺ jab Iraq mein (governer) the t ek din unse namaz mein kuch takheer ho gai. Hazrat Abu Masood Ansari ﷺ unke paas aae aur unse kaha: Aye Mugheera! Aapne aisa kyou'n kiya? Kya aapko maloom nahi ke ek din Hazrat Jibraeel ﷺ naazil hue aur unho'n ne namaz padhi to Rasool Allah ﷺ ne bhi unke saath namaz adaa ki, phir doosri namaz ka waqt hua to Hazrat Jibraeel ﷺ ke saath Rasool Allah ﷺ ne namaz padhi, phir teesri namaz ke waqt Hazrat Jibraeel ﷺ ki maiyyat[728] mein Rasool Allah ﷺ ne namaz adaa ki. Phir chauthi namaz ke waqt bhi dono ne ekatthe namaz padhi, phir paanchwee'n namaz ke waqt Hazrat Jibraeel ﷺ ne namaz padhi to Rasool Allah ﷺ ne unke saath hi namaz adaa ki. Phir aap ne farmaya: "*Mujhe isi tarah namaz adaa karne ka hukum diya gaya hai*".

Hazrat Umar bin Abdul Aziz ﷺ ne Urwah ﷺ se farmaya: Aap zara soch samajh kar bayan kare'n, kya waaqai Hazrat Jibraeel ﷺ ne Rasool Allah ﷺ ke liye auqaat-e-namaz ki nishaan-dahi ki thi? Hazrat Urwah ﷺ ne jawab diya ke Hazrat Basheer bin Abu Masood isi tarah apne walid Abu Masood ﷺ se bayan karte hain.[729]

[522] Hazrat Ayesha ﷺ bayan karti hain ke Rasool Allah ﷺ namaz-e-Asr is haalat mein padhte the, ke dhoop unke hujre mein hoti thi, qabl iske, ke (saaya uski) deewaaro'n par numaaya'n ho.[730]

Baab 2: Irshad-e-Baari Ta'ala: "Uski Taraf Rujoo Karo Aur Usse Darte Raho, Namaz Ki Paabandi Karo Aur Mushrikeen Mein Se Na Ho Jaao"[731], Ka Bayan

[523] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Abdul Qais ka wafad Rasool Allah ﷺ ki khidmat mein haazir hua, unho'n ne arz kiya: Hamara taalluq Rabeea qabile se hai, aur ham aapke yahaa'n sirf hurmat waale mahino'n mein haazri de sakte hain. Is liye aap hame'n aisee baato'n ki talqeen kare'n jin par ham khud bhi amal kare'n aur apne baaqi-maanda[732] logo'n ko bhi daawat de'n.

Aap ne farmaya: "*Main tumhe'n chaar (4) baato'n ka hukum deta hoo'n, aur chaar (4) baato'n se manaa karta hoo'n: Allah par imaan laana… phir uski wazaahat farmaai, is baat ki shahaadat dena ke Allah ke siwa koi maabood-e-bar-hqq nahi aur main Allah Ta'ala ka rasool hoo'n. Nez namaz qaaem karna, zakat dena aur maal-e-ghanimat se paachwa hissa mujhe adaa karna. Aur main "دُبَّاء، حَنْتَمْ، مُقَيَّرْ اور نقير" ke istemaal se mana karta hoo'n*".[733]

Baab 3: Iqaamat-e-Salah Par Bait Karna

[524] Hazrat Jarir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ﷺ se namaz padhne, zakat dene, aur har musalman ki khair-khwahi karne par bait ki.[734]

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[727] Surah an-Nisa: 103
[728] (مَعِيَّت) Saath hone ki haalat ya kaifiyat, saath hona [Rekhta]
[729] Dekhiye: 3221, 4007
[730] Dekhiye: 544, 545, 536, 3103
[731] Surah ar Rum: 31
[732] T: (بَاقِی مانْدَہ) Bachaa hua, baaqi [Rekhta]
[733] راجع: 53
[734] راجع: 57

Baab 4: Namaz (Gunaho’n Ka) Kaffaara Hai

[525] Hazrat Huzaifa ؓ se riwayat hai, unho’n ne kaha ke ham Hazrat Umar ؓ ke paas baithe hue the, unho’n ne farmaya: Tum mein se kis ko fitne ke mutaalliq Rasool Allah ﷺ ka farmaan yaad hai? Maine arz kiya: Mujhe isi tarah yaad hai jis tarah aapne farmaya tha. Hazrat Umar ؓ ne farmaya: Bila-shubha tum hi is qism ki baat karne ke mutaalliq jur-at kar sakte ho. Maine arz kiya: (Aap ne farmaya tha:) Insan ka wo fitna jo uske ghar-baar, maal-o-aulaad aur uske hamsaayo’n mein hota hai, usey to namaz, roza, sadqa-o-khairat, amr-bil-maaroof aur nahee-anil-munkar mitaa deta hai. Hazrat Umar ؓ ne farmaya: Mera maqsad is qism ke fitne ke mutaalliq maaloomaat haasil karna nahi, balkey main us fitne ke mutaalliq dariyaaft karna chahta hoo’n jo samandar ki tarah mauj-zan[735] hoga. Hazrat Huzaifa ؓ ne arz kiya: Aye Ameer-ul-momineen! Us fitne se aapko koi khatra nahi, kyou’ne uske aur aapke darmiyan ek band darwaaza haael hai. Hazrat Umar ؓ ne farmaya: Accha ye bataao ke wo darwaza khola jaaega yaa toda jaaega? Hazrat Huziafa ؓ ne farmaya: Wo toda jaaega. Us par Hazrat Umar ؓ goya hue: To phir kabhi band na hoga. Ham logo’n ne (Hazrat Huzaifa ؓ se) kaha: Aaya Hazrat Umar ؓ darwaze ko jaante the? Unho’n ne farmaya: Haa’n! Jaise kal aane waale din se pehle raat aati hai. maine unse aisee hadees bayaan ki jo chistaan[736] na thi. Ham log Hazrat Huzaifa ؓ se us darwaze ke mutaalliq sawaal karne se maroob the. Lehaza ham ne (apne saathi) Masrooq se kaha, chunache unho’n ne Huzaifa ؓ se darwaze ki baabat poocha to unho’n ne farmaya: Wo darwaza khud Hazrat Umar ؓ the.[737]Din Ke Dono Kinaar’n, Yaane Subah-o-Shaam Namaz Paabandi Se Padha Karo, Aur Raat Ke Kuch Hisso’n Mein Bhi Uska Ehtemaam Karo, Bila-shubha Nekiyaa’n Buraiyo’n Ko Khatam Kar Deti Hain”. Us shakhs ne arz kiya: Allah ke Rasool! Ye hukum khaas mere liye hai? Aap ne farmaya: “*Nahi, balkey meri tamaam ummat ke liye hai*”.[738]

Baab 5: Namaz Bar-waqt Padhne Ki Fazilat

[527] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho’n ne kaha: Maine Nabi ﷺ se arz kiya: Allah Ta’ala ko kaunsa amal ziyaada pasand hai? Aap ne farmaya: “*Namaz ki bar-waqt adaaegi*”. Unho’n ne arz kiya: Phir kaunsa? Aap ne farmaya: “*Waledain se husn-e-sulook*”. Unho’n ne arz kiya: Uske baad kaunsa? Aap ne farmaya: “*Allah ki raah mein jihaad karna*”. Hazrat Abdullah bin Masood ؓ kehte hain: Rasool Allah ﷺ ne mujh se isi qadar bayan kiya, agar main mazood poochta to aap aur bayan farmate.[739]

Baab 6: Paacho’n Namaze’n (Gunaaho’n Ka) Kaffaara Hain

[528] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne Rasool Allah ﷺ ko ye farmate hue suna: “*Agar tum mein se kisi ke darwaze par koi neher jaari ho, jis mein wo har roz 5 martaba nahaata ho, to tum kya kehte ho, ke kaam us par kuch bhi mael-kuchail chodega?*”. Sahaaba Ikram ؓ ne arz kiya: Aisa karne se kuch bhi mael-kuchail baaqi nahi rahega. Aap ne farmaya: “*Paacho’n namazo’n ki yehi misaal hai. Allah Ta’ala unke zariye se gunaho’n ko mitaa deta hai*”.

Faaeda: Murjiyya ne is hadees ke zaahir se ye istedlal kiya hai ke afaal-e-khair se kabira aur saghira tamaam gunah moaaf ho jaate hain. Lekin jamhoor ahle sunnat ka mauqif hai ke unse sirf saghaer moaaf hote hain. Kyou’nke is hadees mein agarche itlaaq-o-umoom hai, lekin doosri hadees ne isey muqaiyyad[740] aur khaas kar diya hai. Jaisa ke ek hadees mein hai ke paacho’n namaze’n, Juma jume tak, aur ramzan doosre ramzan tak gunaho’n ke liye kaffara ban jaate hain, ba-sharte-ke kabaaer se ijtenaab kiya jaae.[741]

[735] T: (مَوْج زَن) Josh maarta hua, ubalta hua [Rekhta]
[736] T: (چِیسْتان) Ghuma-phira kar ya phir khufiya andaaz mein koi baat bayaan karne ka amal [Rekhta]
[737] Dekhiye: 1435, 1895, 3586, 7096
[738] Dekhiye: 4687
[739] Dekhiye: 2782, 5970, 7534
[740] T: (مُقَیَّد) Paaband mashroot [Rekhta]
[741] Saheeh Muslim: At Tahaara: H522 (233)

Baab 7: Be-waqt Namaz Padhkar Usey Zaae Karna

[529] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya ke jo baate'n Nabi ﷺ ke ahd-e-mubarak mein thee'n, un mein se ab main koi baat nahi paata. Arz kiya gaya: Namaz to baaqi hai? Hazrat Anas ؓ ne farmaya: Us (namaz) ka jo haal tum ne kar rakha hai, wo tumhe'n maaloom hai.

[530] Hazrat Imam Zohri se riwayat hai, unho'n ne kaha: Main ek din damishq mein Hazrat Anas ؓ ki khidmat mein haazir hua, to wo ro rahe the. Maine arz kiya: Aap kyou'n ro rahe hain? Unho'n ne farmaya: Is waqt Rasool Allah ﷺ ke ahd-e-mubarak ki koi cheez baaqi nahi rahi. Haa'n namaz thi, usey bhi ab zaae kiya jaa raha hai.

Bakar bin Khalaf ne kaha: Hame'n Muhammad bin Bakar Barsaani ne, unko Usman bin Abi Rawwad ne isi tarah hadees bayan ki.

Baab 8: Namazi Apne Rabb Se munajaat Karta Hai

[531] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Tum mein se jab koi namaz padhta hai to wo apne parwardigaar se munajaat karta hai. Is liye wo apni daae'n jaanib na thooke, albatta baae'n qadam ke neeche thook sakta hai*". Is riwayat mein Saeed (bin Abi Urooba) apne Shaikh Hazrat Qatada se ye alfaaz naqal karte hain: "*Namazi ko apne saamne yaa aage nahi thookna chaahiye, lekin baae'n jaanib yaa apne qadmo'n ke neeche thook sakta hai*". Shu'ba ki riwayat mein hai: "*Apne saamne yaa daae'n jaanib na thooke, baae'n jaanib yaa qadmo'n ke neeche thook le*". Humaid ne Hazrat Anas ؓ se is tarah naqal kiya hai: "*Qible ki jaanib yaa daae'n taraf na thooke. Haa'n! Agar baae'n jaanib yaa qadmo'n ke neeche thook le to koi harj nahi*".[742]

[532] Hazrat Anas ؓ hi se riwayat hai, wo Nabi ﷺ se bayan karte hain, Aap ne farmaya: "*Sajda acchi tarah itmenan se karo aur tum mein se koi bhi apne baazuo'n ko kutte ki tarah na bichaae. Agar usey thookne ki zaroorat ho to apne aage aur daae'n jaanib na thooke, kyou'nke wo apne parwardigaar se munajaat kar raha hai*".[743]

Faaeda; Namazi ko ba-haalat-e-namaz sabse acchi haalat-o-haiat[744] mein hona chaahiye. Yehi wajah hai ke "إقعاء الكلب" kutte ki tarah baitha, "افتراش السبع" darindo'n ki tarah paao'n pasaar kar baithna, "بروك البعير" oont ki tarah baithna, "نقرة الغراب" kawwe ki tarah thonge maarna waghaira tamaam umoor se mana kiya gaya hai. Al-gharz namaz mein har lihaaz se sukoon-o-itmenan, shaaistagi-o-sanjeedgi, khushoo-o-khuzoo, behtareen libaas aur husn-e-haiat matloob hain.

Baab 9: Garmi Ki Shiddat mein Namaz-e-Zohar Thande Waqt Mein Adaa Karna

[533, 534] Hazrat Abu Huraira ؓ aur Hazrat Abdullah bin Umar ؓ se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain ke aap ne farmaya: "*Jab garmi ziyaada ho to namaz-e-zohar thande waqt padha karo, kyou'nke garmi ki shiddat jahannum ki bhaap se hoti hai*".[745]

Faaeda: Waazeh rahe ke namaz-e-zohar ko thanda karke padhne ka matlab ye hai ke usey us waqt padha jaae jab nisbatan garmi kam ho, kyou'nke namaz jab parwardigaar se munajaat ka naam hai to munajaat ke adaab-o-qawaneen ko pesh-e-nazar rakhna zaroori hai, chunache garmi ki shiddat mein namaz padhne se do (2) cheezo'n ka saamna karna padega, jo munajaat ke manaafi hain: ✽ Aisee soorat mein sukoon-e-qalb muyassar na hoga jabke ibaadat mein dil-jamee[746] zaroori hai. ✽ Garmi ki shiddat, jahannum ki aag ki bhaap ki wajah se hai, jo ghazab-e-ilaahi ki alaamat hai, aise waqt mein munajaat karna, adaab munajaat ke khilaaf hai.

[535] Hazrat Abu Zar ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ke moazzin ne (ek martaba) zohar ki azaan deni chaahiye to aap ne farmaya: "*Waqt ko zara thanda ho jaane do, waqt ko zara thanda ho jaane do*". Ya farmaya: "*Theher jaao, theher jaao, kyou'nke garmi ki shiddat jahannum ki bhaap se hoti hai*". Chunache (aap ne itni takheer

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[742] راجع: 241

[743] راجع: 241

[744] T: (ہیئت) Roop, khad-o-khaal, huliya [Urduinc]

[745] Dekhiye: 536

[746] T: (دِل جَمْعی) Be-fikri, itmenaan, sukoon-e-qalb, taskeen [Rekhta]

ki ke) ham ne teelo'n ka saaya zameen par padte dekha, (aap ne mazeed farmaya:) "*Jab bhi garmi ziyaada hua kare, tum namaz ko thande waqt mein adaa kiya karo*".[747]

[536] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain: Aap ne farmaya: "*Jab garmi ziyada ho to namaz (e zohar) thande waqt padha karo, kyou'nke garmi ki shiddat jahannum ki bhaap se hoti hai*".[748]

[537] (Hazrat Abu Huraira ﷺ hi se marwi hadees ka hissa hai ke) Aag ne apne parwardigaar se shikaayat ki: Aye mere Rabb! (garmi ki shiddat se) Mera ek hissa doosre ko khaae jaa raha hai, to Allah Ta'ala ne usey do (2) martaba saans lene ki ijaazat di. Ek saans sardi ke mausam mein aur doosra garmi ke dino'n mein. Is wajah se tumhe'n mausam-e-garma mein sakht garmi aur mausam-e-sarma mein sakht sardi mehsoos hoti hai.[749]

Faaeda: Is hadees par sainsi lihaaz se do (2) etarazaat hain: ❁ Is hadees se maaloom hota hai ke garmi aur sardi ka asal markaz jahannum hai, jabke sainsi tehqiqaat ki roo se sardi aur garmi ka asal mamba[750] sooraj hai. Jab sooraj zameen ke qareeb hota hai to garmi aur jab door hota hai to sardi hoti hai. Iska jawab ye hai ke is hadees mein garmi aur sardi ki shiddat ke ek baatini sabab ki taraf ishaara kiya gaya hai. Isse zaahiri sabab ki nafi nahi hoti. Is binaa par hadees aur science mein koi ta-aaruz nahi kyou'nke ek cheez ke mutaaddid[751] asbaab ho sakte hain. ❁ Doosra eteraaz ye hai ke agar garmi-o-sardi ka sabab jahannum ka saans lena hai to kurra-e-arz ke tamaam ilaaqo'n mein ek jaisee garmi yaa sardi honi chaahiye, jabke ye baat mushahede ke khilaaf hai. Iska jawab ye hai ke kurra-e-arz par garmi-o-sardi ka kam-o-besh hona mutaaddid awaariz[752] ki binaa par hai. Agar ye awaariz na ho'n to tamaam ilaqo'n mein garmi ki hiddat[753] aur sardi ki shiddat ek jaisi ho, un awaariz mein bearish, sayadaar jungalaat, ilaaqa-jaat ka saahili yaa sehraai hona aur deegar awaamil shaamil hain. والله أعلم

[538] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Zohar ko thande waqt mein adaa karo, kyou'nke garmi ki shiddat jahannum ki bhaap se hai*". Is hadees ki mataabeat Sufiyan (Soori), Yahya aur Abu Awaana ne Amash ke waaste se ki hai.[754]

Baab 10: Dauran-e-Safar Mein Namaz-e-Zohar Thande Waqt Mein Padna

[539] Hazrat Abu Zar Ghaffari ﷺ se riwayat hai, unho'n ne farmaya: Ek martaba ham log Nabi ﷺ ke hamraah safar mein the ke moazzin ne namaz-e-zohar ke liye azaan dene ka iraada kiya. Nabi ﷺ ne farmaya: "*Abhi thande waqt ka intezaar karo*". Usne kuch der baad phir azaan dene ka iraada kiya to Aap ne farmaya: "*Abhi thande waqt ka intezaar karo*". Ta-aa'nke[755] ham ne teelo'n ka saaya dekha. Uske baad Nabi ﷺ ne farmaya: "*Garmi ki shiddat jahannum ki bhaap se hoti hai, is liye jab garmi sakht ho to namaz thande waqt mein padha karo*".

Hazrat Ibne Abbas ﷺ ne (تَتَفَيَّأُ) ke maane baae'n-alfaaz bayan kiye: Jab unke saae jhuk jaate.[756]

Faaeda: Abrad[757] ke liye koi khaas hadd bayan nahi hui, ke uski inteha kya hai? Mukhtalif ahwaal-o-zaroof ke pesh-e-nazar iska hukum mukhtalif ho sakta hai, albatta is baat ka khayaal rakhna zaroori hai ke usey thanda karte-karte usey uske aakhir waqt tak na pohoncha diya jaae. Waazeh rahe ke dauran-e-safar mein us waqt namaz ko thanda kiya jaae jab musaafir hazraat padaao kiye hue ho'n, ba-soorat-e-deegar jab safar jaari ho to us waqt jama-o-taqdeem aur jama-takheer dono mumkin hain.

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[747] Dekhiye: 539, 629, 3258

[748] راجع: 533

[749] Dekhiye: 3260

[750] T: (مَنبَع) Asal, nikalne ki jagah, muqaam-e-zuhoor, masdar [Rekhta]

[751] T: (مُتَعَدِّد) Kai, bohot se, ziyaada, kaafi [Rekhta]

[752] T: (عَوارِض) Asbaab, wujuhaat, aarzi haalaat-o-kaifiyaat [Rekhta]

[753] T: (حِدَّت) Garmi ki shiddat, haraarat, tapish [Rekhta]

[754] Dekhiye: 3259

[755] T: (تا آنکِه) Yahaa'n tak ke, is darja [Rekhta]

[756] راجع: 535

[757] T: (اَبْرَد) Bohot thanda, nihaayat sard [Rekhta]

Baab 11: Zohar Ka Waqt Zawaal-e-Aftaab Hai

Hazrat Jabir ؓ farmate hain: Nabi ﷺ namaz-e-zohar aen dopaher ke waqt adaa farmate the.

[540] Hazrat Anas bin Maalik ؓ se riwayat hai ke ek dafa Rasool Allah ﷺ sooraj dhalne par tashreef laae, zohar ki namaz adaa farmaai, phir mimbar par khade hue, qiyaamat ka zikr karte hue farmaya ke us mein bade bade hawaadis ho'nge. Phir farmaya: "*Agar koi shakhs kisi cheez ki baabat koi sawaal karna chahta hai to dariyaaft kare. Jab tak main is muqaam par hoo'n mujh se jo baat dariyaaft karoge to tumhe'n uske mutaalliq bataau'nga*". Log ba-kasrat giriya karne lagey, lekin aap baar baar farmate: "*Mujh se poocho*". Is dauraan mein Hazrat Abdullah bin Huzafa Sahmi ؓ khade hue aur dariyaaft kiya: Mera baap kaun hai? Aap ne farmaya: "*Tumhara baap Huzafa hai*". Phir aap ne farmaya: "*Mujhse poocho*". Aakhir-kaar Hazrat Umar ؓ (adab se) khade hue, do zaanu baith kar arz karne lagey: Ham Allah ke Rabb hone, islam ke deen hone aur Hazrat Muhammad ﷺ ke nabi hone par raazi hain, chunache aap khamosh ho gae. Phir farmaya: "*Abhi-abhi deewaar ke is kinaare se mere saamne Jannat aur dozakh ko pesh kiya gaya to maine Jannat ki tarah behtar aur jahannum ki tarah bad-tar koi cheez nahi dekhi*".[758]

[541] Hazrat Abu Barzah ؓ se riwayat hai ke Nabi ﷺ namaz-e-fajr aise waqt mein padhte ke aadmi apne ham-nasheen ko pehchaan leta. Aur aap namaz mein 60-100 ayaat tilaawat farmate the. Aur namaz-e-zohar us waqt adaa karte jab aftaab dhal jaata aur namaz-e-asr aise waqt padhte ke usse faraaghat ke baad ham mein se koi madine ke aakhir kinaare par waaqe apni iqaamat-gaah mein waapas chal jaata, lekin suraj ki dhoop abhi tez hoti. (Raawi ne kaha ke) Hazrat Abu Barzah ne maghrib ke mutaalliq jo farmaya, wo main bhool gaya hoo'n. Nez tihaai raat tak namaz isha ki takheer mein aapko koi parwana hoti. Phir raawi ne kaha: Nisf raat tak muakh-khar karne mein koi parwah nahi karte the. Moaaz ke bayan ke mutaabiq Shu'ba ne kaha: Phir main us (Abu Minhaal) se mila to unho'n ne kaha: (nisf ya) tihaai raat tak muakh-khar karne mein koi parwa na karte the.[759]

[542] Hazrat Anas bin Maalik ؓ se riwayat hai: Jab ham Rasool Allah ﷺ ki iqteda mein namaz-e-zohar adaa karte to garmi se bachao ke liye apne kapdo'n par sajda kiya karte the.[760]

Baab 12: Namaz-e-Zohar Ko Waqt Asr Tak Muakh-khar Karna

[543] Hazrat Ibne Abbas ؓ se riwayat hai ke Nabi ﷺ ne madina munawwara mein zohar aur asr ki 8 rakate'n aur maghrib-o-isha ki 7 rakate'n (ek saath) padhe'n. Ayyub Sakhtiya'n ne kaha: Shayad Baraani sab mein aisa kiya ho? Jaabir bin Zaid raawi ne kaha: Shayad.[761]

Faaeda: Safar ke alaawa hazar mein bhi do (2) namazo'n ko jamaa kiya jaa sakta hai, ba-sharte ke kaisee ahem zaroorat ke pesh-e-nazar kabhi kabhar aisa hoo aur usey aadat na banaaya jaae jaisa ke mazkura hadees se pata chalta hai. Ek riwayat mein hai ke raawi-e-hadees ne Hazrat Ibne Abbas ؓ se dariyaaft kiya ke Rasool Allah ﷺ ne aisa kyou'n kiya? To Ibne Abbas ؓ ne jawab diya ke aisa ummat ki sahoolat ke pesh-e-nazar kiya gaya, taake ye ummat kisi tangi aur mashaqqat mein mubtalaa na ho.[762] Hamaare yahaa'n aam taur par karobaari hazraat ka maamool hai ke wo sasti ya karobaari masrufiyaat ki wajah se do (2) namaze'n jama kar lete hain, ye saheeh nahi. Balke baaz riwayaat ke mutaaibq aisa karna sakht gunah hai. Naguzeer halaat ke siwa har namaz ko uske waqt hi par padhna zaroori hai. والله أعلم

Baab 13: Namaz-e-Asr Ka Waqt

Abu Usama ne Hisham se naqal karte hue kaha hai: (Syeda Ayesha ؓ ke hujre se muraad) unke hujre ka sahn hai.

[544] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Dhoop abhi mere hujre se na nikli hoti thi ke Rasool Allah ﷺ namaz-e-asr padh lete the.[763]

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[758] راجع: 93

[759] Dekhiye: 547, 568, 599, 771

[760] راجع: 385

[761] Dekhiye: 562, 1174

[762] Musnad Ahmad: V5 P323

[763] راجع: 522

[545] Hazrat Ayesha ؓ hi se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ne namaz-e-asr adaa ki, jabke dhoop abhi mere hujre mein baaqi thi aur mukammal taur par us mein saaya na aaya tha.[764]

[546] Hazrat Ayesha ؓ se ek aur riwayat hai ke Rasool Allah ﷺ asr ki namaz se faarigh ho jaate, jabke dhoop mere hujre (ke sahn) mein numaaya'n hoti thi aur saaya mukammal taur par na aaya hota tha. Imam Maalik, Yahya bin Saeed, Shuaib aur Ibne Abi Hafsa ne ye alfaaz bayan kiye hain ke dhoop ke oopar chadhne se pehle-pehle (namaz padh lete the).

[547] Hazrat Sayaar bin Salaama riwayat karte hain, unho'n ne kaha: Main aur mere waalid, Hazrat Abu Barzah Aslami ؓ ke paas gae. Mere waalid ne unse sawaal kiya ke Rasool Allah ﷺ farz namaze'n kin auqaat mein adaa kiya karte the? Unho'n ne farmaya: Rasool Allah ﷺ zohar ki namaz jise tum log "*pehli namaz*" kehte ho, zawaal-e-aftaab par padh liya karte the. Aur namaz-e-as raise waqt mein adaa karte ke faraghat ke baad ham mein se koi shakhs madina ke intehaai kinaare par waaqe apne ghar waapas jaata to sooraj ki aab-o-taab abhi baaqi hoti. Raawi ka bayan hai ke Hazrat Abu Barzah ؓ ne maghrib ke mutaalliq jo farmaya, wo mujhe yaad nahi raha. (Hazrat Abu Barzah ؓ farmate hain:) Rasool Allah ﷺ isha ki namaz jise tum "*A'tamah*" "عتمه" kehte ho. Der se padhne ko pasand farmate the aur qabl-azee'n sone ko aur baad azee'n baate'n karne ko naa-pasand khayaal karte the. Aur jab subah ki namaz se faarigh hote to aadmi apne saath waale ko pehchaan leta tha, aur subah ki namaz mein 60 se 100 ayaat tak ki tilaawat farmaya karte the.[765]

Faaeda: Mazkura hadees mein namaz-e-asr ke baare mein jo kuch bayan hua, ye us soorat mein mumkin hai, jab namaz-e-asr ko ek muttasil saaya hone par adaa kar liya jaae. Chunache Imam Nawawi ؒ likhte hain: Is hadees se maqsood namaz-e-asr ko awwal waqt mein jaldi adaa karna hai, kyou'nke der se namaz padhne ke baad ye mumkin nahi ke do-teen (2-3) meel safar kiya jaae aur dhoop ki tapish abhi joo'n ki too'n baaqi ho. Is hadees se Imam Maalik, Imam Shafai, aur Imam Ahmad bin Hambal ؒ ke mauqif ki taaeed hoti hai ke jab har cheez ka saaya uske baraabar ho jaae to asr ka waqt shuru ho jaata hai. Imam Abu Hanifa ؒ ke nazdeek jab tak kisi cheez ka saaya do (2) misl na ho jaae namaz-e-asr ka waqt shuru nahi hota. Ye hadees unke khilaaf hai.[766]

[548] Hazrat Anas bin Malik ؓ se riwayat hai, unho'n ne farmaya: ham (Rasool Allah ﷺ ke saath) namaz-e-asr padh lete, faraaghat ke baad koi shakhs qabila-e-amr bin auf tak jaata to unhe'n waha'n namaz-e-asr mein masroof paata.[767]

[549] Hazrat Abu Umaama ؓ se riwayat hai, farmate hain: Ham ne ek martaba Hazrat Umar bin Abdul Aziz ؒ ke saath zohar ki namaz adaa ki. Wahaa'n se faraaghat ke baad ham Hazrat Anas bin Malik ؓ ki khidmat mein haazir hue, to dekha ke wo namaz-e-asr padh rahe hain. Maine arz kiya: Chacha jaan! Ye kaunsi namaz hai jo aap ne is waqt adaa ki hai? Farmaya: Ye asr ki namaz hai, ham Rasool Allah ﷺ ke saath ye namaz isi waqt adaa karte the.

[550] Hazrat Anas bin Malik ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ namaz-e-asr us waqt padhte the, jab aftaab buland aur tez hota. Daree'n asna agar koi awaali tak jaata to unke yahaa'n aise waqt pohonch jaata ke sooraj abhi buland hota tha. Aur awaali ke baaz muqamaat madina munawwara se kam-o-besh 4 meel par waaqe the.[768]

[551] Hazrat Anas ؓ hi se riwayat hai, unho'n ne farmaya: Ham (Rasool Allah ﷺ ke hamraah) namaz-e-asr adaa karte, phir ham mein se koi jaane waala quba tak jaata, jab ahle quba ke paas pohonchta to sooraj abhi buland hota tha.[769]

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[764] راجع: 522

[765] راجع: 541

[766] Sharha an Nawavi: V5 P171-172

[767] Dekhiye: 550, 551, 7329

[768] راجع: 548

[769] راجع: 548

Baab 14: Us Shakhs Ka Gunah Jis Se Namaz-e-Asr Jaati Rahi

[552] Hazrat Abdullah bin Umar ﷺ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Jis shakhs se namaz-e-asr faut ho gai, goya uska sab ghar-baar aur maal asbaab lut gae*".

Baab 15: Us Shakhs Ka Gunah Jisne Namaz-e-Asr Chod Di

[553] Hazrat Abu Maleeh se riwayat hai, unho'n ne kaha: Ham abr-aalood din mein Hazrat Buraida ﷺ ke hamraah ek jung mein shareek the. Unho'n ne farmaya: Namaz-e-asr jaldi padhlo, kyou'nke Nabi ﷺ ka irshad-e-giraami hai: "*Jisne asr ki namaz chod di, uska amal zaae ho gaya*".[770]

Baab 16: Namaz-e-Asr Ki Fazilat

[554] Hazrat Jarir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya: Ham log Rasool Allah ﷺ ki khidmat mein haazir the, aap ne ek raat maah-e-kaamil ki taraf dekh kar farmaya: "*Beshak tum apne parwardigaar ko (roz-e-qiyaamat) isi tarah dekhooge jis tarah is chaand ko dekh rahe ho, usey dekhne mein tumhe'n koi diqqat[771] nahi hogi, lehaaza agar tum paabandi kar sakte ho to tuloo-e-aftaab se pehle (fajr ki) aur ghuroob-e-aaftaab se pehle (Asr ki) namazo'n se maghloob na ho jaao, yaane paabandi se unhe'n adaa kar sako to zaroor karo*". Phir aap ne ye aayat padhi: "*Tuloo-e-aftaab se pehle aur ghuroob-e-aaftaab se pehle apne parwardigaar ki hamd ke saath uski tasbeeh karo, yaane namaz padho*".[772]

(Hadees ke raawi) Ismail bin Abi Khalid ne kaha: "اِفْعَلُوْا" ka matlab ye hai ke mazkoora namaze'n tumse faut na ho jaae'n, unhe'n zaroor padha karo.

Faaeda: Namaz-e-fajr aur asr ke mutaalliq khusoosi taakeed ki wajah ki wajah jaha'n un namazo'n ki deegar khususiyaat hain, waha'n ye bhi hai ke un mein fajr ki namaz us waqt adaa ki jaati hai jab insan ko neend bohot pyaari hoti hai, aur namaz-e-asr ke waqt insan apne karobaar aur kaam-kaaj mein masroof hota hai, chunache in asbaab ke ba-wujood agar koi un namazo'n par khusoosi tawajjo deta hai to deegar namazo'n ki bil-oola hifaazat karega.

[555] Hazrat Abu Huraira ﷺ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Kuch farishte raat ko aur kuch din ko tumhare paas yeke-baad-deegare haazir hote hain, aur ye tamaam fajr aur asr ki namaz mein jamaa ho jaate hain, phir jo farishte raat ko tumhare paas haazir hote hain. Jab wo aasmaan par jaate hain to unse unka parwaridgaar poochta hai: Tumne mere bando'n ko kis haal mein choda hai? Halaa'nke wo khud apne bando'n se khoob waaqif hai. Wo jawab dete hain: Ham ne unhe'n namaz padhte choda hai aur jab ham unke paas pohnche the, tab bhi wo namaz padh rahe the*".[773]

Baab 17: Jisne Ghuroob-e-Aftaab Se Pehle Asr Ki Ek Rakat Paali

[556] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jab tum mein se koi ghuroob-e-aftaab se pehle asr ki ek rakat pale to wo apni namaz ko poora kar le aur jo shakhs tuloo-e-aftaab se pehle fajr ki ek rakat pale to wo apni namaz ko poora kare*".[774]

Faaeda: Shah Waliullah Mohaddis Dehelwi, Sharah Taraajib-e-Bukhari mein likhte hain ke is hadees se Imam Bukhari ﷺ ka maqsood ye hai ke agar ghuroob-e-aftaab se pehle ek rakat bhi mil gai, khwah baaqi rakaat ghuroob ke baad padhi gai ho'n to bhi namaz ho gai, usey qazaa adaa karne ki zaroorat nahi.

[557] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ ko farmate suna: "*Saabeqa ummato'n ke etebaar se tumhara yahaa'n rehna aise hai, jaise namaz-e-asr se ghuroob-e-aftaab tak, chunache ahle taurat ko taurat di gai to unho'n ne dopaher tak kaam kiya, wo thak gae to unhe'n ek-ek (1-1) qiraat de diya gaya. Phir ahle injeel ko injeel di gai to unho'n ne namaz-e-asr tak kaam kiya, wo thak gae to unhe'n bhi ek-ek (1-1) qiraat de diya gaya. Uske baad ham logo'n ko quran diya gaya to ham ne ghuroob-e-aftaab tak kaam kiya, us par hame'n do-do*

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[770] Dekhiye: 594

[771] T: (دِقَّت) Dushwaari, mushkil, uljhan, pareshani [Rekhta]

[772] Dekhiye: 573, 4851, 7434, 7436

[773] Dekhiye: 3223, 7429, 7486

[774] Dekhiye: 579, 580

(2-2) qiraat diye gae. Phir ahle taurat aur ahle injeel dono’n ne arz kiya: Aye Parwardigaar! Toone musalmano ko do-do (2-2) qiraat diye aur hem’n ek-ek (1-1), jabke ham ne kaam unse ziyaada kiya hai. Allah Ta’ala ne irshad farmaya: “Kya Maine Mazdoori Dene Mein Tum Par Koi Ziyaadati Ki Hai? Unho’n Ne Arz Kiya: Nahi, To Allah Ta’ala ne farmaya: Ye To mera fazal hai jise chahta hoo’n, deta hoo’n”.[775]

[558] Hazrat Abu Moosa Ashari ﵁ se riwayat hai, wo Nabi ﷺ se bayan karte hain: “*Musalmano, yahoodiyo’n aur isaiyo’n ki misaal us admi jaisi hai, jisne kuch logo’n ko mazdoori par rakha ke wo raat tak kaam kare’n. Unho’n ne dopaher tak kaam kiya aur kehne lagey: Hame’n teri mazdoori ki zaroorat nahi, chunache us admi ne kuch aur logo’n ko mazdoori par rakha aur kaha: Tum din ka baqiya waqt kaam karo tumhe’n wohi mazdoori milegi jo maine tae ki thi. Unho’n ne kaam kiya, hatta ke jab namaz-e-asr ka waqt hua to kehne lagey: Tera kaam tujhe mubarak ho, ham ne jo kaam kiya hai, uski bhi mazdoori nahi lete. Chunache usne aur logo’n ko mazdoori par rakha jinho’n ne baqiya din kaam kiya, ta-aa’nke sooraj ghuroob ho gaya. Is tarah wo pehle dono giroho’n ki mazdoori ke haqdaar ban gae*”.[776]

Baab 18: Namaz-e-Maghrib Ka Waqt

Hazrat Ataa ﵀ ne farmaya: Bimar aadmi maghrib aur isha ko jama kar sakta hai.

[559] Hazrat Raafe bin Khadeej ﵁ se riwayat hai, farmate hain: Ham Nabi ﷺ ke saath namaz maghrib padhte the, phir (faarigh hone ke baad) jab ham mein se koi waapas jaata (aur teer phenkta) to wo teer ke girne ki jagah dekh leta tha.

Faaeda: Is hadees ka taqaaza hai ke namaz-e-maghrib ko awwal waqt mein ada kar lena chaahiye, yaane aise waqt mein padhli jaae ke faraaghat ke baad bhi raushni baaqi ho.

[560] Hazrat Muhammad bin Amr se riwayat hai, unho’n ne kaha: Jab Hajjaaj bin Yusuf madina aaya (aur namazo’n mein takheer karne laga) to ham ne Hazrat Jaabir bin Abdullah ﵁ se (iski baabat) dariyaaft kiya. Unho’n ne farmaya: Nabi ﷺ namaz-e-zohar aen dopaher ke waqt padhte the aur namaz-e-asr aise waqt mein adaa karte ke aftaab saaf hota tha, aur namaz-e-maghrib (us waqt padhte) jab aftaab ghuroob ho jaata. Aur isha ki namaz kabhi kisi waqt, kabhi kisi waqt, yaane jab aap dekhte ke log jama ho gae hain to jaldi padh lete aur jab aap pdekhte ke unho’n ne aane mein der ki hai to namaz ko muakh-khar kar dete. Aur subah ki namaz, Sahaba Ikraam ﵃ yaa Nabi ﷺ andhere mein padhte the.[777] [778]

[561] Hazrat Salama bin Akwa ﵁ se riwayat hai, unho’n ne farmaya: Aaftaab ke ghuroob hote hi ham Nabi ﷺ ke hamraah namaz-e-maghrib adaa kar liya karte the.

Faaeda: Namaz-e-Maghrib ka waqt ghuroob-e-aftaab hai, jaisa ke uske naam se zaahir hai. Ek hadees mein hai ke namaz-e-maghrib us waqt padhi jaati jab sooraj ghuroob ho kar pardo’n mein chup jaata. Ek riwayat mein hai ke maghrib ki namaz ka waqt, us waqt hota hai jab aftaab ghuroob ho kar bilkul ghayab ho jaae aur surkhi ghayab hone tak rehta hai.[779] Ghuroob aaftaab ke baad maghrib ki jaanib kuch der tak surkhi rehti hai jo aksar mausamo’n mein taqriban ek (1) ghante tak ufuq par rehti hai, uske khatam hone par mahgrib ka waqt khatam ho jaata hai, aur isha ka waqt shuru ho jaata hai.

[562] Hazrat Ibne Abbas ﵄ se riwayat hai, unho’n ne faramya: Rasool Allah ﷺ ne (maghrib aur isha ki) 7 rakat ek saath aur (zohar-o-asr ki) 8 rakat ek saath padhe’n.[780]

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[775] Dekhiye: 2268, 2269, 3459, 5021, 7467, 7533
[776] Dekhiye: 2271
[777] Dekhiye: 565
[778] Saheeh Muslim: Al Masaajid: H1440 (636)
[779] Saheeh Muslim: Al Masaajid: H1385 (612)
[780] راجع: 543

Baab 19: Jisne Maghrib Par Isha Ka Itlaaq Makrooh Qaraar Diya

[563] Hazrat Abdulalh Muzni se riwayat hai, Nabi ne farmaya: “*Tumhari maghrib ki namaz ke naam par baadiya-nasheen ghalib na aajaae’n (kyou’nke ye dehati namaz-e-maghrib ko isha ke naam se yaad karte hain)*”.

Faaeda: Dehati log naam rakhne mein bar-aks tareeqa ikhteyar karte the. Wo maghrib ko isha ka naam dete, jabke maghrib se ghuroob ka awwal waqt muraad hota hai, aur isha raat ke ibtedaai andhere ko kehte hain, jo shafaq ke ghayab hone se shuru hota hai, yaane awwal waqt ko aakhir waqt ka naam de dena, bade mughalte mein daal deta hai, is liye shariyat ne iski islah farmaai hai.

Baab 20: Isha Aur A’tamah Ka Zikr Aur Jisne Uske Mutaalliq Wus-at Ikhteyar Ki

Hazrat Abu Huraira Nabi se bayan karte hain: “*Munafiqeen par isha aur fajr ki namaz tamaam namazo’n se ziyada giraa’n hain*”. Nez aap ne farmaya: “*Agar unhe’n ilm ho jaae ke A’tamah*[781] *aur fajr mein kis qadar sawaab hai (to zaroor, un namazo’n mein haazir ho’n, khwah unhe’n sureeno’n ke bal chalkar aana pade)*”.

Abu Abdullah Muhammad bin Ismail Bukhari kehte hain ke Iska ko Isha kehna hi bethar hai, kyou’nke Allah Ta’ala ne (yehi naam le kar) farmaya: “Aur Namaz-e-Isha Ke Baad”. Hazrat Abu Moosa Ahsari se manqool, aap ne farmaya: Ham nabi ki khidmat mein isha ki namaz ke waqt baari-baari jaaya karte the, to ek din aap ne A’tamah, yaane taareeki mein namaz padhi. Hazrat Ibne Abbas aur Hazrat Ayesha farmate hain ke Nabi ne isha ki namaz A’tamah, yaane taareeki mein takheer se padhi. Baaz ne Hazrat Ayesha se naqal kiya ke Nabi ne A’tamah der se padhi. Hazrat Jabir ne farmaya: Nabi namaz-e-isha (muakh-khar karke) padha karte the. Hazrat Abu Barzah ne farmaya: Nabi isha ki namaz takheer se padha karte the. Hazrat Anas ne farmaya ke Nabi ne doosri namaz-e-isha der se adaa ki. Hazrat Ibne Umar, Hazrat Abu Ayyub aur Hazrat Ibne Abbas ka bayan hai ke Nabi ne isha aur maghrib ki namaz padhi.

[564] Hazrat Abdullah bin Umar se riwayat hai, unho’n ne farmaya: Ek shab Rasool Allah ne hame’n namaz-e-isha padhaai aur ye wohi namaz hai jise log “*a’tamah*” kehte the. Phir namaz se faraaghat ke baad hamari taraf mutawajja hue aur farmaya: “*Kya tumhe’n us raat ke mutaalliq khabar du’n, aaj jo log roo-e-zameen par hain, aaj se ek (1) sadee poori hone tak un mein se koi baaqi nahi rahega*”.[782]

Baab 21: Isha Ka Waqt Jab Log Jamaa Ho Jaae’n (khwah jaldi aae’n) Yaa Der Kare’n

[565] Hazrat Muhammad bin Amr se riwayat hai, unho’n ne kaha: Ham ne Hazrat Jabir bin Abdullah se Nabi ki namazo’n ke mutaalliq sawal kiya, to aap ne farmaya: Nabi zohar ki namaz aen dopaher ke waqt padhte the, aur asr aise waqt mein padh lete ke sooraj abhi taab-daar (raushan) hota, namaz-e-maghrib ghuroob-e-aftaaf ke fauran baad padh lete, aur isha ki namaz ke liye agar aksar muqtadi aajaate to jaldi padh lete aur agar haazireen ki taadaad kam hoti to muakh-khar kar dete aur namaz-e-subah andhere mein padhte the.[783]

Baab 22: Namaz e Isha Ki Fazeelat

[566] Hazrat Ayesha se riwayat hai, unho’n ne farmaya: Ek baar Rasool Allah ne isha ki namaz mein der farmaai. Ye islam ke phailne se pehle ka waaqea hai. Chunache aap ghar se nahi nikle, ta-aan’nke Hazrat Umar ne arz kiya ke aurto’n aur baccho’n ko neend aarahi hai. Phir aap tashreef laae aur ahle masjid se farmaya: “*Roo-e-zameen par tumhare alaawa aur koi is namaz ka intezaar nahi kar raha hai*”.[784]

[567] Hazrat Abu Moosa Ashari se riwayat hai, unho’n ne farmaya: Main aurmere wo rufaqa, jo mere saath kashti mein aae the, waadi-e-bathaan mein padaao kiye hue the. Jabke Nabi madina munawwara mein tashreef farma the. Chunache har raat isha ki namaz ke liye chand aadmi Nabi ki khidmat mein baari-baari haazir hote. Ek din

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[781] T: Tareeki mein namaz padhna (isi hadees mein aage Abu Moosa Ashari waali riwayat mein tafseel maujood hai) [RSB]
T: Andhera [Translation by Bing]

[782] راجع: 116

[783] راجع: 560

[784] Dekhiye: 569, 862, 864

main aur mere saathi Nabi ﷺ ki khidmat mein haazir hue, to aap us din kisi kaam mein masroof the, aur aap ne namaz-e-isha mein is qadar taakheer farmaai ke aadhi raat ho gai. Aakhir Nabi ﷺ baahar tashreef laae aur namaz padhaai. Namaz se faraghat ke baad aap ne hazireen se farmaya: "*Zara thehro, tumhe'n mubarak ho, kyou'nke tum par Allah ki ye nemat hai ke is waqt tumhare alaawa logo'n mein se aur koi namaz nahi padh raha hai*". Yaa farmaya: "*Is waqt tumhare siwa kisi ne ye namaz nahi padhi*". Maaloom nahi aap ne in do (2) baato'n mein se kaunsi baat irshad farmaai. Hazrat Abu Moosa Ashari kehte hain: Ham log Rasool Allah ﷺ se ye baat sun kar bohot khush hue, aur khushi-khushi waapas aae.

Baab 23: Isha Se Pehle Sona Makrooh Hai

[568] Hazrat Abu Barzah Aslami ؓ se riwayat hai ke Rasool Allah ﷺ isha se pehle sone aur uske baad guftagu karne ko naa-pasand farmate the.[785]

Faaeda: Mohaddiseen-e-ikram ne is hadees ki tashreeh karte hue likha hai ke isha se pehle sone ki karaahat usi soorat mein hai, jab namaz-e-ba-jamaat faut hone ka andesha ho. Har shakhs ke liye har haal mein isha se pehle sona makrooh nahi hai, agar kisi shakhs ko apni neend par qaabu hai, yaa usne waqt par bedaar hona ke intezaam kar rakha hai, yaa aisee jagah so raha hai, jaha'n log usey khud hi utha de'nge, yaa koi shakhs izteraari taur par so jaae, to uske liye isha se qabl sona makrooh nahi, jaisa ke aainda baab mein uske mutaalliq mazeed wazaahat hogi.

Baab 24: Neend Ka Ghalba Hone Ki Soorat mein Isha Se Pehle Sona

[569] Hazrat Ayesha ؓ se riwayat hai, aap ne farmaya: Ek raat Rasool Allah ﷺ ne isha ki namaz mein taakheer kardi, yahaa'n tak ke Hazrat Umar ؓ ne aapko ba-awaaz-e-buland kaha: (Yaa Rasool Allah!) Namaz (padha de'n), aurte'n aur bacche so gae hain. Chunache aap baahar tashreef laae aur farmaya: "*Tumhare alaawa ahle zameen mein se koi is namaz ka intezar nahi kar raha*". Raawi kehta hai, ke un dino'n madina ke alaawa kisi aur jagah namaz nahi hoti thi. Nez Sahaba Ikraam ؓ isha ki namaz shafaq ghayab hone ke baad raat ki pehli tihaai tak padh lete the.[786]

Faaeda: Pehle baab mein isha se qabl sone ke mutaalliq karaahat ka bayan tha, is baab mein un halaat ki taraf ishaara karna maqsood hai, jin mein sone ki ijaazat hai. Is hadees se maaloom hota hai ke agar koi neend ke haatho'n maghloob ho jaae, yaane uske ikhteyar ka koi dakhal na ho to wo maazoor hai. Iske alaawa darj-e-zel soorato'n mein bhi isha se qabl sone ki ijaazat hai: ✽ Aisee jagah so jaae ke jaha'n usey yaqeenan utha diya jaaega. Masalan: Masjid mein namaz ke intezar mein sona. ✽ Sone se bedaari ka koi intezaam kar diya jaae, masalan: Kisi ko muqaraar kar dena ke wo namaz ke waqt utha de ga, yaa alarm lagakar so jaae. ✽ Jise apni aadat par poora etemaad ho, ke zaroorat ke waqt aankh khul jaaegi. Maqsad ye hai ke agar namaz ba-jamat faut hone ka andesha na ho, to sone mein koi harj nahi hai.

[570] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ko ek raat isha ki namaz ke waqt koi zaroorat pesh aagai, to aap ne namaz ko muakh-khar kar diya. yahaa'n tak ke ham log masjid mein so gae, phir bedaar hue, phir so gae, phir bedaar hue. Baad azaa'n Nabi ﷺ tashreef laae aur farmaya: "*Ahle zameen mein koi tumhare alaawa is namaz ka intezaar nahi kar raha*". Hazrat Ibne Umar ؓ is baat ki parwah nahi karte the ke isha ki namaz jaldi padhe'n ya der se adaa kare'n. Jab unhe'n yaqeen hota ke neend se maghloob nahi ho'nge aur wo namaz se pehle so jaate the.

[571] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ne ek raat namaz-e-isha mein takheer farmaai, yahaa'n tak ke log so gae, phir bedaar hue, phir so gae, phir bedaar hue. Uske baad Hazrat Umar ؓ ne khade ho kar namaz ke liye kaha. Baad azaa'n Nabi ﷺ tashreef laae. Goya main is waqt bhi aapko dekh raha hoo'n ke aapke sar se paani tapak raha tha. Aap apne haath ko sar par rakhe hue the. Aap ne farmaya: "*gar main apni ummat par giraa'n khayaal na karta, to ye hukum deta ke wo isi waqt ye namaz padha kare'n*". Raawi kehta hai: Maine Hazrat Ataa se bataur-e-tehqeeq poocha ke Nabi ﷺ ne Hazrat Ibne Abbas ؓ ke bayan ke mutaaibq apna haath apen sar par kis tarah rakha tha? To Hazrat Ataa ne apni ungliya'n qadre kushada keen, phir ungliyo'n ke kinare

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[785] راجع: 541

[786] راجع: 566

sar ke kone par rakhe, phir ungliyo'n ko sar par is tarah kheencha ke anghote ne kaano'n ke is kinaare ko mas kiya jo kanpatti aur daadhi ke kone par chehre ke qareeb hai. Na aap us mein kamee kar rahe the, aur na mazboot pakad rahe the. Bas aise kar rahe the, jaise main keh raha hoo'n. Phir Rasool Allah ﷺ ne farmaya: "*Agar main apni ummat par giraa'n na samjahta to unho'n ne hukum deta ke wo isha ki namaz isi waqt padha kare'n*".[787]

Baab 25: Isha Ka Waqt Nisf Raat Tak Hai

Hazrat Abu Barza Aslami ؓ kehte hain: Nabi ﷺ ki namaz takheer se padhna pasand karte the.

[572] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne isha mein ek martaba nisf raat tak taakheer farmaai, phir usey adaa kiya aur farmaya: "*Logo'n ne namaz padhli aur so gae lekin tum log jab tak namaz ka intezar karte rahe ho, namaz hi mein rahe ho*".

Ibne Abi Maryam raawi ne apni sanad ke saath ye izaafa bayan kiya hai: Hazrat Anas ؓ ne farmaya: Goya main ab bhi Rasool Allah ﷺ ki is shab waali anghoti ki chamak dekh raha hoo'n.[788]

Faaeda: Imam Bukhari ؒ ke nazdeek isha ki namaz ka waqt nisf raat tak hai, aur ye waqt-e-jawaaz hai, waqt-e-mukhtaar nahi. Nisf raat ke baad isha qazaa ho jaaegi. Yehi wajah hai ke Imam Bukhari ؒ ne unwaan aur uske tahat bayan ki gai ahadees mein koi aisee cheez zikr nahi ki, jisse isha ke waqt ka subah-e-saadiq tak hona maaloom ho.

Baab 26: Namaz-e-Fajr Ki Fazilat

[573] Hazrat Jarir bin Abdullah ؓ se riwayat hai, unho'n ne kaha: Ham log Nabi ﷺ ke paas the ke aap ne chaudhwee'n raat ke chaand ki taraf dekha, phir farmaya: "*Tum qiyamat ke din apne parwardigaar ko isi tarah dekhoge, jis tarah is chaand ko dekh rahe ho, tumhe'n koi dushwari yaa ishtebaah nahi hoga, lehaaza agar tum paabandi kar sakte ho to tuloo-e-aftaab se pehle aur ghuroob-e-aftaab se pehle namazo'n se maghloob na ho jaao. Yaane paabandi se unhe'n adaa kar sako too zaroor karo*". Phir aap ne ye aayat tilaawat farmaai: "Tuloo-e-Aftaab Se Pehle Aur Ghuroob-e-Aftaab Se Pehle Apne Parwardigaar Ki Hamd Ke saath Uski Tasbeeh Karo, Yaane Namaz Padho".[789]

Faaeda: Isse namaz-e-fajr ki fazilat maaloom ho gai ke ye itni ahem namaz hai jiski paabandi rooyat-e-Baari Ta'ala jaisee azeem nemat ke husool mein muassar hai.

[574] Hazrat Abu Moosa Ashari ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Jo shaksh do (2) thande waqto'n ki namaz'n ko paabandi se adaa kare ga, wo Jannat mein jaaega*". Is riwayat ko Ibne Raja ne bhi ba-wasta-e-Hamam bayan kiya hai, nez Ishaq ne ba-waasta-e-Hibban a'an Hamam bayan kiya hai ke Nabi ﷺ ne ye baat irshad farmaai.

Faaeda: Iska matlab ye nahi hai ke fajr aur asr ke alaawa deegar namazo'n ki zaroorat hi nahi, balke Rasool Allah ﷺ usey is andaaz se paaband banana chaahte the ke dafa'atan baar-e-khaatir[790] bhi na ho aur kaam bhi ho jaae. Is liye aap ne raahat-o-araam aur kasrat mashaghil ke waqt namazo'n ki ehmiyat bayan farmaai. Jab koi un auqaat mein namazo'n ki paabandi karega to deegar auqaat mein paabandi karna is liye ke liye bohot asaan hoga. Al-gharz "bar-deen" jinhe'n doosri riwayat mein "asreen" kaha gaya hai, ki paabandi ko dukhool Jannat mein is tarah daakhil hai ke un auqaat ki paabandi se doosre auqaat mein paabandi asaan ho jaati hai. Is liye unki ehmiyat ko bataur-e-khaas bayan kiya gaya hai. والله أعلم

Baab 27: Namaz-e-Fajr Ka Waqt

[575] Hazrat Anas ؓ se riwayat hai, wo Hazrat Zaid bin Saabit ؓ se bayan karte hain ke Sahaba Ikraam ؓ ne ek martaba Nabi ﷺ ke saath sehri khaai, phir wo sab namaz-e-fajr ke liye khade ho gae. Main (Anas ؓ) ne poocha ke sehri aur namaz ke darmiyan kitna waqfa tha? Unho'n ne farmaya: "*Jis qadar 50 ya 60 ayaat padhi jaaen*".[791]

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[787] Dekhiye: 7239

[788] Dekhiye: 600, 661, 847, 5869

[789] راجع: 554

[790] T: (بارِ خاطِر) Jo tabiyyat par giraa'n guzre, khilaaf-e-tabiyyat, naa-gawaar, takleef-deh [Rekhta]

[791] [ح] Dekhiye: 1921

[576] Hazrat Anas bin Maalik ؓ hi se riwayat hai ke Nabi ﷺ aur Hazrat Zaid bin Saabit ؓ ne ek dafaa sehri khaai, jab sehri se farigh ho gae to Nabi ﷺ namaz ke liye khade ho gae aur dono'n ne namaz padhi. Ham ne Hazrat Anas ؓ se dariyaaft kiya: Sehri se faraaghat aur namaz shuru karne tak kitna waqfa tha? To unho'n ne farmaya ke jitney mein ek insan 50 ayaat padh sakey.[792]

[557] Hazrat Sahal bin Sa'ad ؓ se riwayat hai, unho'n ne farmaya: Maine apne ahel mein sehri khata tha, phir mujhe jaldi hoti thi ke Rasool Allah ﷺ ke saath namaz-e-fajr padh loo'n.[793]

Faaeda: Is riwayat se maaloom hua ke namaz-e-fajr sehri se muttasil hoti thi, yaane sehri se faraaghat ke baad jab fajr ka waqt shuru hota, namaz padhli jaati. Imam Bukhari ؒ is riwayat se saabit karna chaahte hain ke Hazrat Sahal bin Sa'ad ؓ apne ghar mein sehri karke jaldi masjid-e-nabawi pohonchne ki koshish karte taake namaz-e-fajr Rasool Allah ﷺ ki iqteda mein padh sake'n. Isse maalom hua ke namaz fajr sehri se faraaghat ke baad fauran shuru kardi jaati thi. Doosri riwayat mein uski wazaahat hai, chunache Hazrat Jabir ؓ se ek riwayat hai ke Rasool Allah ﷺ subah ki namaz andhere hi mein padh lete the. Nez, Hazrat Abdullah bin Amr bin al-Aas ؓ se marwi hai, Rasool Allah ﷺ ne farmaya: "*Namaz-e-fajr ka waqt tuloo-e-fajr se le kar tuloo-e-aftaab tak hai*".

[578] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Ahle iman khawateen Rasool Allah ﷺ ke hamraah fajr ki namaz mein chaadare'n odhe hue shareek hoti thee'n. Namaz se faraaghat ke baad wo apne gharo'n ko aise waqt mein waapas laut-tee'n, ke unhe'n taareeki-e-shab ki ajah se koi pehchaan nahi sakta tha.[794]

Faaeda: Raafe bin Khadeej ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Namaz-e-fajr subah ke khoob raushan ho jaane par padha karo, kyou'nke ye tumhare ajar mein izaafe ka maujib hai*".[795] Is mein aur deegar ahadees ke mabain do (2) tarah se tatbeeq[796] mumkin hai. ✿ Namaz ka aghaaz taareeki mein kiya jaae, lekin qirat itni taweel ho, ke salaam pherne ke waqt subah khoob raushan ho jaae. Isey Imam Tahawi aur Imam Ibne Qaiyyim ne ikhteyar kiya hai. ✿ Subah raushan hone ka matlab ye hai ke uske waazeh hone mein koi shak na rahe. Is mauqif ko Imam Shafai aur Imam Ahmad ؒ ne ikhteyar kiya hai. Waazeh rahe ke subah ko raushan karke namaz-e-fajr adaa karna bhi Rasool Allah ﷺ se saabit hai, lekin aakhir-kaar jis amal par taa-dam-e-hayaat mudaawamat[797] farmaai, wo andhere mein namaz-e-fajr ki adaaegi hai.

Baab 28: Jis Shakhs Ne Namaz-e-Fajr Ki Ek Rakat Paali

[579] Hazrat Abu Huraira ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Jis shaksh ne tuloo-e-aftaab se pehle fajr ki ek (1) rakat paali, wo namaz-e-fajr paane mein kamyaab ho gaya. Aur jisne ghuroob-e-aftaab se pehle asr ki ek (1) rakat paali wo namaz-e-asr paane mein kamyaab ho gaya*".[798]

Faaeda: Shaikh Muhammad bin Saaleh al Uthaimeen farmate hain ke is hadees ka taqaaza hai ke kisi namaz ki ek (1) rakat paalene se uska waqt-e-adaa paaya jaata hai. Yaane agar kisi ne kisi namaz ka itna waqt paa liya ke us mein sirf ek (1) hi rakat adaa ki jaa sakey, to usne goya mukammal namaz ko paa liya. Iska mafhoom ye hai ke agar ek rakat se kam adaa karne ka waqt mila to usse waqt-e-adaa faut ho jaata hai.[799]

Baab 29: Jis Shakhs Ne Namaz Ki Ek (1) Rakat Ko Paa Liya

[580] Hazrat Abu Huraira ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Jis shakhs ne namaz ki ek (1) rakat paa li us ne poori namaz ko paa liya*".[800]

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[792] Dekhiye: 1134
[793793] Dekhiye: 1920
[794] راجع: 372
[795] Musnad Ahmad: V3 P465
[796] T: (تَطبِيق) Muwaafaqat, mutaabaqat, baraabar karna [Rekhta]
[797] T: (مُداوَمَت) Hameshgi, dawaam, kisi amal par hamesha qaaem rehna, paabandi se karna [Rekhta]
[798] راجع: 556
[799] Risaalah Mawaqeen us Salah: P16
[800] راجع: 556

Faaeda: Shaikh Muhammad bin Saaleh al Uthaimeen farmaate hain ke is hadees ka taqaaza hai ke kisi namaz ki ek (1) rakat paa lene se uska waqt e adaa paaya jaata hai, yaane agar kisi ne kisi namaz ka itna waqt paa liya ke us mein sirf ek (1) hir akat ki jaa sakey to usne goya mukammal namaz ko paa liya. Iska mafhoom ye hai ke agar ek (1) rakat se kam adaa karne ka waqt mila to usse waqt e adaa faut ho jaata hai.[801]

Baab 30: Namaz-e-Fajr Ke Baad Aftaab Buland Hone Tak Namaz Padhne Ka Hukum

[581] Hazrat Ibne Abbas ؓ se riwayat hai ke mere saamne chand pasandeeda logo'n ne jin mein sabse ziyaada pasandeeda Hazrat Umar ؓ the, ye bayan kiya ke Nabi ﷺ ne subah ki namaz ke baad tuloo-e-aftaab tak aur namaz-e-asr ke baad ghuroob-e-aftaab tak namaz padhne se manaa farmaya hai.

Is hadees ke mutaalliq ek doosri sanad se jis mein Qatada kehte hain: Maine Abul Aaliya se suna, wo Ibne Abbas ؓ se bayan karte hain, unho'n ne farmaya: Mujhse chand logo'n ne ye hadees bayan ki.

Faaeda: Is hadees mein sirf do (2) auqaat-e-makrooha ka zikr hai, jabke deegar ahadees se pataa chalta hai ke auqaat-e-makrooha 5 hain, jinki tafseel hasb-e-zel hai: ✿ Namaz-e-Fajr ke baad sooraj buland hone tak. ✿ Namaz-e-Asr ke baad sooraj ghuroob hone tak. ✿ Aen tuloo-e-aftaab. ✿ Istawa-e-aftaab yaane aen dopaher ke waqt. ✿ Aen ghuroob-e-aftaab. Inse pehle do (2) auqaat ko namaz aur namaz-e-asr se waabasta kiya gaya hai. Isse maaloom hota hai ke un do (2) auqaat mein namaz padhne ki karaahat waqt ki wajah se nahi ke waqt ki zaati kharabi ki binaa par un mein namaz padhne se manaa kiya gaya hai, balke farz namaz ke haq ki binaa par hai, taake tamaam waqt farz namaz ke liye waqt ho. Agar waqt ki zaati kharabi ki binaa par karaahat hoti to fajr-o-asr ki taakheer tuloo-o-ghuroob se qabl tak jaaez na hoti. Aur aakhri teen (3) auqaat-e-mamoona unki zaati kharabi ki binaa par hain, kyou'nke tuloo-o-ghuroob ke waqt shaitan ki ibaadat ki jaati hai, aur aen dopaher ke waqt jahannum josh mein hoti hai jo ghazab-e-ilaahi ka mazhar hai, nez us waqt kuffaar sajda karte hain. Waazeh rahe ke in tamaam auqaat-e-makrooha mein aise nawaafil padhne ki ijaazat nahi hai, jo kisi sabab se waabasta nahi hain, aur na shariyat ne unke mutaalliq koi targheeb hi di hai. Albatta un auqaat mein faut-shuda namaze'n, namaz-e-janaza aur aise nawaafil padhe jaa sakte hain, jo ksii sabab se wabista hain aur shariya ne unhe'n adaa karne ki targheeb di hai, jaisa ke tahiyyatul masjid waghaira. Aise nawaafil ko fiqhi istelaah mein zawaat-ul-asbaab kaha jaata hai.

[582] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Tuloo-e-aftaab aur ghuroob-e-aftaab ke waqt apni namaze'n adaa karne ki koshish na kiya karo*".[802]

[583] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jab aftaab ka kinaara tuloo hone lagey to namaz mauqoof kar do, ta-aa'nke sooraj buland ho jaae aur jab suraj ka kinaara doobne lagey to bhi namaz mauqoof kar do. Ta-aa'nke aftaab poora chup jaae*". (Hisham se riwayat karne mein) Abdah bin Sulaiman ne (Yahya bin Saeed ki) mataabeat ki hai.[803]

[584] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne do (2) qism ki khareed-o-farokht, so (2) qism ke libaas aur do (2) auqaat mein namaz padhne se manaa farmaya: Aap ne fajr ke baad ta-tuloo-e-aftaab aur asr ke baad ta-ghuroob-e-aftaab namaz padhne, sakht bukkal[804] maarne aur ek hi kapde mein gotth maarkar baithne se manaa farmaya jisse oopar ki taraf satar khulne ka andesha ho, nez kisi cheez ko mahez choone yaa koi cheez phenk kar be'e pukhta karne se bhi roka hai.[805]

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[801] Risaala Mawaqeen as Salah: P16
[802] Dekhiye: 585, 589, 1192, 1629, 3273
[803803] Dekhiye: 3272
[804] T: (بُکَّل) Dupattke ki lapet, ek (1) taraf se doosri taraf ko pas-e-pusht daal lene ka amal (jisse baazu, pait, peeth, sar, aur mu'n, sab chup jaate hain) [Rekhta]
[805] راجع: 368

Baab 31: Ghuroob-e-Aftaab Se Pehle Namaz Ka Qasd Na Kiya Jaae

[585] Hazrat Ibne Umar ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Tum mein se koi bhi tuloo-e-aaftaab ke waqt aur ghuroob-e-aaftaab ke waqt namaz padhne ki koshish na kare*".[806]

Faaeda: Kisi cheez ke husool ke liye koshish aur daud-dhoop karna tehri kehlaata hai. Sooraj ki ibaadat karne waale kuffaar tuloo-o-ghuroob ke waqt bade ehtemaam se ibaadat karte the. Ahle imaan ko is baat se manaa kar diya gaya hai ke koi aadmi tuloo-o-ghuroob ke waqt namaz padhne ka ehtemaam kare, taake kuffaar ke saath kisi bhi pehlu se tashbeeh na ho. Albatta agar koi insan in auqaat mein apni neend se bedaar hua ho yaa usey apni bhooli hui namaz yaad aai ho to usey adaa karne mein koi harj nahi hai, kyou'nke hadees mein hai: Jo shakhs namaz se soya raha, yaa namaz adaa karna bhool gaya to wo jab bhi bedaar ho, yaa usey jab bhi yaad aae to padh le.[807]

[586] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ se suna, aap ne farmaya: "*Subah ke baad koi namaz nahi, ta-aa'nke sooraj buland ho jaae aur asr ke baad (bhi) koi namaz nahi ta-aa'nke sooraj ghuroob ho jaae*".[808]

Faaeda: Subah aur Asr se muraad waqt nahi balke namaz-e-fajr aur namaz-e-asr hai, jaisa ke Saheeh Muslim mein iski saraahat hai. Saheeh Bukhari ki ek riwayat (H1197) mein yehi hai. Un namazo'n ke baad koi namaz na padhne ka matlab ye hai ke aam nawaafil na padhe jaae'n. Ye dono'n auqaat, aen tuloo-o-ghuroob jaise mamnoo auqaat nahi hain. Iski taaeed ek hadees se bhi hoti hai, ke Rasool Allah ﷺ ne farmaya: "*Subah aur Asr ke baad tum namaz na padho, illa ye ke sooraj saaf aur buland ho*".[809] Is hadees se pataa chalta hai ke hadees mein waarid lafz unwaan se hadees ki mutaabaqat baae'n-taur hai ke jab fajr aur asr ke baad mamnoo namaz ghair-saheeh hai. To aisee namaz adaa karne ke liye koshish karna *che-maane daarid*? Aqalmandi aadmi koi aisa kaam nahi karta, jiska koi faaeda na ho.[810]

[587] Hazrat Muawiya ؓ se riwayat hai, aap ne farmaya: Tum log ek aisee namaz padhte ho, jisse Rasool Allah ﷺ ne manaa farmaya hai. Ham log Rasool Allah ﷺ ki sohbat mein rahe hain, lekin ham ne kabhi aapko wo namaz padhnte nahi dekha, yaane asr ke baad ki do (2) rakate'n.[811]

[588] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne do (2) (waqt) namazo'n se manaa farmaya hai: Fajr ke baad tuloo-e-aftaab tak aur asr ke baad ghuroob-e-aftaab tak.[812]

Baab 32: Us Shakhs Ka Bayan Jisne Sirf Namaz-e-Asr Aur Namaz-e-Fajr Ke Baad Namaz Padhne Ko Makrooh Khayaal Kiya

Is baat ko Hazrat Umar, Ibne Umar, Abu Saeed Khudri aur Hazrat Abu Huraira ؓ ne bayan kiya hai.

[589] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne farmaya: Main unhi auqaat mein namaz adaa karta hoo'n, jin mein maine apne saathiyo'n ko namaz padhte dekha hai. Albatta mein kisi ko nahi rokta wo din aur raat ke jis hisse mein chaahe'n namaz padhe'n lekin tuloo-e-aftaab aur ghuroob-e-aftaab ke waqt namaz padhne ki koshish na kare'n.[813]

Baab 33: Asr Ke Baad qazaa Aur Us Tarah Ki Aur Namaz Padhna

Janab Kuraib ؓ Hazrat Umme Salama ؓ se riwayat karte hain, wo farmate hain: Nabi ﷺ ne asr ke baad do (2) rakate'n padhe'n aur farmaya: "*Mujhe wafad Abdul Qais ke kuch logo'n ne mashgool kiye rakha aur meri zohar ke baad do (2) rakate'n reh gaee'n*".

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[806] راجع: 582
[807] Umdatul Qaari: V4 P111
[808] Dekhiye: 1188, 1197, 1864, 1992, 1995
[809] Sunan Abu Dawood: At Tatoo: H1274
[810] FB: V2 P82
[811] Dekhiye: 3766
[812] راجع: 368
[813] راجع: 582

[590] Hazrat Ayesha ؓ se riwayat hai, unho’n ne farmaya: Qasam hai us (Allah) ki jo Rasool Allah ﷺ ko duniya se le gaya! Aap ne asr ke baad do (2) rakat kabhi tark nahi farmae’n, ta-aa’nke aap Allah se jaa miley aur jab Allah se miley to us waqt ba-wajah-e-zoaf aap namaz se thak jaate the, aur aap aksar namaz ki adaaegi baithkar farmate the, yaane asr ke baad ki do (2) rakate’n. Aur aap asr ke baad do (2) rakat hamesha padha karte the, lekin unhe’n masjid mein nahi padhte the, is dar se ke kahee’n aap ki ummat par giraa’n na guzre, kyou’nke aapko apniummat ke haq mein takhfeef pasand thi.[814]

[591] Hazrat Ayesha ؓ se riwayat hai, unho’n ne (Hazrat Urwah bin Zubair ؓ se) farmaya tha: Mere bhanje! Rasool Allah ﷺ ne asr ke baad do (2) Rakat mere yahaa’n kabhi tark nahi farmae’n.[815]

Faaeda: Isse mutaalliq do (2) tafseeli riwayaat Musnad Ahmad: V6 P299 aur V6 P303 mein maujood hain. Un tafseeli riwayaat se pataa chalta hai ke Rasool Allah ﷺ ka asr ke baad do (2) rakat padhna aur us par dawaam karna aap ki khusoosiyat par mahmool hai. Lekin Abdullah bin Zubair ؓ usey bataur-e-uswa aur namoona khayaal karte hue is amal par zindagi bhar ka kaar-band rahe. Sunan Nasai ki ek riwayat se maaloom hota hai ke Hazrat Abdullah bin Zubair ؓ unhe’n ghuroob-e-aftaab se pehle padha karte the.[816] والله أعلم بحقيقة الحال

[592] Hazrat Ayesha ؓ se riwayat hai, unho’n ne farmaya: Rasool Allah ﷺ ne do (2) rakat fajr se pehle aur do (2) rakat asr ke baad posheeda aur ashkaar dono’n haalato’n mein kabhi tark na farmae’n.[817]

[593] Hazrat Ayesha ؓ se riwayat hai, unho’n ne farmaya: Jis din bhi Nabi ﷺ asr ke baad mere yahaa’n tashreef laate to do (2) rakat zaroor padhte the.[818]

Baab 34: Abr-aalood Din Mein Namaz Jaldi Adaa Karna

[594] Hazrat Abu Maleeh se riwayat hai, unho’n ne farmaya: Ham ek dafaa abr-aalood din mein Hazrat Bareeda ؓ ke shareek-e-safar the to unho’n ne farmaya: Namaz jaldi padhlo kyou’nke Nabi ﷺ ka irshad-e-giraami hai: “*Jis ne namaz-e-asr chod di, uska amal zaae ho gaya*”.[819]

Baab 35: Namaz Ka Waqt Guzar Jaane Ke Baad Azaan Kehna

[595] Hazrat Abu Qatada ؓ se riwayat hai, unho’n ne farmaya: Ham ek shab Nabi ﷺ ke hamraah safar kar rahe the, kuch logo’n ne arz kiya: Allah ke Rasol! Kaash aap ham sab logo’n ke hamraah aakhir shab araam farmae’n. Aap ne farmaya: “*Mujhe dar hai ke mabaada namaz se sote raho*”. Hazrat Bilal ؓ goya hue: Main sabko jagah du’nga, chunache sab log lait gae, aur Bilal ؓ apni pusht apni oontni se lagaakar baith gae, magar jab unki ankho’n mein neend ka ghalba hua to wo bhi so gae. Nabi ﷺ aise waqt bedaar hue ke sooraj ka kinaara nikal chuka tha. Aap ne farmaya: “*Aye Bilal! Tumhara qaul-o-qaraar kaha’n gaya?*” Wo bole mujhe aaj jaisee neend kabhi nahi aai. Us par Aap ﷺ ne farmaya: “*Allah Ta’ala ne jab chaaha tumhari arwaah ko qabz kar liya aur jab chaaha unhe’n waapas kar diya. Aye Bilal! Utho aur logo’n mein namaz ke liye azaan do*”. Uske baad aap ne wazoo kiya, jab sooraj buland ho kar raushan hogaya to aap khade hue aur namaz padhaai.[820]

Baab 36: Waqt Guzar Jaane Ke Baad qazaa Namaz Ba-Jamaat Adaa Karna

[596] Hazrat Jabir bin Abdullah ؓ se riwayat hai ke Hazrat Umar Farooq ؓ khandaq ke din us waqt aae jab sooraj ghuroob ho chuka tha. Wo kuffaar-e-quraish ko bura bhala kehne lagey. Arz kiya: Allah ke Rasool! Main namaz-e-asr ba-mushkil sooraj ghuroob hone ke qareeb adaa kar saka hoo’n. Nabi ﷺ ne farmaya: “Allah ki qasam! Asr ki namaz main bhi nahi padh saka”. Phir ham ne waadi-e-bathaan ka rukh kiya, aap ne namaz ke wazoo farmaya aur ham

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[814] Dekhiye: 591, 592, 593, 1631

[815] راجع: 590

[816] Sunan Nasai: Al Mawaqeet: H582

[817] راجع: 590

[818] راجع: 590

[819] راجع: 553

[820] Dekhiye: 7471

sabne bhi wazoo kiya, phir aap ne ghuroob-e-aftaab ke baad namaz-e-asr adaa ki, uske baad maghrib ki namaz padhaai.[821]

Baab 37: Jo Shakhs Koi Namaz Bhool Jaae To Jis Waqt Yaad Aae Padhle Aur Sirf Usi Namaz Ka Iaada Kare

Ibrahim Nakhai ﵀ bayan karte hain ke jis shakhs ne ek namaz chodh di (aur) 20 saal tak (usey yaad nahi aaya, tab bhi wo) sirf usi ek namaz ka iaada karega.

Wazaahat: Is unwaan se un logo'n ki tardeed maqsood hai, jo kehte hain ke qaza-shuda namaz do (2) martaba padhi jaae. Ek jab yaad aae, phir doosre din uske apne waqt bhi adaa ki jaae.

[597] Hazrat Anas bin Maalik ﵁ se riwayat hai, wo Nabi ﷺ se bayan karte hain: Aap ne farmaya: "*Jo shakhs namaz bhool jaae to yaad aate hi usey padhle. Uska yehi kaffara hai. Farman-e-Ilaahi hai: Meri Yaad Ke Liye Namaz Qaaem Keejiye*".

Ek doosri riwayat ke mutaabiq Qatada ne aayat-e-karima ko baae'n-alfaaz tilaawat farmaya: "أَقِمِ الصَّلَاةَ لِلذِّكْرىٰ" Hibban ne kaha: Ham se hamam ne bayan kiya, unho'n ne kaha: Ham se Qatada ne, unho'n ne kaha: Ham se Hazrat Anas ﵁ ne bayan kiya, wo Nabi ﷺ se aisee hi hadees bayan karte hain.

Fawaaed-o-Masaael: ① Ek riwayat baae'n-alfaaz hai: Jo bhool jaae yaa so jaae to jab bhi yaad aae, yaa bedaar ho to faut-shuda namaz adaa kare.[822] Ek riwayat mein hai ke: "*Agle din usey apne waqt par padhe*".[823] Is izaafe se baaz hazraat ne ye masla kasheed[824] kiya hai ke faut-shuda namaz ko do (2) martaba adaa kare: Ek (1) martaba jab yaad aae aur phir doosre din usey apne waqt par bhi padhe. Lekin hadees ke alfaaz uske mutaalliq nass-e-sareeh ki haisiyat nahi rakhte, kyou'nke un alfaaz ke ye maane bhi ho sakte hain ke aainda din maujooda namaz ko uske waqt par adaa kare, susti se kaam na le. Aisa na ho, ke agle din phir bar-waqt na padh sakey, aur yehi maane raajeh hain. Aur jaha'n tak Abu Dawood ki hadees[825] ka taalluq hai, jis mein dobaara namaz adaa karne ki saraahat hai to wo shaaz hai. Tafseel ke liye dekhiye Sunan Abu Dawood lil Albani[826]. ② Imam Bukhari ﵀ ne "اَقِمِ الصَّلَاةِ لِذِكْرِیْ" ke mutaalliq do (2) qirato'n ka zikr kiya hai: ✿ Abu Nayeem aur Moosa bin Ismail ke bayan ke mutaaibq lafz "zikr" yaa-e-mutakallim[827] ki taraf muzaaf[828] hai. ✿ Sirf Moosa ke bayan ke mutaaibq ye lafz ism-e-maqsoor hai, yaane aakhir mein yaae mutakallim ke bajaae alif maqsoorah hai. Baaz riwayaat se maaloom hota hai ke masle ki wazaahat karte hue kisi raai ne ye aayat-e-karima tilaawat ki. Lekin Saheeh Muslim ki ek riwayat se maaloom hota hai ke khud Rasool Allah ﷺ ne usey tilaawat farmaya. Chunache Hazrat ke alfaaz ye hain: "*Jo shakhs namaz se so rahe, yaa ghaflat kare to usey chaahiye ke yaad aane par usey padhle, kyou'nke irshad-e-Baari Ta'ala hai: Meri Yaad Ke Liye Namaz Qaaem Karo*".[829] Is hadees se maaloom hota hai ke aayat-e-karima ki tilaawat khud Rasool Allah ﷺ ne farmaai hai.

Baab 38: Faut-shuda Namazo'n Ko Hasb-e-Tarteeb Padhna Chaahiye

[598] Hazrat Jabir ﵁ se riwayat hai, Hazrat Umar ﵁ ghzwa-e-khandaq ke din kuffaar-e-quraish ko bura bhala kehne lagey, aur arz kiya: Allah ke Rasool! Maine ghuroob-e-aftaab tak ba-mushkil namaz-e-asr padh saka hoo'n. Hazrat Jabir ﵁ kehte hain: Phir ham log waadi-e-buthaan mein gae, tab aap ne aaftaab ghuroob ho jaane ke baad namaz (e asr) padhi. Uske baad namaz-e-maghrib adaa farmaai.

Faaeda: Imam Bukhari ﵀ ka rujhaan ye maaloom hota hai ke haazir namazo'n ki tarah faut-shuda namazo'n ko bhi tarteeb ke mutaabiq adaa kiya jaae, jaisa ke mazkoora hadees se uska suboot milta hai. Is riwayat mein sirf namaz-

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[821] Dekhiye: 598, 641, 945, 4112
[822] Saheeh Muslim: Al Masajid: H1568 (684)
[823] Sunan Abu Dawood: As Salah: H437
[824] T: (کَشِید) Akhaz karna, haasil karna, lena [Rekhta]
[825] 438
[826] H41
[827] T: (یائے مُتکلّم) Arbi alfaaz ke aakhir mein bataur-e-zameer waahed mutakallim aati hai, aur mera ya meri ka maane deti hai (jaise: Rabbi, mera Rabb, Ilaahi, mera khuda) [Rekhta]
[828] T: (مُضاف) Izaafa kiya gaya, ziyaada kiya gaya [Rekhta]
[829] Saheeh Muslim: Al Masaajid: H1569 (684)

e-asr ka bayan hai, jabke doosri riwayaat se maaloom hota hai ke zohar, asr aur maghrib teen (3) namaze'n faut hui thee'n, jinhe'n isha ke waqt hasb-e-tarteeb adaa kiya gaya. Aakhir mein namaz-e-isha ba-jamaat adaa famrai. Agarche baaz fuqaha ka mauqif hai ke pehle, waqt ki namaz adaa ki jaae, uske baad saabeqa faut-shuda namaze'n adaa ki jaae'n. Taaham Rasool Allah ﷺ ka uswa-e-mubaraka ye hai ke pehle faut-shuda namaze'n hasb-e-tarteeb padhi jaae'n. Phir haazir namaz ko adaa kiya jaae. Agarche aapka mujarrad fe'l wujoob par dalaalat nahi karta, lekin Rasool Allah ﷺ ke tareeqe par amal karne mein hi khair-o-barkat hai, chunache hadees mein hai ke jung-e-khandaq ke roz mushrikeen-e-makkah ne Rasool Allah ﷺ ko is qadar mashghool kiya ke aap ki 4 namaze'n reh gaee'n. Aap ne fursat ke waqt Hazrat Bilal رضي الله عنه ko hukum diya, unho'n ne azaan di, phir iqaamat kahi to aap ne zohar ki namaz padhai, phir unho'n ne iqaamat kahi to aap ne namaz-e-asr padhai, phir unho'n ne iqaamat kahi to aap ne maghrib ki namaz padhaai, phir unho'n ne iqaamat kahi to aap ne namaz-e-isha padhaai.[830]

Baab 39: Namaz-e-Isha Ke Baad Qissa-goi Makrooh Hai

Saamir ka lafz Samar se maakhuz hai, uski jamaa Sumaar hai aur is muqaam par saamir jamaa ke maano'n mein musta'amal hai. Arabi zuban mein samar ka lafz chaand ki chaandni ke liye bola jaata hai. Choo'nke log us mein mazey le-le-kar baate'n karte the, is liye baad mein raat ke waqt baate'n karne ke liye istemaal hone laga.

[599] Hazrat Abu Minhaal Sayaar bin Salaamah se riwayat hai, unho'n ne kaha: Main apne waalid-e-giraami ke hamraah Hazrat Abu Barzah Aslami رضي الله عنه ki khidmat mein haazir hua, mere waalid-e-mohtaram ne unse arz kiya: Aap bayan kare'n ke Rasool Allah ﷺ farz namaz kis tarah padhte the? Unho'n ne farmaya: Namaz-e-zohar jise tum pehli namaz kehte ho, us waqt padhte jab sooraj dhal jaata tha. Aur namaz-e-asr us waqt padhte ke jab hamaara koi aadmi namaz padhkar awaali madina mein apne ghar pohoncha to abhi sooraj khoob raushnat hota. Raawi kehta hai ke maghrib ke mutaalliq unho'n ne jo farmaya main usey bhool gaya hoo'n. Sahaabi kehte hain ke aap isha ke namaz der se padhna pasand karte the, nez isha se pehle sone aur isha ke baad baat karne ko makrooh khayaal karte the. Aur subah ki namaz se faraaghat ke baad aap aise waqt laut-te jab ham mein se har ek apne paas waale saathi ko pehchaan leta tha aur aap us mein 60-100 ayaat padha karte the.[831]

Baab 40: Namaz-e-Isha Ke Baad Ilmi Aur Khair-khwahi Par Mabni Guftagu Karna

[600] Hazrat Qurrah bin Khalid se riwayat hai, unho'n ne kaha: Ham ek dafa Hazrat Hasan Basri ka intezar kar rahe the. Unho'n ne tashreef laane mein itni der kardi ke (masjid se) unki barkhastgi ka waqt qareeb aagaya. Bahar-haal wo tashreef laae aur farmaya: Hame'n hamaare padosiyo'n ne daawat di thi (is liye der ho gai) Phir unho'n ne kaha: Hazrat Anas رضي الله عنه ne mujhse farmaya tha ke ham ne ek raat Nabi ﷺ ka intezar kiya ta-aa'nke aadhi raat ho gae. Uske baad aap tashreef laae aur hame'n namaz padhai, phir aap ne khutba dete hue farmaya: "*Khabardaar! Log to namaz padhkar so gae aur tum baraabar namaz mein rahe, jab tak tum namaz ka intezar karte rahe*". Is hadees ke pesh-e-nazar Hazrat Hasan Basri ne farmaya: Log us waqt tak khair mein rehte hain jab tak wo khair ka intezar karte rahe'n. Quraah bin Khalid ne kaha: Hazrat Hasan Basri ka mazkura farmaan bhi Hazrat Anas رضي الله عنه se marwi us hadees se maakhuz hai, jo unho'n ne Nabi ﷺ se bayan ki hai.[832]

Faaeda: Is hadees se saabit hua ke namaz-e-isha ke baad deen aur khair-khwahi ki baate'n karna mamnoo nahi hain. Chunache hadees mein hai ke Rasool Allah ﷺ aur Syedna Abu Bakar Siddiq رضي الله عنه raat ke waqt musalmano ko muaamalaat ke mutaalliq baaham guftagu farmaya karte the. Hazrat Umar رضي الله عنه kehte hain ke main bhi us masjis mashawerat mein shareek rehta tha.[833] Agarche aam haalaat mein namaz-e-isha ke baad so jaana chaahiye, lekin agar koi kaar-e-khair saamne aajaae yaa ilmi kaam karna ho yaa musalmano ke mutaalliq koi rifaahi muaamala nimtaana ho to isha ke baad guftagu karne mein koi muzaaeqa nahi hai. Basharte ke subah ki namaz faut hone ka andesha na ho, chunache Imam Hasan Basri ka maamooli tha ke wo rozaana raat ke waqt masjid mein ek ilmi majlis ka ehtemaam karte the, jaisa ke hadees mein mazkoor hai, nez us hadees mein hai ke Rasool Allah ﷺ ne namaz-e-isha ke baad khutba irshad farmay. Imam Bukhari رحمه الله ka mahal-e-istedlal yehi khutba hai.

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[830] Musnad Ahmad: V1 P375

[831] راجع: 541

[832] راجع: 572

[833] Jaame Tirmizi: as Salah: H169

[601] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne apni zindagi ke aakhri ayyam mein hame'n isha ki namaz padhai. Salam pherne ke baad Nabi ﷺ khade ho gae aur farmaya: "*Tum is raat ki ehmiya ko jaante ho? Aajki raat se 100 baras baad koi shakhs jo ab zameen par maujood hai, zinda nahi rahega*". Log Nabi ﷺ ke is irshad-e-giraami ki wajah se pareshan hone lagey aur 100 baras ki wazaahat karne mein doosri baato'n ki taraf khayaal daudaana shuru kar diya. Halaa'nke Nabi ﷺ ke is farmaan: "*Jo aaj roo-e-zameen par zinda hain, un mein se koi bhi baaqi nahi rahega*". Isse aap ki muraad ye thi ke 100 baras tak ye sadi khatam ho jaaegi.[834]

Faaeda: Imam Bukhari ﷺ ka is hadees se sirf ye maqsood hai ke ilmi muzakeraat ko samar baad al-isha ke tahat na samjha jaae, balke aisee majaalis ke iniqaad mein koi harj nahi lekin iska matlab ye bhi nahi ke daawati ijtema-aat raat gae tak jaari rahe'n. Poori-poori raat waaz-o-irshad ki majaalis mein laga dena koi khidmat deen nahi. Is hadees ke tahat hayaat-e-khizar ka masla bhi aata hai, chunache isse saabit hota hai ke wo is duniya se rukhsat ho chuke hain. Iske mutaalliq tafseeli guftagu aainda par utha rakhte hain. وباللہ التوفیق

Baab 41: Ahle Khana Aur Mehmaano Ke Saath Isha Ke Baad Guftagu Karna

Hazrat Abdur Rahman bin Abu Bakar ﷺ se riwayat hai, unho'n ne farmaya: Ashab-e-Suffa nadaar log the. Nabi ﷺ ne (unke mutaalliq) farmaya tha: "*Jiske paas do (2) aadmiyo'n ka khaana hai, wo teesra aadmi saath le jaae aur agar chaar (4) ka hota to paachwaa'n (5) yaa chatta (6) (un mein se le jaae)*". Chunache Hazrat Abu Bakar ﷺ apne saath 3 admi le kar gae aur khud Nabi ﷺ ne apne hamraah 10 admiyo'n ko liya. Hazrat Abdur Rahman ﷺ ne kaha ke ghar mein us waqt main aur mere waledain the. Raawi kehta hai ke mujhe yaad nahi ke aap ne ye kaha yaa nahi ke ghar mein meri ahliya aur khaadim bhi tha, jo mere aur mere walid-e-giraami ke ghar mein mushtaraka taur par kaam karta tha. Al-gharz Hazrat Abu Bakar ﷺ ne Nabi ﷺ ke yahaa'n raat ka khana khaa liya aur thori der ke liye waha'n theher gae, phir isha ki namaz padhli gai, laut kar phir thodi der thehre, yahaa'n tak ke Nabi ﷺ ne raat ka khana tanaawul farmaya. Uske baad aap kaafi raat gae apne ghar waapas aae to unki biwi ne kaha: Tum apne mehmaano'n yaa mehman ko chodhkar kaha'n atak gae the? Wo bole: Kya tumne unhe'n khana nahi khilaya? Unho'n ne bataaya ke aapke aane tak mehmaano ne khana khaane se inkar kar diya tha. Khana pesh kiya gaya, lekin wo na maane. Abdur Rahman kehte hain: Main to (maare khauf ke) kahee'n chup gaya. Hazrat Abu Bakar ﷺ ne kaha: Aye Ghunsar! Aap ne bohot sakht sust kaha aur khoob kosa, phir mehmano'n se goya hue: Khaao tumhe'n khush-gawaar na h, aur kaha: Allah ki qasam! Main hargiz na khaau'nga. (Abdur Rahman ﷺ kehte hain:) Allah ki qasam! Ham jab luqma lete to neeche se ziyada badh jaata, ta-aa'nke sab mehman sair hogae, aur jis qadar khana pehle tha, usse kahee'n ziyada bach gaya. Hazrat Abu Bakar ﷺ ne jab khana dekha ke wo waise hi hai, balke usse bhi ziyaada hai to unho'n ne apni ahliya se farmaya: Aye Qabila-e-Banu Faraas ki behen! Ye kya maajra hai? Unho'n ne arz kiya: Aye meri ankho'n ki thandak! Ye khana us waqt pehle se teen (3) guna hai, balke usse bhi ziyaada. Phir us mein se Hazrat Abu Bakar ﷺ ne kuch tanaawul farmaya aur kaha ke unki ye qasam shaitan hi ki taraf se thi. Phir ek luqma usse (mazeed) khaaya aur baaqi maanda khana Nabi ﷺ ke paas uthakar le gae aur wo subah tak aapke paas pada raha. (Abdur Rahman ﷺ ne kaha:) Hamaare aur ek giroh ke darmiyan kuch ehed tha, jiski muddat guzar chuki thi, to ham ne 12 aadmi alaaheda kar diye. Un mein se har ek ke saath kuch aadmi the. Ye to Allah hi jaanta hai ke har shakhs ke saath kitne aadmi the, un sabne us mein se khaya, yaa jise Abdur Rahman ﷺ ne kaha.

Faaeda: Din ke auqaat mein karobaari masrufiyaat aur deegar mashaaghil ki wajah se insaan gharelu zaruriyaat ke mutaalliq ahle khana se tabaadla-e-khayalaat aur baahami mashawerat ke liye fursat nahi paa sakta, is liye raat ke waqt khane waghaira se faraaghat ke baad biwi baccho'n se baat-cheet karne ki gunjaaesh rakhi gai hai. Nez, mehman ki aamad ka koi tae-shuda waqt nahi hota, wo kisi bhi waqt haazir ho sakta hai. Isha ke baad uske saath muzakeraat ki zaroorat pesh aasakti hai, is liye shariyat ne aisee hangaami zaruriyaat ka khayaal rakha hai.

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[834] راجع: 116

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

10. Azaan Se Mutaalliq Ahkaam-o-Masaael – كِتَابُ الْأَذَانِ

Baab 1: Azaan Ki Ibteda

Irshad-e-Baari Ta'ala hai: "Jab Tum Namaz Ke Liye Azaan Dete Ho, To Ye Log Uska Mazaaq Udaate Aur Usey Shugal Banaate Hain, Iski Wajah Ye Hai Ke Wo Log Bewaqoof Hain".[835] Nez Allah Azzawajal ka farmaan hai: "Jab Juma Ke Din Namaz Ke Liye Azaan Di Jaae (to zikr-e-ilaahi ki taraf daudkar aao)".[836]

[603] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Namaz ke elaan ke liye logo'n ne aag aur naaqoos[837] ka zikr kiya hai, is silsile mein unho'n ne yahood-o-nasaara ka bhi tazkira kiya to Hazrat Bilal ﷺ ko hukum diya gaya ke wo azaan ke kalimat do-do (2-2) aur iqaamat ke ek-ek (1-1) martaba kahe.[838]

[604] Hazrat Ibne Umar ﷺ se riwayat hai, wo farmate hain: Jab musalman madina munawwara aae to namaz ke waqt ka andaaza karke uske liye jamaa hua karte the, kyou'nke us waqt namaz ke liye ba-qaaeda azaan ke ehtemaam na tha. Ek din unho'n ne uske mutaalliq baahami mashwara kiya to kisi ne kaha: Isaiyo'n ki tarah ek naaqoos bana liya jaae. Aur kuch logo'n ne kaha: Yahoodiyo'n ki bigul ki tarah ek nar-sanghaa rakh liya jaae, magar Hazrat Umar ﷺ ne farmaya: Tum ek admi ko kyou'n nahi bhejte jo namaz ki ittela de? To Rasool Allah ﷺ ne farmaya: "*Aye Bilal! Utho aur namaz ki ittela do*".

Faaeda: Is riwayat se pataa chalta hai ke azaan ki mashruiyat Hazrat Umar ﷺ ke kehne se hui, halaa'nke aisa nahi hai. Chunache tafseeli riwayaat se pataa chalta hai ke madina taiyyaba aane ke baad namaz ke liye jamaa hone ke mutaalliq musalmano ko hasb-e-zel teen (3) maraahil se guzarna pada: ✿ Namaz ke waqt ka andaaza lagakar masjid mein jamaa ho jaate aur namaz padh lete. Uska nuqsaan ye hota ke kuch log pehle aajaate, jabke aisa karne se unka karobaar mutaassir hota aur kuch log waqt ke baad aate, isse namaz mein takheer ho jaati. ✿ Iske baad baahami mashware se tae paaya ke kisi admi ko mutaiyyan kar diya jaae, jo buland jagah par khada ho kar namaz ke waqt "اَلصَّلَاةُ جَامِعَةٌ" ke alfaaz se namaz ke waqt ka elaan kar diya kare. Ye tajweez Hazrat Umar ﷺ ki thi, jaisa ke mazkura hadees se maaloom hota hai, chunache us par amal shuru ho gaya. ✿ Aakhir-kar Hazrat Abdullah bin Zaid ﷺ ko khwaab mein ek shakhs ne azaan ki taaleem di, to unho'n ne apna khwaab Rasool Allah ﷺ se bayan kiya, aap ne farmaya ke: "*Ye saccha khwaab hai*". Chunache aapke hukum par jab Hazrat Bilal ﷺ azaan de rahe the, to Hazrat Umar ﷺ apni chaadar ghaseet-te hue ghar se nikle aur Rasool Allah ﷺ ki khidmat mein haazir ho kar arz kiya: Maine bhi is tarah ka khwaab dekha hai.[839] Iske baad azaan dene ka silsila shuru hua, jo aaj tak jaari hai.

Baab 2: Azaan Mein Do-do (2-2) Martaba Kalimaat Kehna

[605] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Hazrat Bilal ﷺ ko ye hukum diya gaya tha ke azaan mein juft (do-do (2-2) martaba) kalimaa kahe, aur takbeer mein "قدْ قَامَتِ الصَّلَاةُ" ke alaawa deegar kalimaat taaq (ek-ek (1-1) martaba) kahe.[840]

[606] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Jab musalman (madina taiyyaba mein) ziyaada ho gae to mashwara hua ke kisi aisee cheez ke zariye se namaz ke waqt ka elaan ho jise sab log samajh le'n. Kuch logo'n ne mashwara diya ke aag ka alaao[841] raushan kar diya aae, yaa naaqoos ke zariye se elaan kar diya jaae. Aakhir-kaar Bilal ﷺ ko hukum diya gaya ke wo azaan ke kalimaat do-do (2-2) martaba aur iqaamat ke kalimaat ek-ek (1-1) martaba kahe.[842]

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[835] Surah Maida: 58
[836] Surah Juma: 9
[837] T: (ناقُوْس) Ghanta, lakdi ka ghanta, shank [Rekhta]
[838] Dekhiye: 605, 607, 3457
[839] Sunan Abu Dawood: Al Azaan: H499
[840] راجع: 603
[841] T: (اَلَاؤ) Thand se bachne ke liye haath aur badan taapne ke liye jalaai jaani waali lakdi, ghaas-poos ka jalta hua dher [Rekhta]
[842] راجع: 603

Baab 3: "قَدْ قَامَتِ الصَّلَاةُ" Ke Alaawa Iqaamat Ke Alfaaz Ek-Ek (1-1) Martaba Kehna

[607] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Hazrat Bilal ﷺ ko hukum diya gaya ke wo azaan (ke kalimaat) juft[843] aur iqaamat (ke kalimaat) taaq (ek-ek (1-1) martaba) kahe'n. (Raawi-e-hadees) Ismail kehte hain: Maine (apne shaikh) Ayyub se uska zikr kiya to unho'n ne farmaya: Haa'n (iqaamat ke kalimaat taaq hone chaahiye'n) siwaae "قَدْ قَامَتِ الصَّلَاةُ" ke (ke unho'n ne do (2) martaba kaha jaae).[844]

Faaeda: Iqaamat ke taaq kalimaat ki wazaahat baae'n-taur hai:

الله أكبر، الله أكبر، أشهد أن لا إله إلا الله، أشهد أن محمدًا رسول الله، حي على الصلاة، حي على الفلاح، قد قامت الصلاة، قد قامت الصلاة، الله أكبر، الله أكبر، لا إله إلا الله.[845]

Hamaare nazdeek raajeh ye hai ke agar azaan dohri kahi jaae, jiske 19 kalimaat hain to us waqt takbeer bhi dohri honi chaahiye, jiske 17 kalimaat hain. Aur agar Abdullah bin Zaid ke khwaab waali ikheri azaan di jaae jiske 15 kalimaat hain to us waqt iqaamat bhi ikheri honi chaahiye jiske 11 kalimat hain.[846]

Baab 4: Azaan Dene Ki Fazilat

[608] Hazrat Abu Huraira ﷺ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Jab namaz ke liye azaan di jaati hai to shaitan peeth pherkar gooz*[847] *maarta hua bhaagta hai, taake azaan ki awaaz na sun sakey. Jab azaan poori ho jaati hai to waapas aajaata hai. Phir jab namaz ke iqaamat kahi jaati hai to dobaara peeth de kar bhaag nikalta hai. Aur jab iqaamat khatam ho jaati hai to phir saamne aata hai, taake namazi aur uske dil mein waswasa daale". Aur kehta hai: "Ye baat yaad kar, wo baat yaad kar, yaane wo baate'n jo namazi bhool gaya tha (unhe'n yaad dilaata hai) hatta ke namazi bhool jaata hai ke usne kis qadar namaz padhi hai*".[848]

Baab 5: Ba-awaaz-e-Buland Azaan Dena

Hazrat Umar bin Abdul Aziz ﷺ ne (apne muezzin se) kaha tha ke saaf aur seedhi-seedhi azaan kho, ba-soorat-e-deegar ham se alag ho jaao.

[609] Hazrat Abdullah bin Abdur Rahman ﷺ se riwayat hai, unse Hazrat Abu Saeed Khudri ﷺ ne kaha tha: Main dekhta hoo'n ke tumhe'n bakriyo'n aur jungle mein rehna pasand hai, is liye tum jab apni bakriyo'n ke hamraah jungle mein raho aur namaz ke liye azaan do (2) to buland awaaz se azaan diya karo, is liye ke moazzin ki awaaz ki jo koi jin-o-ins yaa aur koi sunega, to wo uske liye qiyaamat ke din gawaahi de ga. Hazrat Abu Saeed Khudri ﷺ ne farmaya: Maine ye baat Rasool Allah ﷺ se suni hai.[849]

Baab 6: Azaan Sun Kar Khoon-rezi Se Ruk Jaana

[610] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap jab bhi hamaare saath kisi qaum par chadhaai karte to us waqt tak hamla na karte jab tat subah na ho jaati. Aur aap intezaar farmate, agar azaan sun lete to hamle ka iraada tark kar dete aur agar azaan na sunte to un par ghaarat-giri karte, chunache ham log khybar ki ladaai ke liye nikle to ham raat ko unke yahaa'n pohnche. Jab subah hui aur Nabi ﷺ ne azaan ne suni to aap sawaar hue. Main bhi Abu Talha ﷺ ke peeche sawaar ho gaya, mera paao'n Nabi ﷺ ke qadam mubarak se choo raha tha. Hazrat Anas ﷺ ne farmaya: Khybar ke log apne tokre aur deegar alaat-e-ziraa-at le kar kaam-kaaj ke liye baahar nikle, jab unho'n ne Nabi ﷺ ko dekha to kehne lagey ke Muhammad, Allah ki qasam! Muhammad ﷺ poori fauj ke saath aagae. Hazrat Anas ﷺ ne kaha: Jab Rasool Allah ﷺ ne unhe'n dekha to farmaya: "ألله أكبر، الله أكبر" Kybar barbaad ho gaya. Yaqeenan jab ham kisi qaum ke maidaan mein utarte hain to un logo'n ki subah kharab ho jaati hai, jinhe'n pehle daraaya gaya ho.[850]

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843 T: (جُفْت) Joda, har shae jo do (2) ho'n [Rekhta]

844 راجع: 603

845 Sunan Abu Dawood: Al Azaan: H502

846 Sunan Abu Dawood: Al Azaan: H499

847 T: (گُوز) Paadna, riyaah khaarij karna [Rekhta]

848 Dekhiye: 1222, 1231, 1232, 3285

849 Dekhiye: 3296, 7548

850 راجع: 371

Baab 7: Moazzin Ki Azaan Sunte Waqt Kya Kehna Chaahiye?

[611] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Jab tum azaan suno to wohi kalimaat kah jo moazzin kehta hai*".

Faaeda: Azaan ke jawab ke mutaalliq teen (3) soorate'n mumkinhain: ✽ Be-aenihi wohi kalimaat dohraae jaae'n to moazzin kehta hai. ✽ "حي على الصلاة" aur "حي على الفلاح" par "لا حول ولا قوة إلا بالله" padha jaae, aur baaqi kalimaat par moazzin ki tarah kahe jaae'n. ✽ "حي على الصلاة" aur "حي على الفلاح" par ye kalimaat bhi kahe jaae'n aur "لا حول ولا قوة إلا بالله" bhi kaha jaae. Jamhoor fuqaha ne doosre qaul ko ikhteyar kiya hai. Imam Bukhari ﷺ ke andaaz-e-bayan se bhi yehi maaloom hota hai.

[612] Hazrat Isa bin Talha se riwayat hai, unho'n ne ek din Hazrat Muawiya ﷺ ko ye kehte hue suna ke unho'n ne "أشهد أن محمدًا رسول الله" tak isi tarah kaha jis tarah moazzin ne kaha tha.

Phir Imam Bukhari ﷺ ne Ishaq bin Rahwiya ke tareeq se isi tarah ki ek riwayat bayan ki hai.[851]

[613] Hazrat Yahya bin Abu Kaseer se riwayat hai, unho'n ne kaha: Mujhse mere baaz bhaiyo'n ne bayan kiya ke moazzin ne jab "حي على الصلاة" kaha to Hazrat Muawiya ﷺ ne "لا حول ولا قوة إلا بالله" kaha aur farmaya: Maine tumhare Nabi ﷺ ko isi tarah kehte suna hai.[852]

Baab 8: Azaan Ke Waqt Dua Padhna

[614] Hazrat Jabir bin Abdullah ﷺ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Jo shakhs azaan sunte waqt ye dua padh*": "اَللّٰهُمَّ رَبَّ... وَعَدْتَّهُ" "*Aye Allah! Is kaamil pukaar aur qaaem hone waali namaz ke Rabb! Hazrat Muhammad ﷺ ko wasila aur buzurgi ataa farma aur unhe'n us muqaam par poh'ncha, jiska toone unse waada kiya hai, to usey qiyaamat ke din meri shafaa-at naseeb hogi*".[853]

Faaeda: Waazeh rahe ke wasila ke mutaalliq khud Rasool Allah ﷺ ka farmaan hai: "*Ye Jannat mein ek darje ka naam hai jo Allah ke bando'n mein se sirf ek bande ke laayaq hai aur mujhe ummeed hai ke wo banda main hi hoo'n. Jisne mere liye Allah Ta'ala se wasila ki dua ki uske liye meri shafaa-at waajib hogai*".[854]

Baab 9: Azaan Dene Ke Liye Qura Andaazi Karna

Bayan kiya jaata hai ke kuch logo'n ne azaan dene mein jhagda kiya to (usey khatam karne ke liye) Hazrat Sa'ad ﷺ ne unke maa-bain qura andaazi ki.

[615] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Agar logo'n ko maaloom ho jaae ke azaan aur saff-e-awwal mein kya sawab hai, phir wo apne liye qura daalne ke alaawa koi chaara na paae'n to zaroor qura-andazi kare'n. Aur agar logo'n koi lm ho ke namaz-e-zohar ke liye jaldi aane ka kitna sawab hai to zaroor sabqat kare'n. Aur agar wo jaan le'n ke isha aur fajr ba-jamaat adaa karne mein kitna sawaab hai to un dono (ki jamat) mein zaroor aae'n, agarche unhe'n sureno'n*[855] *ke bal chalkar aana pade*".[856]

Baab 10: Dauran-e-Azaan Mein Guftagu Karna

Hazrat Sulaiman bin Surad ne apni azaan ke dauran mein guftagu ki, nez Imam Hasan Basri farmate hain ke dauran-e-azaan yaa iqaamat mein hasne mein koi harj nahi hai.

[616] Hazrat Abdullah bin Haaris se riwayat hai, unho'n ne farmaya: Hazrat Ibne Abbas ﷺ ne bearish ke din khutba dene ka iraada kiya. Jab moazzin "حي على الصلاة" tak pohonchna to unho'n ne usey hukum diya ke elaan kar "Har

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[851] Dekhiye: 613, 914

[852] راجع: 612

[853] Dekhiye: 4719

[854] Saheeh Muslim: As Salah: H849(384)

[855] T: Sureen ki jamaa, chootad [Rekhta]

[856] Dekhiye: 654, 721, 2689

shakhs apne ghar mein namaz padh le". (Ye sun kar) Log ek doosre ki taraf dekhne lagey to Hazrat Ibne Abbas ne farmaya: Ye kaam us shakhs ne kiya hai jo hamse behtar tha. Aur ye (namaz-e-juma) azimat (zaroori) hai.[857]

Baab 11: Andhe Shakhs Ka Azaan Dena Jabke Usko Koi Waqt Bataane Waala Ho

[617] Hazrat Ibne Umar se riwayat hai, Rasool Allah ne farmaya: "*Bilal raat ko azaan deta hai, is liye tum (roze ke liye) khaate peete raho, ta-aa'nke Ibne Umme Maktoom azaan de*". Raawi-e-ahdees ne kaha: Ibne Umme Maktoom ek nabina aadmi the, wo us waqt tak azaan nahi dete the, yahaa'n tak ke unse kaha jaata ke subah ho gai, subah ho gai.[858]

Baab 12: Tuloo-e-Fajr Ke Baad Azaan Dena

[618] Hazrat Hafsa se riwayat hai ke Rasool Allah ki aadat thi ke jab moazzin subah ki azaan ke liye khada ho jaata aur subah numayaa'n ho jaati to aap namaz khadi hone se pehle halki si do (2) rakate'n padhte.[859]

Faaeda: "إِذَا اعْتَكَفَ" Ke maane ye hain ke jab moazzin fajr ke intezar mein rehta, taake subah acchi tarah raushan ho jaae to azaan de. Moazzin ki azaan ke baad Rasool Allah do (2) rakat sunnat-e-fajr padhte the, jaisa ke doosri riwayat mein hai ke jab moazzin azaan deta aur subah khoob raushan ho jaati to Rasool Allah do (2) Rakat padhte.[860]

[619] Hazrat Ayesha se riwayat hai ke Nabi namaz-e-subah ki azaan aur iqaamat ke darmiyan do (2) halki si rakaat padhte the.[861]

[620] Hazrat Abdullah bin Umar se riwayat hai ke Rasool Allah ne farmaya: "*Bilal raat ko azaan deta hai, is liye khaao aur piyo, ta-aa'nke Ibne Umme Maktoom azaan de*".[862]

Baab 13: Subah-e-Saadiq Se Pehle Azaan Kehna

[621] Hazrat Abdullah bin Masood se riawayat hai, wo Nabi se bayan karte hain. Aap ne farmaya: "*Tum mein se koi bilal ki azaan sun kar sehri khana tark na kare, kyou'nke wo raat ko azaan deta hai, taake tahajjud padhne waala laut jaae, jo abhi soya hua ho, usey bedaar karde aur fajr aise nahi hai*". Aap ne apni ungliyo'n se ishaara karte hue pehle unko oopar uthaaya phir aahista aahista neeche ki taraf jhukaya, phir farmaya: "*Fajr is tarah hoti hai*". Zohair raawi ne wazaahat ki, ke aap ne apni dono shahadat ki ungliya'n ek doosri ke oopar rakh kar unhe'n daae'n-baae'n phaila diya. Yaane dono gosho'n mein raushni phail jaae to subah hoti hai.[863]

[622, 623] Hazrat Abdullah bin Umar aur Hazrat Ayesha se riwayat hai, wo Nabi se bayan karte hain, aap ne farmaya: "*Bilal raat ko azaan deta hai, is liye sehri khaao aur piyo, ta-aa'nke Ibne Umme Maktoob azaan de*".[864]

Faaeda: Hamaare yahaa'n azaan-e-awaal ke mutaalliq aam aadat ye hai ke usey azaan-e-tahajjud ka naam diya jaata hai, phir usey azaan-e-fajr se kam-az-kam ek ghante pehle kaha jaata hai, halaa'nke ye azaan qatai taur par tahajjud ke liye nahi, balke tahajjud padhne waalo'n ko waapas ghar lautaane ke liye di jaati hai. Taake wo araam kar le'n aur agar roza rakhna hai to sehri waghaira tanaawul kar le'n. Aur uska doosra maqsad ye bayan hua hai ke ye soe huwo'n ko bedaar karne ke liye hai, taake wo uthe'n aur apni hawaaej-e-zarooriya se faarigh ho kar namaz-e-fajr ke liye tayyari kare'n. Is kaam ke liye 15-20 minute hi kaafi hain, kyou'nke ahadees mein wazaahat hai ke dono hazraat ke azaan dene ke darmiyan sirf itna waqt hota ke pehli azaan se faraaghat ke baad wo neeche utar raha hota aur doosra azaan dene ke liye oopar jaa raha hota.[865]

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[857] Dekhiye: 668, 901
[858] Deljoue" 620, 623, 1918, 2656, 7248
[859] Dekhiye: 1173, 1181
[860] Saheeh Bukhari: at Tatawwua'u التطوعH1181
[861] Dekhiye: 1159
[862] راجع: 617
[863] Dekhiye: 5298, 7247
[864] Dekhiye: 1919
راجع: 617
[865] Saheeh Bukhari: As Saum: H1919

Baab 14: Azaan Aur Takbeer Ke Darmiyan Kitna Waqt Hona Chaahiye Aur (us shakhs ka hukum) Jo Iqaamat Ka Intezaar Karta Hai?

[624] Hazrat Abdullah bin Maghfal Muzani ﷺ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Har do (2) azaano'n (azaan-o-iqaamat) ke darmiyan namaz hai*". Aap ne teen (3) dafa ye alfaaz kahe, phir farmaya: "*ye namaz us shakhs ke liye hai jo padhna chaahe*".[866]

[625] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya: Jab moazzin azaan kehta tha, to Nabi ﷺ ke Sahaba Ikraam mein se kuch hazraat khade hote aur sutoono'n ke paas jaane mein jaane mein jaldi karte the, yahaa'n tak ke jab Rasool Allah ﷺ tashreef laate to-o-usi tarah maghrib se pehle do (2) rakat namaz padh rahe hote the. Nez azaan aur takbeer ke ke darmiyan kuch ziyaada faasla nahi hota tha. Usman bin Jabla aur Abu Dawood Hazrat Shu'ba se bayan karte hain ke un dono'n ke darmiyan bohot kam faasla hota tha.[867]

Faaeda: Is riwayat se ye bhi maaloom hota hai ke azaan aur takbeer ke darmiyan kam-az-kam itna faasla to zaroor hona chaahiye ke do (2) rakate'n padhi jaa sake'n. Chunache is hadees mein wazaahat hai ke Rasool Allah ﷺ ke Sahaba Ikraam ﷺ maghrib ki azaan ke waqt masjid ke sutoono'n ka rukh karte, taake unhe'n sutra banakar jamat se pehle-pehle do (2) nafil padh sake'n. Phir jab Rasool Allah ﷺ ghar se masjid mein tashreef laate to Sahaba Ikraam ﷺ abhi namaz mein mashghool hote the. Chunache ek aur hadees mein hai, Hazrat Anas ﷺ farmate hain ke ham ghuroob-e-aftaab ke baad do (2) rakat adaa karte, jabke Rasool Allah ﷺ hame'n dekh rahe hote. Aap na to hame'n iska hukum dete aur na manaa hi farmate.[868]

Baab 15: Us Shakhs Ka Bayaan Jo Iqaamat Ka Intezaar Kare

[626] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Jab moazzin fajr ki azaan de kar khamosh ho jaata to fauran Rasool Allah ﷺ fajr ke zaahir hone ke baad namaz-e-fajr se pehle halki-phulki do (2) rakate'n adaa farmate, phir apne daae'n pehlu par lait jaate, ta-aa'nke moazzin takbeer ke liye aapke yahaa'n haazir-e-khimat hota.[869]

Faaeda: Is hadees mein takbeer ke etebaar se azaan-e-fajr ko pehli azaan kaha gaya hai. Goya is azaan ki do (2) haisiyate'n hain: Sehri ke muqable mein usey azaan-e-saani kaha jaata hai, aur jamat ke liye iqaamat ke etebaar se usey azaan-e-oola kaha gaya hai.

Baab 16: Agar Koi Chaahe To Har Azaan Aur Iqaamat Ke Darmiyan Nafil Namaz Padh Sakta Hai

[627] Hazrat Abdullah bin Mughaffal ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Har azan aur iqaamat ke darmiyan namaz hai. Har azan aur iqaamat ke darmiyan namaz hai*". Phir teesri martaba farmaya: "*Agar koi padhna chaahe*".[870]

Baab 17: Us Shakhs Ka Mauqif Jo Kehta Hai Ke Safar Mein Ek Hi Moazzin Azaan De

[628] Hazrat Maalik bin Huwairis ﷺ se riwayat hai, unho'n ne faramya: Main apni qaum ke chand aadmiyo'n ke hamraah Nabi ﷺ ki khidmat mein haazir hua aur ham ne aapke yahaa'n 20 raate'n qiyaam kiya. Aap intehaai meherban aur naram-dil the. Jab aapne mehsoos farmaya ek hamaara ishtiyaaq ahle khana ki taraf hai, to farmaya: "*Apne gharo'n ko laut jaao. Apne ahle khana ke saath raho. Unhe'n deen ki taaleem do aur namaz padha karo. Azaan ka waqt aae to tum mein se koi azaan de, phir tum mein se jo bada ho wo imaamat ke faraaez sar-anjaam de*".[871]

Baab 18: Musaafir Agar Ziyaada Ho'n To Unhe'n Azaan Aur Iqaamat Kehni Chaahiye, Isi Tarah Arafaat Aur Muzdalifa Mein Bhi

Nez sardi aur bearish waali raat mein moazzin As Salah Fir Rihaali "الصلاة في الرحال" kahe

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[866] Dekhiye: 627

[867] راجع: 503

[868] Saheeh Muslim: Salat ul Musafireen: H1938(836)

[869] Dekhiye: 994, 1123, 1160, 1170, 6310

[870] راجع: 624

[871] 630, 631, 658, 685, 819, 2848, 6008, 7246

[629] Hazrat Abu Zar Ghaffari ؓ se riwayat hai, unho'n ne farmaya: Ham kisi safar mein Nabi ﷺ ke hamraah the, moazzin ne (zohar ki) azaan kehne ka iraada kiya to aap ne usse farmaya: "*Zara thanda ho jaane do*". Usne phir azaan kehne ka iraada kiya to aap ne phir farmaya: "*Zara aur thanda ho jaane do*". Usne teesri martaba azaan kehne ka iraada kiya to aap ne usse farmaya: "*Zara mazeed thanda hone do*". yahaa'n tak ke jab saaya teelon ke baraabar ho gaya to Nabi ﷺ ne farmaya: "*Garmi ki shiddat, jahannum ki bhaap se hoti hai*".[872]

[630] Hazrat Maalik bin Huwairis ؓ se riwayat hai, unho'n ne kaha: Do (2) aadmi Nabi ﷺ ki khidmat mein haazir hue, jo safar ka iraada rakhte the. Nabi ﷺ ne farmaya: "*Jab tum safar par rawaana ho jaao to dauran-e-safar mein azaan do, aur takbeer kaho, phir tum mein se jo umr mein bada ho, wo imaamat karaae*".[873]

Faaeda: Is hadees mein waazeh taur par hukum hai ke dauran-e-safar mein azaan di jaae, takbeer bhi kahi jaae, aur phir ba-jamaat namaz adaa ki jaae. Is mein ameer ke hone ya naa hone ka koi zikr nahi. Lekin is hadees ke zaahiri siyaaq[874] se maaloom hota hai ke dono azaan de'n aur dono takbeer kahe'n. Baaz aslaaf ne ye mauqif ikhteyar kiya hai ke dauran-e-safar mein dono ko ba-yak-waqt azaan deni chaahiye, lekin unka mauqif marjooh[875] hai. In alfaaz ka saheeh matlab ye hai ke tum mein se koi azaan de aur doosra takbeer kehde, jaisa ke H631 se maaloom hota hai.

[631] Hazrat Maalik bin Huwairis ؓ se riwayat hai, unho'n ne farmaya ke ham chand-ek ham-umr naujawan saathi Nabi ﷺ ki khidmat mein haazir hue, aur 20 din tak aap ke yahaa'n qiyaam kiya. Aap intehaai naram-dil aur bade meherbaan the. Jab aapne khayaal kiya ke hame'n apne ghar waalo'n ka shauq be-chain kar raha hai, to aap ne hamse unki ahwaal-pursi farmaai, jinhe'n ham apne peeche chode aae the. Ham ne aapko unke haalaat se agaah kiya to aap ne farmaya: "*Waapas apne ahle-khaana ke paas laut jaao aur unhee'n ke paas raho. Unhe'n deen ki taaleem do, aur unhe'n acchi baato'n ki talqeen karo*". Aap ne mazeed baate'n bayan farmaee'n, jin mein se kuch mujhe yaad hain aur kuch yaad nahi. Nez aap ne farmaya: "*Jis tarah tum ne muhe namaz padhte dekha hai, usi tarah namaz padha karo aur jab namaz ka waqt aajaae to tum mein se koi shakhs azaan kehde, albatta tum mein se umr ke etabaar se bada jaamat karaae*".[876]

[632] Hazrat Naafe se riwayat hai ke Hazrat Abdullah bin Umar ؓ ne ek martaba sakht sardi ki raat mein zajnaan pahaadi par azaan di. Phir farmaya: Apne apne thikaano'n mein namaz padhlo. Unho'n ne hame'n bataaya ke Rasool Allah ﷺ dauran-e-safar mein sakht sardi yaa bearish ki raat mein apne moazzin ko hukum dete the ke wo azaan kehne ke baad you'n kehde: "*Tawaajo se suno! Apne apne thikaano'n mein namaz padhlo*".[877]

[633] Hazrat Abu Juhaifa ؓ se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ﷺ ko waadi-e-batha mein dekha ke aapke paas Hazrat Bilal ؓ aae aur aapko namaz ki ittela di, phir neza le kar chale gae, ta-aa'nke usey Rasool Allah ﷺ ke saamne waadi-e-batha mein gaad diya, phir unho'n ne namaz ke liye takbeer kahi.[878]

Baab 19: Kya Moazzin Apna Mu'n Idhar-Udhar Pher Sakta Hai? Nez Kya Wo Azaan Mein Idhar-Udhar Dekh Sakta Hai?

Hazrat Bilal ؓ se manqool hai ke unho'n ne apni dono ungliyo'n ko apne kaano'n mein daala. (Uske bar-aks) Hazrat Ibne Umar ؓ apne kaano'n mein ungliyaa'n nahi dete the. Ibrahim Nakhai kehte hain: Baghair wazoo azaan dene mein koi harj nahi, jabke Hazrat Ataa ka kehna hai ke azaan mein wazoo saabit aur masnoon hai. Hazrat Ayesha ؓ farmati hain: Nabi ﷺ apne tamaam auqaat mein Allah ka zikr kiya karte the.

[634] Hazrat Abu Juhaifa ؓ se riwayat hai, unho'n ne Hazrat Bilal ؓ ko azaan kehte hue dekha. (Wo kehte hain:) Main bhi azaan dete waqt unke chehre ki itteba karte hue azaan mein apne chehre ko idhar-udhar pherta tha.[879]

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872 راجع: 535

873 راجع: 628

874 T: (سِیاق) Kisi ibaarat mein kisi lafz ya qaul ke aage-peeche ka matan [Rekhta]

875 T: (مَرجُوح) Kamzor [Rekhta]

876 راجع: 628

877 Dekhiye: 666

878 راجع: 187

879 راجع: 187

Baab 20: Kisi Aadmi Ka Ye Kehna Ke Ham Se Namaz Faut Ho Gai (Iski Kya Haisiyat Hai?)

Imam Ibne Sireen ne isey makrooh khayaal kiya hai ke aadmi kahe: Hamaari namaz jaati rahi, balke is tarah kehna chaahiy ke ham namaz ko nahi paa-sakey, lekin Nabi ﷺ ka farmaan ziyaada shaeeh hai.

[635] Hazrat Abu Qatada ؓ se riwayat hai, unho'n ne farmaya: Ek dafa ham Nabi ﷺ ke hamraah namaz padh rahe the ke achaanak aapne logo'n ka kuch shor-o-ghul suna. Jab aap namaz se faarigh hue to farmaya: "*Tumhara kya haal hai?*" Unho'n ne arz kiya: Ham ne namaz mein shumooliyat ke liye bohot jaldi ki thi. Aap ne farmaya: "*Aainda aisa na karna, balke jab tum namaz ke liye aao to wiqaar aur sukoon ko malhooz rakho, phir jis qadar namaz miley padhlo, aur jo reh jaae usey (baad mein) poora karlo*".

Baab 21: Namaz Ke Liye Daudkar Nahi Balke Sukoon Aur Wiqaar Se Aana Chaahiye

Rasool Allah ﷺ ne farmaya: "*Jis qadar namaz tumhe'n mil jaae usey padhlo aur jo reh jaae usey poora karlo*". Ye masla Hazrat Abu Qatada ؓ ne Nabi ﷺ se bayan kiya hai.

[636] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain, Aap ne farmaya: "*Jab tum iqaamat suno to namaz ke liye sukoon-o-wiqaar ke saath chalo, tezi ikhteyar na karo, phir jis qadar namaz mil jaae padhlo, aur jo reh jaae usey (baad mein) poora karlo*".[880]

Faaeda: Salat-e-Masbooq (jis aadmi ki namaz ka kuch hissa faut ho jaae) ki tarteeb ka masla bhi is hadees ke tahat aata hai, kyou'nke is hadees ko bayan karne waale aksar raawi baaqi maandah namaz padhne ke liye lafz-e-itmaam bayan karte hain, jiska taqaaza hai ke uski namaz ka aakhri hissa reh gaya hai, usey poora karna hoga, jabke kuch raawi baaqi maanda namaz padhne ko lafz qazaa se taabeer se karte hain, jiska taqaaza hai ke imam ke saath adaa karda namaz aakhri hissa hai, usey pehle hisse ko poora karna hoga. Is ikhtelaaf ka nateeja us soorat mein bar-aamad hoga ke ek aadmi imam ke saath maghrib ki teesri rakaat mein shamil hota hai, Imam ke salaam pherne ke baad usne baaqi maanda do (2) rakat adaa karni hain. Itmaam waale (shawaafe) hazraat ke nazdeek agarche Imam ki aakhri rakat thi, lekin masbooq ki pehli rakat mukammal hai. Is liye salaam ke baad pehli rakat ke saath ek rakat milaakar tashahud baithega. Phir teesri rakaat padhkar qaaeda-e-akheera karega, aur salaam pherega. Iske bar-aks qazaa waale (ahnaaf) hazraat ka mauqif hai ke imam ke saath uski aakhri rakat adaa hui hai. Abh usne pehli aur doosri rakat padhni hai. Is liye wo salaam ke baad pehli rakat mein sana, ta'awwuz aur faatiha ke saath koi aur soorat bhi milaaega. Is tarah wo doosri rakat padhkar qaaeda-e-akheera baithega aur salaam pherega. Hamaare nazdeek pehli soorat raajeh hai, jiske hasb-e-zel dalaael hain: ✽ Hazrat Ali ؓ se marwi hai ke Imam ke saath jo namaz tum paalo wo tumhaari pehli namaz hai.[881] ✽ Itmaam إتمام ka hukum is baat ka suboot hai ke imam ke saath masbooq ne jitni namaz padhi thi, wo uski ibtedaai namaz thi, aur jin riwayaat mein lafz-e-qazaa hai, wo bhi itmaam ke maane mein hai, jaisa ke irshad-e-baari ta'ala hai:

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ.

Phir Jab Namaz Adaa Ho Chuke To Zameen Mein Muntashir Ho Jaao.[882]

Agar imam ke saath padhi gai namaz masbooq ki aakhri rakat ho to usey baaqi maanda namaz ki aakhri rakat ke liye tasshhud padhne ki zaroorat nahi hai, kyou'nke wo imam ke saath usey padh chuka hai. Halaa'nke iska koi bhi qaael nahi hai, balke tamaam hazraat usey imam ke saath tasshahud padh lene ke ba-wujood bhi aakhri rakat mein tasshudh padhne ki talqeen karte hain.

Baab 22: Iqaamat Ke Waqt Log Imam Ko Dekhkar Kab Khade Ho'n?

[637] Hazrat Abu Qatada ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jab namaz ki iqaamat kahi jaae to us waqt tak khade na ho, jab tak mujhe aata na dekh lo*".[883]

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[880] Dekhiye: 908
[881] Sunan al Kubra lil Baheqhi: V2 P299
[882] Surah Juma 62: 10
[883] Dekhiye: 638, 909

Faaeda: Logo'n ko jamaat ke liye kab khada hona chaahiye? Iske mutaalliq mutaqaddimeen mein ikhtelaaf hai. Yehi wajah hai ke Imam Bukhari ؒ ne koi faisla-kun unwaan qaaem nahi kiya. Kuch hazraat ka khayaal hai ke iqaamat khatam hone ke baad muqtadiyo'n ko uthna chaahiye, jabke kuch fuqaha kehte hain ke iqaamat ke aghaaz hi mein muqtadiyo'n ko namaz ke liye khada ho jaana chaahiye. Isi tarah baaz "حي على الصلاة" aur baaz "قد قامت الصلاة" kehne ke waqt uthne ke qaael hain. Tanqeeh-e-masla ye hai ke agar imam-e-masjid se baahar ho to muqtadiyo'n ko chaahiye ke jab wo masjid mein aajaae to saff-bandi ke liye khade ho'n. Agar wo masjid ke andar ho to jab wo apni jagah se jamaat ke liye uthe to muqtadi bhi us waqt khade ho'n. Mazkoora hadees ke zaahiri alfaaz se maaloom hota hai ke Rasool Allah ﷺ abhi ghar mein hote the ke namaz ke liye iqaamat kehdi jaati thi, lekin ek doosri hadees mein hai ke Hazrat Bilal ؓ us waqt tak takbeer na kehte the, jab tak Rasool Allah ﷺ ghar se bar-aamad na ho jaate. Unke darmiyan baae'n-taur par tatbeeq di gai hai ke Hazrat Bilal ؓ Rasool Allah ﷺ ke ghar se nikalne ka intezar karte rehte. Jab Rasool Allah ﷺ par Hazrat Bilal ؓ ki nazar padti to iqaamat kehna shuru kar dete, jabke Rasool Allah ﷺ aksar logo'n ki nigaho'n se ojhal hote the. Jab log aapko dekhte to namaz ke liye khade ho jaate, phir Rasool Allah ﷺ us waqt tak jamaat ke liye musalle par na aate, jab tak ke log apni safe'n durust na kar lete.[884]

Baab 23: Namaz Ke Liye Jald-baazi Karte Hue Daudne Ke Bajaae Itmenaan Aur Wiqaar Se Uthan Chaahiye

[638] Hazrat Abu Qatada ؓ hi se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Jab namaz ki iqaamat kahi jaae to us waqt tak na utho jab tak mujhe na dekh lo aur tum sukoon-o-wiqaar aur aahistagi ko khud par laazim rakho*". Ali bin Mubarak ne Shaiban raawi ki mataabeat ki hai.[885]

Baab 24: Kya (Iqaamat ke baad) Koi Kisi Uzr Ki Binaa Par Masji Se Nikal Sakta Hai?

[639] Hazrat Abu Huraira ؓ se riwayat hai ke ek martaba Rasool Allah ﷺ us waqt ghar se baahar tashreef laae jab namaz ke liye iqaamat ho chuki thi, aur safe'n bhi durust Karli gai thee'n, hatta ke jab Aap ﷺ musalle par khade ho gae to ham aapke Allahu Akbar kehne ka intezar karne lagey, lekin aap ne ham se farmaya: "*Tum apni apni jagah par khade raho*". Aur khud waapas tashreef le gae, chunache ham sab apni apni jagah par khade rahe yahaa'n tak ke aap thodi der baad jab hamaare paas dobaara tashreef laae to aapke sar se paani tapak raha tha kyou'nke aap ne ghusl farmaya tha.[886]

Baab 25: Jab Imam Kahe: Tum Khade Raho Main Abhi Waapas Aata Hoo'n To Logo'n Ko Uska Intezaar Karna Chaahiye

[640] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne farmaya: Ek dafa namaz ke liye iqaamat ho chuki thi aur logo'n ne safe'n bhi durust Karli thee'n. Itne mein Rasool Allah ﷺ tashreef laae aur namaz ke liye aage badhe jabke aapko janaabat laahiq thi. Phir aap ne farmaya: "*Tum apni jagah par thehre raho*". Chunache aap ghar laut gae aur ghusl farmaya. Jab dobaara tashreef laae to aapke sar-e-mubarak se paani tapak raha tha, phir aap ne logo'n ko namaz padhai.[887]

Faaeda: Jab imam kisi zaroorat ke pesh-e-nazar qabl-az namaz chalaa jaae aur kisi qareene se maaloom ho jaae ke laut kar waapas aaega to muqtadi hazraat ko uska intezaar karna chaahiye, ba-soorat-e-deegar koi doosra imam namaz padha sakta hai.

Baab 26: Aadmi Ka Nabi ﷺ Ye Kehna Ke Ham Ne Namaz Nahi Padhi

[641] Hazrat Jabir bin Abdullah ؓ se riwayat hai ke ghazwa-e-khandaq ke mauqa par Hazrat Umar bin Khattab Nabi ﷺ ki khidmat mein haazir hue aur arz karne lagey: Allah ke Rasool! Allah ki Qasam! Main namaz nahi padh saka yahaa'n tak ke sooraj ghuroob hone ke qareeb ho gaya. Ye guftagu rozedaar ke roza-e-iftaar karne ke baad hui. Nabi ﷺ ne farmaya: "*Allah ki qasam! Main bhi namaz nahi padh saka*". Chunache aap neehce utre aur waadi-e-bathaan

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[884] Fath-ul-Baari: V2 P158

[885] راجع: 637

[886] راجع: 275

[887] راجع: 275

mein chale, main bhi aapke hamraah tha. Aap ne wazoo kiya aur aftaab ghuroob hone ke baad pehle namaz-e-asr padhi, uske baad maghrib ki namaz adaa ki.[888]

Baab 27: Iqaamat Ke Baad Agar Imam Ko Koi Zaroorat Pesh Aajae (to kya kare?)

[642] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya: Ek dafa namaz ke liye iqaamat ho gai jabke Nabi ﷺ masjid ke ek goshe mein kisi se aahista-aahista baate'n kar rahe the, chunache aap namaz ke liye khade nahi hue yahaa'n tak ke kuch logo'n ko neend aane lagi.[889]

Baab 28: Namaz Ke Liye Iqaamat Ho Jaane Ke Baad Guftagu Karna

[643] Humaid at Taweel farmate hain: Maine saabit banaani se aise aadmi ke baare mein poocha, jo iqaamat ke baad guftagu karta hai. To unho'n ne kaha: Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya: Ek dafa namaz ke liye iqaamat ho chuki thi ke Nabi ﷺ ke paas ek aadmi aaya, usne aapko iqaamat ho jaane ke baad rok liya (aur baate'n karta raha).[890]

Faaeda: Ek riwayat mein hai: Rasool Allah ﷺ us shakhs se gosha-e-masjid mein ta-der guftagu karte rahe, yahaa'n tak ke logo'n ko oongh aane lagi.[891] Isse saabit hua ke kisi sheri muaamale se mutaalliq iqaamat aur takbeer-e-tehreema ke darmiyan guftagu karne mein chandaa'n harj nahi.

Baab 29: Namaz-e-Ba-jamaat Ka Waajib Hona

Imam Hasan Basri ؒ bayan karte hain agar walida mohtarma az-raah-e-shafaqat apne bete ko isha ki namaz ba-jamaat padhne se manaa kare to wo uska kaha na maane.

[644] Hazrat Abu Huraira ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Us zaat ki qasam jiske haath mein meri jaan hai! Maine iraada kar liya tha ke kisi ko lakdiya'n jamaa karne ka hukum doo'n taake lakdiyo'n ka dher lag jaae, phir namaz ke liye kisi ko azaan dene ke mutaalliq kahoo'n. Phir kisi shakhs ko hukum doo'n ke wo logo'n ka imam baney aur main khud un logo'n ke paas jaau'n (jo jamaat mein shareek nahi hote), phir unhe'n unke gharo'n samet jalaa doo'n. Us zaat ki qasam jiske haath mein meri jaan hai! Agar un mein se kisi ko maaloom ho jaae ke wo masjid mein moti haddi yaa do (2) umda gosht waale paae haasil kar le ga to wo namaz-e-isha mein zaroor haazir ho*".[892]

Baab 30: Namaz-e-Ba-jamaat Ki Fazilat

Hazrat Aswad bin Yazid ؒ ki agar namaz-e-ba-jamaat faut ho jaati to wo doosri masjid mein jaate.

Hazrat Anas ؓ ek masjid mein aae, jis mein namaz ho chuki thi to unho'n ne waha'n azaan di, phir iqaamat kehkar namaz-e-ba-jamaat adaa farmaai.

[645] Hazrat Abdullah bin Umar ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Namaz-e-ba-jamaat, akele shakhs ki namaz se 27 darje ziyaada fazilat rakhti hai*".[893]

[646] Hazrat Abu Saeed Khudri ؓ se riwayat hai, unho'n ne Nabi ﷺ ko ye farmate hue suna: "*Jamaat ki namaz akele shakhs ki namaz se 25 darje ziyaada fazilat rakhti hai*".

[647] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Aadmi ka ba-jamaat namaz adaa karna uske apne ghar aur apne bazaar mein namaz padhne se 25 guna ziyaada sawaab hai aur ye is tarah ke jab wo umda tareeqe se wazoo karke masjid ki taraf rawaana ho aur mahez namaz ke liye chale to jo qadam bhi uthaaega, uske badle uska ek (1) darja buland hoga aur ek (1) gunah bhi moaaf hoga. Phir jab wo namaz adaa kar le ga to jab tak apni jaae namaz par rahega, farishte uske liye dua karte rahe'nge, ke Ya Allah! Tu us par apna fazal-*

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[888] راجع: 596
[889] Dekhiye: 643, 6292
[890] راجع: 642
[891] H642
[892] Dekhiye: 657, 2420, 7224
[893] Dekhiye: 649

o-karam farma, Ya Allah! Tu us par raham-o-shafqat farma, aur jab tak tum mein se koi namaz ka intezaar karta hai to wo gaya namaz hi mein rehta hai”.[894]

Baab 31: Namaz-e-Fajr Ba-jamaat Padhne Ki Fazilat

[648] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: “*Namaz-e-ba-jamaat tanha shakhs ki namaz se sawab mein 25 darje ziyaada hai aur raat din ke farishte namaz-e-fajr mein jamaa hote hain*”. Phir Hazrat Abu Huraira ؓ ne kaha: Agar tum chaaho to ye aayat padhlo: “*Fajr mein quran ki tilaawat par farishte haazir hote hain*”.[895]

Faaeda: Imam Bukhari ؒ ne is hadees mein namaz-e-fajr ba-jamaat adaa karne ki wajah-e-fazilat ko bayan kiya hai, ke us mein din raat ke farishte jamaa hote hain. Usi fazilat ke pesh-e-nazar Hazrat Umar ؓ farmate hain ke tamaam raat nawaafil padhne se mujhe ye ziyaada pasand hai ke namaz-e-fajr ki jamaat mein shirkat karoo’n. Ye fazilat namaz-e-asr ko bhi haasil hai, jaisa ke ahadees mein saraahat ke saath uska zikr hai.

[649] Hazrat Abdullah bin Umar ؓ se riwayat hai ke namaz-e-ba-jamaat ki fazilat tanha shakhs ki namaz se 27 darje ziyaada hai.[896]

[650] Hazrat Umme Darda ؓ se riwayat hai, unho’n ne kaha: Ek dafa Hazrat Abu Darda ؓ intehaai ghusse ki haalat mein mere paas tashreef laae. Maine arz kiya: Aapko kis baat ne ghazabnaak bana diya hai? Unho’n ne farmaya: Allah ki qasam! Hazrat Muhammad ﷺ ki laai hui shariyat se main ab koi baat nahi paata siwaae iske, ke log jamaat ke saath namaz padh lete hain.

[651] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho’n ne kaha: Nabi ﷺ ne farmaya: “*Namaz ke mutaalliq sab logo’n se ziyaada sawab un hazraat ko milta hai, jinki masaafat masjid se door hai, phir (unse ziyaada unhe’n) jinki unse door hai aur jo shakhs Imam ke hamraah namaz padhne ka intezaar karta hai, ba-etebaar-e-sawaab ke us shakhs se badhkar hai jo namaz padhkar so jaata hai*”.

Baab 32: Namaz-e-Zohar Awwal Waqt Par Padhne Ki Fazilat

[652] Hazrat Abu Huraira ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: “*Ek shaksh raaste mein jaa raha tha, usne waha’n khaardaar tehni dekhi to usey ek taraf hataa diya. Allah Ta’ala ne uski qadar-daani karte hue usey moaaf kar diya*”.[897]

[653] Phir Aap ﷺ ne farmaya: “*Shohada 5 qism ke hain: Taaoon mein marne waale, pait ke aarze se marne waale, doob kar marne waale, dab kar marne waale aur Allah ki raah mein ladte hue Shaheed hone waale*”. Iske baad aap ne farmaya: “*Agar logo’n ko maaloom ho jaae ke azaan aur saff-e-awwal mein kya sawaab hai, to phir apne liye qura daalne ke liye siwa koi chaara na paae’n to zaroor qura-andaazi kare’n*”.[898]

[654] (Aap ne farmaya:) “*Agar logo’n koi lm ho ke (namaz-e-zohar ke liye) jaldi aane mein kitna sawaab hai to zaroor ek doosre se aage badhe’n, aur agar jaan le’n ke isha aur fajr ki namaz (ba-jamaat) adaa karne mein kya sawaab hai to un dono’n ki jamaat mein zaroor aae’n, agarche unhe’n sureno’n ke bal chalkar aana pade*”.[899]

Baab 33: (Masjid Ko Jaate Waqt) Har Qadam Par Sawaab Ki Niyyat Karna

[655] Hazrat Anas ؓ se riwayat hai, unho’n ne kaha: Nabi ﷺ ne farmaya: “*Aye Banu Salma! Tum apne qadmo’n ke badle sawaab ke talabgaar kyou’n nahi ho?*”.

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[894] راجع: 176

[895] Surah al Isra: 78; راجع: 176

[896] راجع: 645

[897] Dekhiye: 2472

[898] Dekhiye: 720, 2829, 5733

[899] راجع: 615

Hazrat Imam Mujahid ﷺ ne irshad-e-Baari Ta'ala: "Ham Unke Wo Amaal Bhi Likhte Hain Jo Unho'n Ne Aage Bheje Aur Wo Asaar Bhi Jo Peeche Chodh Gae Hain", ki tafseer karte hue farmaya: "آثَارَهُمْ" se muraad unke qadam hain.[900]

[656] Hazrat Anas ﷺ hi se riwayat hai ke Banu Salama qabile ne naqal-e-makaani karke Nabi ﷺ ke qareeb rehne ka iraada kiya to Nabi ﷺ ne usey na-pasand farmaya, ke wo madina ko wiraan kar de'n. Phir aap ne unse farmaya: "*Tum apne qadamo'n ke badle sawaab ke talabgaar kyou'n nahi ho?*"

Imam Mujahid ne "آثَارَهُمْ" ki tafseer karte hue farmaya: Iske maane zameen par apne qadamo'n se chalne ke nishanaat hain.[901]

Baab 34: Namaz-e-Isha Ba-Jamaat Adaa Karne Ki Fazilat

[657] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Fajr aur Isha ki namaz se ziyada aur koi namaz munafiqeen par giraa'n nahi hai. Agar wo jaan le'n ke un dono'n mein kya (sawaab) hai to unke liye zaroor haazir ho'n, agarche unhe'n ghutno'n aur sureno'n ke bal chalkar aana pade. Maine pukhta iraada kar liya tha ke muezzin ko takbeer kehne ka hukum doo'n, phir kisi ko logo'n ki imaamat par maamoor karu'n, aur khud aag ke shole le kar un logo'n ko jalaa du'n jo abhi tak namaz ke liye nahi nikle*".[902]

Baab 35: Do (2) Yaa Do (2) Se Ziyaada Aadmi Jamaat Ke Hukum Mein Hain

[658] Hazrat Maalik bin Huwairis ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain, Aap ne farmaya: "*Jab namaz ka waqt aajaae to tum mein se koi azaan de aur takbeer kahe, phir tum mein se badi umr waala imaamat karaae*".[903]

Baab 36: Masaajid Aur Un Mein Namaz Ke Intezaar Mein Baithne Ki Fazilat

[659] Hazrat Abu Huraira ﷺ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Farishte tum mein se us shakhs ke liye dua karte rehte hain jab tak wo apni jaae namaz par rahe, ba-sharte ke be-wazoo na ho. (Dua ye hai:) Aye Allah! Isey bakhsh de, Aye Allah! Is par raham farma, nez tum mein se har ek us waqt tak namaz hi mein rehta hai, jab tak namaz ne usey rok rakha ho, aur apne ghar waapas aane ke liye namaz ke alaawa aur koi cheez maane[904] "مانع" na ho*".[905]

Faaeda: Masjid mein namaz ke alaawa kisi aur maqsad ke liye thehra yaa namaz ke intezar ki niyyat mein kisi aur maqsad ko bhi shamil kar liya to mazkoora sawab ka haqdaar nahi hoga. Agar koi masjid se nikal jaata hai, lekin dobaara laut kar masjid mein hi doosri namaz adaa karne ki fikr mein rehta hai to usey bhi mazkoora sawaab nahi milega. Haa'n! Us qism ke aadmi ko aur nauiyyat[906] ka sawaab haasil hoga jise aainda hadees mein bayan kiya gaya hai.

[660] Hazrat Abu Huraira ﷺ hi se riwayat hai, wo Nabi ﷺ se bayan karte hain ke Aap ne farmaya: "*Saat (7) qism ke logo'n ko Allah Ta'ala apne saae mein jagah de ga, jis roz uske saae ke alaawa aur koi saaya na hoga. Insaaf karne waala hukumraan, wo naujawaan jo apne Rabb ki ibaadat mein parwaan chadhe, wo shakhs jiska dil masjido'n mein atka rehta ho, wo do (2) shakhs jo Allah ke liye dosti kare'n, jamaa ho'n to uske liye aur judaa ho'n to bhi uske liye, wo shakhs jise koi khoobru aur muazzaz aurat buraai ki daawat de aur wo kehde: Main Allah se darta hoo'n. Wo shakhs jo is qadar posheeda taur par sadqa de, ke uske baae'n haath ko bhi pataa na chale ke uska daaya'n haath kya kharch karta hai aur saatwa'n wo shakhs jo khilwat mein Allah ko yaad kare to (be-saakhta) uski aankho'n se aansu jaari ho jaae'n*".[907]

[661] Hazrat Anas ﷺ se sawal kiya gaya: Kya Rasool Allah ﷺ ne anghoti banwaai thi? Unho'n ne farmaya: Haa'n! Ek din Aap ﷺ ne namaz-e-isha ko aadhi raat tak muakh-khar farmaya, namaz se faraaghat ke baad apne chehra-e-anwar

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[900] Dekhiye: 656, 1887

[901] راجع: 655

[902] راجع: 644

[903] راجع: 628

[904] T: (مانع) Rukaawat, rokne waala, manaa karne waala [Rekhta]

[905] راجع: 176

[906] T: (نَوعِيَّت) Soorat-e-haal, kaifiyat, haalat [Rekhta]

[907] Dekhiye: 1423, 6479, 6806

se hamari taraf mutawajja hue aur farmaya: "*Log to namaz padhkar so gae aur tum ne jab namaz ka intezar kiya to goya tum namaz hi ki haalat mein rahe*". Hazrat Anas ؓ ne farmaya: Goya main ab bhi us anghoti ki chamak dekh raha hoo'n, jo aap ne pehen rakhi thi.[908]

Baab 37: Masjid Mein Subah-o-Shaam Aamad-o-Raft Rakhne Waale Ki Fazilat

[662] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain, aap ne farmaya: "*Jo shakhs masjid ki taraf subah-o-shaam baar-baar aata-jaata hai, to Allah Ta'ala Jannat mein uski mehmaani taiyyaar karta hai, jab bhi wo subah-o-shaam (masjid mein) aata aur jaata hai*".

Baab 38: Namaz Ki Iqaamat Ke Baad Farz Namaz Ke Alaawa Aur Koi Namaz Nahi Hoti

[663] Hazrat Abdullah bin Maalik bin Buhaina se riwayat hai, unho'n ne kaha: Nabi ﷺ ek shakhs ke paas se guzre. Hafs bin Aasim (raawi-e-hadees) kehte hain: Maine azd qabile ke ek admi se suna, usey Maalik bin Buhaina kaha jaata tha ke Rasool Allah ﷺ ne ek shakhs ko do (2) rakat namaz padhte dekha, jabke namaz ke liye iqaamat ho chuki thi. Jab Rasool Allah ﷺ namaz se faarigh hue to logo'n ne us aadmi ko gher liya. Rasool Allah ﷺ ne us shakhs se farmaya: "*Kya subah ki 4 rakate'n hain? Kya subah ki 4 rakate'n hain?*".

Ghundar aur Moaaz ne Bahaz bin Asad ki mataabe-at ki hai, wo Shu'ba se bayan karte hain aur Shu'ba Maalik se riwayat karte hain. Ibne Ishaq ne iski sanad bayan karte hue kaha: "عن سعد عن حفص عن عبد الله ابن بحينه" A'an Saad a'an Hafs a'an Abdullah bin Buhaina. Hammad ne iski sanad baae'n-taur bayan ki: Hame'n Saad ne khabar di, usne Hafs se byan kiya, wo Maalik se riwayat karte hain.

Faaeda: Is unwaan se maaloom hota hai ke jab takbeer ho jaae to har qism ki namaz manaa hai, khwah sunnat ho'n yaa nawaafil, aur raatiba[909] ho'n yaa ghair raatibah. Albatta alfaaz ke eteaar se har qism ke faraaez isse khaarij hain.

Baab 39: Mareez Ko Kis Hadd Tak (ki bimaari mein) Jamaat Ke Liye Aana Chaahiye

[664] Hazrat Aswad ؓ farmate hain ke ham Hazrat Ayesha ؓ ke paas baithe hue the, us dauran mein ham ne namaz ki paabandi aur uski azmat ka zikr kiya to Hazrat Ayesha ؓ ne farmaya: Jab Rasool Allah ﷺ marz-e-wafaat mein mubtalaa hue aur namaz ke liye azaan hui to aap ne farmaya: "*Abu Bakar se akho ke wo logo'n ko namaz padhaae'n*". Us waqt aapse arz kiya gaya: Abu Bakar bade naram dil insaan hain, jab wo aap ki jagah khade ho'nge to (shiddat-e-gham se) logo'n ko namaz nahi padha sake'nge. Aap ne dobaara wohi hukum diya to phir wohi arz kiya gaya. Aap ne teesri martaba phir wohi kaha aur farmaya: "*Tum Hazrat Yusuf ؑ ke saath waali aurto'n ki tarah ho, Abu Bakar se kaho ke wo logo'n ko namaz padhaae'n*". Chunache Hazrat Abu Bakar ؓ namaz padhane ke liye tashreef le gae. Uske baad Rasool Allah ﷺ ne apni bimaari mein kuch kami mehsoos ki, to aap do (2) aadmiyo'n ke darmiyan sahaara le kar nikle. Goya main ab bhi aapke dono paao'n dekh rahi hoo'n ke wo kamzori ki wajah se zameen par ghaseet-te jaa rahe the. Hazrat Abu Bakar ؓ ne aapko dekh kar peeche hanta chaaha to Nabi ﷺ ne unhe'n ishaara farmaya ke apni jagah par raho. Phir aapko laaya gaya ta-aa'nke aap Abu Bakar ؓ ke pehlu mein baith gae.

Hazrat Amash se dariyaaft kiya gaya: Aaya Nabi ﷺ namaz padha rahe the aur Hazrat Abu Bakar ؓ aap ki iqteda kar rahe the, aur log Hazrat Abu Bakar ؓ ki iqteda mein namaz padh rahe the? To Hazrat Amash ne sar ke ishare se haa'n mein jawaab diya. Abu Dawood (Tayaalsi) ne is hadees ka kuch hissa Shu'ba se riwayat kiya hai. Aur Abu Muawiya ne Hazrat Amash se jo riwayat bayan ki hai us mein mundarja-zel alfaaz ka izaafa hai: Rasool Allah ﷺ Hazrat Abu Bakar ؓ ki baaee'n jaanib baith gae, jabke Abu Bakar ؓ ne khade ho kar namaz adaa ki.[910]

Faaeda: Rasool Allah ﷺ ka apni azwaaj-e-mutahharaat ko Hazrat Yusuf ؑ ke saath waali aurte'n qaraar dene se muraad ye tha ke jis tarah unho'n ne khilaaf-e-baatin ka izhar kiya, usi tarah tumhare dil mein baat kuch aur hai, aur

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[908] راجع: 572

[909] T: (راتِبَہ) Wo sunnate'n jin ke adaa karne ki taakeed ki gai hai, magar jo faraaez mein shaamil nahi [Rekhta]

[910] راجع: 198

zaahir kuch aur kar rahi ho. Dar-asl Yusuf ﷺ ki saath waali aurto'n se muraad Aziz-e-Misr ki biwi hai. Isi tarah aap ne agarche jamaa ka segha istemaal karke sab azwaaj ko mukhatib kiya, lekin muraad sirf Hazrat Ayesha ﷺ thee'n. Is mushaabahat ki tafseel kuch you'n hai ke aziz-e-misr ki biwi ne khawateen-e-misr ki daawat ka ehtemaam kiya, ba-zaahir wo unki mehman nawaazi kar rahi thi, lekin maqsood ye tha ke wo bhi zara husn-e-yusuf ka nazaarah kar le'n. Taake mujhe ek zar-khareed ghulam se mohabbat karne mein mazoor khayaal kare'n. Usi tarah Hazrat Ayesha ﷺ ba-zaahir ye keh rahi thee'n ke unke waalid riqqat-e-qalbi ki wajah se jamaat nahi karwa sake'nge, lehaaza ye zimmedaari kisi aur ke supurd ki jaae, lekin unka maqsood ye tha ke aise haalaat mein Abu Bakar ﷺ ke musalla-e-nabuwwat par khade hone se log bad-shagoni le'nge. Is liye Hazrat Abu Bakar ﷺ ke mutaalliq uzr-khwahi kar rahi thee'n, jaisa ke Hazrat Ayesha ﷺ ne khud ek hadees mein iski wazaahat farmaai hai.[911]

[665] Hazrat Ayesha ﷺ se riwwayat hai, unho'n ne farmaya: Jab Nabi ﷺ bimaar hue aur aap ki bimaari shiddat ikhteyar kar gai to aap ne apni biwiyo'n se ijaazat chaahi ke mere ghar aap ki timaardaari ki jaae. Tamaam biwiyo'n ne ijaazat dedi. Chunache aap do (2) aadmiyo'n ka sahaara le kar nikle, jabke aapke paao'n ghisat[912] rahe the. Aap us waqt Hazrat Abbas ﷺ aur ek doosre aadmi ke darmiyan the.

Raawi-e-hadees Hazrat Obaidullah bin Abdullah kehte hain: Maine Hazrat Ibne Abbas ﷺ se Hazrat Ayesha ﷺ ki is baat ka tazkira kiya to aap ne farmaya: Kya tumhe'n maaloom hai ke Dosra aadmi kaun tha, jiska Hazrat Ayesha ﷺ ne naam nahi liya? Maine kaha: Nahi. Kehne lagey: Ali bin Abi Taalib ﷺ the.[913]

Baab 40: Baarish Yaa Kisi Aur Uzr Ki Wajah Se Ghar Mein Namaz Padhne Ki Ijaazat

[666] Hazrat Naafe ﷺ bayan karte hain k eek sard aur tez aandhi ki raat ko Hazrat Abdullah bin Umar ﷺ ne azaan di, phir kaha: Logo! Apne apne ghar mein namaz padhlo. Uske baad farmaya: Jab kabhi shab-e-baad-o-baaraa'n[914] ka saamna hota to Rasool Allah ﷺ moazzin ko hukum dete ke wo "أَلَاصَلُّوْا فِيْ الرِّحَالِ" ke de, yaane apne gharo'n mein namaz padh lene ka elaan kar de.[915]

[667] Hazrat Mahmood bin Rabeea Ansari ﷺ se riwayat hai ke Hazrat Itbaan bin Maalik ﷺ naabina the aur apni qaum ke imam the. Unho'n ne Rasool Allah ﷺ se darkhwaast ki ke Andheri aur siyaah raate'n hoti hain, aur main naabina shakhs hoo'n (masjid mein haazir nahi ho sakta). Lehaza aap mere ghar mein kisi muqaam par namaz padh le'n taake main is jagah aapna "musalla" banaaloo'n. Chunacha Rasool Allah ﷺ uske yahaa'n tashreef le gae aur farmaya: "*Tum meri namaz ke liye kis jagah ka intekhaab karte ho?*" Unho'n ne apne ghar mein ek jagah ki taraf ishaara kar diya, chunache Rasool Allah ﷺ ne waha'n namaz adaa farmaai.[916]

Faaeda: Rasool Allah ﷺ ne Hazrat Itbaan ﷺ ko tark jamaat ki ijaazat dedi lekin Hazrat Ibne Umme Maktoom ﷺ ko ijaazat na di, jabke wo bhi naabina the, uski chand-ek wujuhaat ho sakti hain, masalan: ✿ Rasool Allah ﷺ ne Hazrat Itbaan ﷺ ke liye rukhsat ko pasand farmaya aur Hazrat Ibne Umme Maktoob ﷺ ke liye azimat ka intekaab farmaya. ✿ Hazrat Itbaan ﷺ ke liye rukhsat ko pasand farmaya aur Hazrat Ibne Umme Maktoom ﷺ ke liye azimat ka intekhaab farmaya. ✿ Hazrat Itbaan ﷺ azaan na sunte ho'nge, jabke Hazrat Ibne Umme Maktoom ﷺ azaan ki awaaz sunte the, jaisa ke hadees mein iski saraahat hai. ✿ Mumkin hai Hazrat Ibne Umme Maktoom ﷺ ka uzr Hazrat Itbaan ﷺ ke muqaable mein kam darje ka ho, is liye unhe'n ijaazat nahi di gai.

Baab 41: Kya Imam Baarish Ke Waqt Haazireen Ko Namaz Padhaae? Nez, Kya Juma Ke Din Baarish Mein Bhi Khutbe Ka Ehtemaam Kare?

[668] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne bearish aur keechad ke din logo'n ke saamne khutba diya aur moazzin ko hukum diya ke jab wo "حي على الصلاة" par pohnche to is tarah kahe: "Logo'n! Apni apni qiyaam-gaaho'n

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[911] Saheeh Bukhari: Al Maghaazi: H4445

[912] T: (گِھسَٹ) Zameen par ragadta hua chalna, kheench kar aana ya jaana [Rekhta]

[913] راجع: 198

[914] T: (باد و باراں) Tez hawaae'n aur baarish, aandhi-toofaan bhari baarish [Rekhta]

[915] راجع: 632

[916] راجع: 424

par namaz padhlo”. Ye sun kar waha’n maujood log ek doosre ki taraf dekhne lagey. Gya unho’n ne usey bura mehsoos kiiya. Hazrat Ibne Abbas ؓ ne farmaya: Mujhe aisa maaloom hota hai ke tumne usey bura khayaal kiya hai? Halaa’nke ye kaam us shakhsiyat ne kiya hai jo mujhse kahee’n behtar thi, yaane Nabi ﷺ ne. Choo’nke azaan se masjid mein aana zaroori ho jaata hai, is liye maine accha nahi samjha ke tumhe’n takleef mein daaloo’n.

Aasim ki riwayat bhi isi tarah hai, albatta iske aakhri alfaaz is tarah hain ke Abdullah bin Abbas ؓ ne farmaya: Main nahi chahta ke tumhe’n gunah mein mubtalaa karoo’n, tum tang-dili ke saath ghanto’n tak keechad ko raundte[917] hue masjid mein aao.[918]

Faaeda: Hadees ke zaahir alfaaz se maaloom hota hai ke Hazrat Ibne Abbas ؓ ne azaan se pehle khutba diya, halaa’nke khutbe ka waqt azaan ke baad hai, pehle nahi? Iska jawaab ye hai ke us muqaam par fe’l se muraad iraada-e-fe’l hai, yaane jab Hazrat Ibne Abbas ؓ ne khutba dene ka iraada kiya to us waqt moazzin ko hidaayat ki, ke azaan mein “أَلَاصَلُّوْا فِيْ الرِّحَال” ke de.[919]

[669] Hazrat Abu Salama ؓ se riwayat hai, unho’nne kaha: Maine Hazrat Abu Saeed Khudri ؓ se (shab-e-qadar ke mutaalliq) dariyaaft kiya to aap ne farmaya: Baadal ka ek tukda aaya aur khoob barsa, yahaa’n tak ke masjid ki chatt tapakne lagi, jo-ke khajoor ki shaakho’n se taiyyaar ki gai thi. Uske baad namaz ke liye iqaamat kahi gai. Maine Rasool Allah ﷺ ko paani aur mitti mein sajda karte hue dekha. yahaa’n tak ke keechad ka nishaan maine aap ki peshaani par bhi dekha.[920]

[670] Hazrat Anas ؓ se riwayat hai, unho’n ne farmaya: Ek Ansari shakhs ne (Rasool Allah ﷺ se) arz kiya ke wo aapke saath namaz nahi padh sakta, kyou’nke wo ghair maamooli motaape ka shikaar tha. Chunache usne Nabi ﷺ ke liye khana taiyyaar kiya aur aapko apne ghar aane ki daawat di. (Aap uske ghar tashreef le gae to) usne aapke liye ek chataai bichaai. Uske ek kinaare ko dho kar us par aap ne do (2) rakate’n adaa kee’n. Aal-e-Jaarood mein se ek aadmi ne Hazrat Anas ؓ se dariyaaft kiya: Aaya Nabi ﷺ namaz-e-chaasht padha karte the? Hazrat Anas ؓ ne jawab diya: Maine us roz ke alaawa kabhi aapko ye namaz padhte nahi dekha.[921]

Baab 42: Dauraan-e-Iqaamat Mein Agar Khana Aajaae

Hazrat Abdullah bin Umar ؓ (aise halaat mein namaz se) pehle raat ka khana tanaawul farmate. Aur Hazrat Abu Darda ؓ ka irshad-e-giraami hai: Aadmi ka pehle apni zaroorat ko poora kar lena taake itmenaan-e-qalb ke saath namaz ki taraf mutawajja ho, uske aqalmandi hone ki alaamat hai.

[671] Hazrat Ayesha ؓ se riwayat hai, Nabi ﷺ ne farmaya: “*Agar dauran-e-iqaamat mein khana saamne rakh diya jaae to pehle khana khaalo*”.[922]

[672] Hazrat Anas ؓ se riwayat hai, Rasool Allah ﷺ ne farmaya: “*Jab khana saamne rakh diya jaae to namaz maghrib se pehle khana khaalo aur apna khana chodhkar namaz ke liye ujlat*[923] *na karo*”.[924]

[673] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho’n ne kaha: Rasool Allah ﷺ ne farmaya: “*Jab tum mein se kisi ka khana saamne rakh diya jaae aur us dauraan mein namaz ke liye iqaamat kehdi jaae to pehle khana tanaawul kar le, jaldi na kare balke khaane se faraaghat haasil kare*”. Hazrat Abdulalh bin Umar ؓ ki aadat thi ke agar unke liye khana rakh diya jaata aur us dauraan mein iqaamat ho jaati, to jab tak khaane se faarigh na ho jaate, namaz mein shareek na hua karte the, halaa’nke wo imam ki qirat bhi sun rahe hote the.[925]

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[917] T: (روندتے) Paamaal karte hue, paaon se kuchalte/khundalte hue [RSB]

[918] راجع: 616

[919] Haashiya as Sindi: V1 P123

[920] Dekhiye: 813, 836, 2016, 2018, 2027, 2036, 2040

[921] Dekhiye: 1179, 6080

[922] Dekhiye: 5465

[923] T: (عُجْلَت) Jaldi, jald-baazi, phurti [Rekhta]

[924] Dekhiye: 5463

[925] Dekhiye: 674, 5464

Faaeda: Hazrat Abdullah bin Umar ؓ ka mazkoora amal unka apna ikhtiyar karda ijatihaad hai, hamaare nazdeek behtar hai ke agar insaan is qadar rakha chuka ho ke itemanaan-e-qalb ke saath namaz padh sakey to namaz ki taraf mutawajja hona chaahiye. Mukammal taur par khane se faraaghat zaroori nahi. Rasool Allah ﷺ ka amal-e-mubarak bhi hamaare is mauqif ka muaiyyad[926] hai. Hadees mein hai ke Rasool Allah ﷺ ek martaba shaane ka gosht khaa rahe the ke aapko namaz ke liye bulaya gaya, aap ne gosht wahee'n rakha aur namaz ke liye khade ho gae.[927]

[674] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Jab tum mein se koi khana kha raha ho to jaldi naa kare, ta-aa'nke khane se apni zaroorat poori kar le, agarche namaz khadi ho chuki ho*".

Is hadees ko Ibrahim bin Munzir ne Wahab bin Usman se riwayat kiya hai, aur Wahab madani hai.[928]

Baab 43: Jab Imam Ko Namaz Ke Liye Bulaya Jaae Aur Uske Haath Mein Koi Cheez Ho Jise Wo Khaa Raha Ho

[675] Hazrat Amr bin Umaiyya ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko shaane ka gosht kaat-kaat kar khaate hue dekha. Itne mein aapko namaz ke liye bulaya gaya. Aap ne churi ko wahee'n phenk diya aur namaz ke liye uth-khade hue. Chunache aap ne namaz padhaai aur wazoo nahi kiya.[929]

Baab 44: Jamaat Khadi Ho Jaae To Gharelu Masrufiyaat Tark Karke Namaz Mein Shareek Hona Chaahiye

[676] Hazrat Aswad se riwayat hai, unho'n ne kaha: Maine Hazrat Ayesha ؓ se Nabi ﷺ ki gharelu masrufiyaat ke mutaalliq sawaal kiya to unho'n ne farmaya: Aap ﷺ apne ahle khana ki khidmat mein masroof rehte aur jab namaz ka waqt aajaata to aap namaz ke liye tashreef le jaate.[930]

Baab 45: Masnoon Tareeqa-e-Namaz Sikhaane Ke Liye Logo'n Ke Saamne Namaz Padhna

[677] Hazrat Abu Qilaaba se riwayat hai, unho'n ne kaha: Hamaare paas us masjid mein ek dafaa Hazrat Maalik bin Huwairis ؓ tashreef laae aur farmaane lagey: Main tumhare saamne namaz padhta hoo'n, halaa'nke meri niyyat namaz padhne ki nahi. Mera maqsad sirf ye hai ke tumhe'n wo tareeqa bataau'n jis tareeqe se Nabi ﷺ namaz padha karte the. (Raawi-e-hadees Ayyub ne kaha:) Maine Abu Qilaaba se sawaal kiya: Unho'n ne kis tarah tarah namaz padhi thi? Abu Qilaaba ne jawab diya: Hamaare is buzurg (Amr bin Salma) ki tarah. Hamaare wo buzurg jab pehli rakat mein sajde se sar uthaate to khade hone se pehle zara baith jaaya karte the.[931]

Baab 46: Saaheb-e-Ilm-o-Fazal Imaamat Ka Ziyada Hadaar Hai

[678] Hazrat Abu Moosa Ashari ؓ se riwayat hai, unho'n ne farmaya: Jab Nabi ﷺ bimaar hue aur bimaari ne shiddat ikhteyar ki, to aap ne farmaya: "*Abu Bakar se kaho, wo logo'n ko namaz padhaae'n*". Is par Hazrat Ayesha ؓ goya huee'n: Wo naram-dil aadmi hain, jab aap ki jagah khade ho'nge to logo'n ko namaz na padha sake'nge. Aap ne farmaya: "*Abu Bakar se kaho, wo logo'n ko namaz padhaae'n*". Hazrat Ayesha ؓ ne pehle waali baat phir keh di. Aap ﷺ ne se-baara[932] farmaya: "*Tum Abu bakar se kaho, wo logo'n ko namaz padhaae'n, tum aurte'n mujhe Hazrat Yusuf* ؑ *ke saath waali aurte'n maaloom hoti ho*".

Phir ek aadmi Hazrat Abu Bakar ؓ ke paas aaya aur unho'n ne Nabi ﷺ ki hayaat-e-mubaraka hi mein logo'n ko namaz padhaai.[933]

[679] Hazrat Ummul Momineen Ayesha ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne apne ayyam-e-alaalat mein farmaya: "*Abu Bakar* ؓ *se kaho, wo logo'n ko namaz padhaae'n*". Hazrat Ayesha ؓ farmati hain: Maine arz

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[926] T: (مُؤَیَّد) Jis ki taaeed ki jaae, jis ki himaayat ki jaae [Rekhta]

[927] Fath-ul-Baari: V2 P209

[928] راجع: 673

[929] راجع: 208

[930] Dekhiye: 5363, 6039

[931] Dekhiye: 802, 818, 824

[932] T: (سِہ بارَہ) Teesri baar, teesri martaba [Rekhta]

[933] Dekhiye: 3385

kiya: Abu Bakar ﷺ aap ki jagah khade ho kar (fart-e-gham se) rone lage'nge. Is wajah se logo'n ko unki awaaz sunaai nahi degi. Lehaza aap Hazrat Umar ﷺ ko hukum de'n ke wo logo'n ko namaz padhaae, Hazrat Ayesha ﷺ farmati hain ke maine Hazrat Hafsa ﷺ se kaha ke tum bhi Rasool Allah ﷺ se kaho ke Abu Bakar ﷺ jab Aap ki jagah khade ho'nge to girye[934] ke baais logo'n ko apni awaaz nahi suna sake'nge, is liye aap Hazrat Umar ﷺ ko hukum de'n ke wo logo'n ko namaz padhaae'n. Chunache Hazrat Hafsa ﷺ ne arz kiya to Rasool Allah ﷺ ne farmaya: "*Khamosh raho, yaqeenan tum Yusuf ﷺ ke saath waali aurto'n ki tarah ho.* Abu Bakar ﷺ ne arz kiya to Rasool Allah ﷺ ne farmaya: "*Khamosh raho, yaqeenan tum Yusuf ﷺ ke saath waali aurto'n ki tarah ho*". *Abu Bakar ﷺ se kaho, wo logo'n ko padhaae'n*". Us par Hazrat Hafsa ﷺ ne Hazrat Ayesha ﷺ se kaha: Maine kabhi tumse koi faaeda nahi paaya.[935]

[680] Hazrat Anas ﷺ se riwayat hai, jo Nabi ﷺ ke pairokaar, khidmat-guzaar aur sohbat-daar hain. Unho'n ne farmaya: Hazrat Abu Bakar Siddiq ﷺ Nabi ﷺ ke marz-e-wafaat mein logo'n ko namaz padhaate the. Peer ke din jab log namaz ke liye saff-basta the, to Nabi ﷺ ne apne hujre ka parda uthaya aur khade ho kar logo'n ki taraf dekhne lagey. Us waqt aapka chehra (husn-o-jamaal aur ra'naai-o-zebaai mein) Goya mushaf ka warq tha. Phir aap bashashat[936] ke saath muskuraae to ham logo'n ko intehaai khusi hui, andesha tha ke ham Nabi ﷺ ko dekhte dekhte namaz se ghaafil ho jaae'n. Uske baad Hazrat Abu Bakar Siddiq ﷺ ultey peeche lotne lagey, taake logo'n ki saff mein shaail ho jaae'n. Wo samajhne ke Nabi ﷺ namaz ke liye tashreef laa rahe hain. Lekin aap ne hamari taraf ishaara kiya ke apni namaz poori karlo. Phir aap ne parda daal diya aur usi din aap ne wafaat paai.[937]

[681] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ayyam-e-alaalat mein teen (3) din tak baahar tashreef na laa sakey. Phir ek din namaz ke liye takbeer ho chuki thi, aur Hazrat Abu Bakar ﷺ jamaat ke liye pesh-qadmi karne ko the ke Allah ke Nabi ﷺ ne (hujre ka) parda uthaaya. Aap ka rukh zeba dikhaai diya. Yaqeenan aapke rooe anwar se badhkar haseen-o-jameel manzar ham ne kabhi na dekha tha. Nabi ﷺ ne apne haath se ishaara karke Hazrat Abu Bakar ﷺ ko namaz kel iye aage badhne ko kaha aur parda giraa diya. Uske baad koi bhi aapko na dekh saka, hatta ke aap daai-e-ajal ko labbaik keh gae.[938] إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ

[682] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya: Jab Rasool Allah ﷺ ki bimaari shiddat ikhteyar kar gai, us dauraan mein aap se namaz ka kaha gaya to aap ne irshad farmaya: "*Abu Bakar se kaho, wo logo'n ko namaz padha de'n*". Hazrat Ayesha ﷺ ne arz kiya: Abu Bakar Siddiq ﷺ bohot naram-dil aadmi hain, jab qirat kare'nge to shiddat gham se rone lage'nge. Aap ne farmaya: "*Unse kaho, wo namaz padhaae'n, tum to bilkul Yusuf ﷺ ke saath waali aurto'n maaloom hoti ho*". Is hadees ki mataabeat Muhammad bin Waleed Zubaidi, Zohri ke bateeje aur Ishaq bin Yahya Kalbi ne Zohri se ki hai. Aur Aqeel aur Ma'amar ne bhi Zohri se, unho'n ne Hamza bin Abdullah bin Umar se, unho'n ne Hamza bin Abdullah bin Umar se, unho'n ne Nabi-e-Akram ﷺ se bayan kiya hai.[939]

Baab 47: Uzr Ki Wajah Se Muqtadi Ka Imaam Ke Pehlu Mein Khade Hona

[683] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ne dauran-e-alaalat mein hukum diya ke Hazrat Abu Bakar ﷺ logo'n ko namaz padhae'n, chunache wo wo us dauran mein namaz padhate rahe. Hazrat Urwah kehte hain: Ek din Rasool Allah ﷺ ne kuch ifaaqa mehsoos kiya, chunache aap baahar tashreef laae to dekha ke Hazrat Abu Bakar ﷺ logo'n ko namaz padha rahe hain. Jab Hazrat Abu Bakar ﷺ ki nigaah Aap ﷺ par padi to unho'n ne peeche hanta chaaha lekin aap ne ishaara farmaya ke apni jagah par raho. Uske baad Rasool Allah ﷺ Hazrat Abu Bakar ﷺ ke pehlu mein unke baraabar baith gae. Andaree'n halaat Hazrat Abu Bakar ﷺ Rasool Allah ﷺ ki iqteda mein namaz adaa kar rahe the aur deegar log Hazrat Abu Bakar ﷺ ki iqteda mein namaz padh rahe the.[940]

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[934] T: (گِرْیے) Rona, aansu bahaana, aansuo'n se rone ki soorat-e-haal [Rekhta]

[935] راجع: 198

[936] T: (بَشاشَت) Khushi, shaadmaani, masarrat [Rekhta]

[937] Dekhiye: 681, 754, 1205, 4448

[938] راجع: 680

[939] راجع: 198

[940] راجع: 198

Baab 48: Ek Shakhs Imaamat Karaae Us Dauraan Mein Imam-e-Awwal Aajaae To Ab Pehla Shakhs Peeche Hate Ya Naa Hate, Uski Namaz Jaaez Hai

Is silsile mein Nabi ﷺ Hazrat Ayesha ؓ ki ek riwayat maujood hai.

[684] Hazrat Sahal bin Saad Saa'di ؓ se riwayat hai ke Rasool Allah ﷺ Amr bin Awf qabile mein sulah karane ke liye tashreef le gae. Jab namaz ka waqt hua to moazzin ne Hazrat Abu Bakar ؓ ke paas aakar kaha: Agar aap namaz padhae'n to mein iqaamat keh doo'n? Unho'n ne farmaya: Haa'n. Uske baad Hazrat Abu Bakar ؓ namaz padhaaen lagey. Itne mein Rasool Allah ﷺ tashreef le aae jabke log namaz mein masroof the. Aap safo'n mein guzarkar pehli saff mein pohonche. Us par logo'n ne taaliya'n peetna shuru kar de'n, lekin Abu Bakar ؓ apni namaz mein idhar-udhar dekhne ke aadi na the. Jab logo'n ne musalsal taaliya'n bajaee'n to Hazrat Abu Bakar ؓ mutawajja hue to Rasool Allah ﷺ par unki nazar padi (wo peeche hatne lagey) to Rasool Allah ﷺ ne ishaara kiya: Tum apni jagah par thehre raho. Us par Hazrat Abu Bakar ؓ ne apne dono haath uthakar Allah Ta'ala ka shukar adaa kiya ke Rasool Allah ﷺ ne unhe'n imaamat ka ezaaz bakhshna hai, taaham wo peeche hatkar logo'n ki saff mein shamil hogae aur Rasool Allah ﷺ ne aage badhkar namaz padhaai. Faraaghat ke baad aap ne farmaya: "*Aye Abu Bakar! Jab maine tumhe'n hukum diya tha to tum khade kyou'n na rahe?*" Hazrat Abu Bakar ؓ ne arz kiya: Abu Quhaafa ke bete ki kya majaal ke wo Rasool Allah ﷺ ke aage namaz padhaae. Phir Rasool Allah ﷺ ne logo'n ki taraf mutawajja ho kar farmaya: "*Kya wajah hai ke maine tumhe'n ba-kasrat taaliya'n bajaate hue dekha? (dekho!) jab kisi ko dauran-e-namaz mein koi baat pesh aajaae to Subhan-Allah kehna chaahiye kyou'nke jab wo Subhan Aallah kahega to uski taraf tawajjo di jaaegi aur taali bajaana to sirf aurto'n ke liye hai*".[941]

Baab 49: Agar Tamaam Namazi Qirat Mein Barabar Ho'n To Badi Umar Waala Imam Bane

[685] Hazrat Malik bin Huwairis ؓ riwayat hai, unho'n ne kaha: Ham Nabi ﷺ ki khidmat mein haazir hue, ham chand-ek naujawan the. Ham taqriban 20 raate'n Rasool Allah ﷺ ke yahaa'n muqeem rahe. Aap intehaai meherbaan aur rahem-dil the. Aap ne (hamari ghareeb-ul-watani ko mehsso kiya aur) farmaya: "*Jab tum apne watan ko laut kar jaao to unhe'n deen ki taaleem se araasta karna. Unhe'n talqeen karna ke falaa'n-falaa'n namaz, falaa'n-falaa'n waqt mein adaa kare'n. Jab namaz ka waqt ho jaae to koi ek azaan de aur jo umr mein bada ho wo imaamat karaae*".[942]

Baab 50: Jab Imam Kisi Qaum Ke yahaa'n Jaae To Unhe'n Namaz Padha Sakta Hai

[686] Hazrat Itbaan bin Maalik ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne mere ghar aane ki ijaazat talab farmaai. Maine aapko ijaazat dedi. Aap ne dariyaaft farmaya: "*Tum apne ghar ke kaunse hisse mein mera namaz padhana pasand karte ho?*" Maine makaan ke us kone ki taraf ishaara kar diya jise main pasand karta tha. Chunache aap khade ho gae, ham ne bhi aapke peeche saff baandhi. Aakhir mein aap ne salaam phera to ham ne bhi salaam pher diya.[943]

Faaeda: Asal ye hai ke jab koi shakhs kisi ke yahaa'n mulaqaat ke liye jaae to na imaamat ke musalle par khada ho aur na unki masnad-e-izzat par hi farokash ho jaisa ke hadees mein hai. Albatta do (2) soorato'n mein mehman ko mezbaan ke ghar mein imam banaaya jaa sakta hai: ❁ Mezbaan khud mehman se imaamat ki darkhwaast kare yaa usey ijaazat dede. ❁ Mehman bada imam, yaane khalifa-e-waqt ho, mezbaan ko chaahiye ke agar mehman khalifa-e-waqt hai to khud hi usey imaamat ki peshkash karde. Haafiz Ibne Hajar ؒ farmate hain ke jin riwayaat mein doosre ke ghar jaakar imaamat na karaane ka zikr hai. Imam Bukhari ؒ us hukum-e-imtenaai se "khalifa-e-waqt" ko mustashna qaraar dena chaahte hain ke usey ijaazat hai jaha'n jaae wahaa'n namaz padhaae kyou'nke usey wilayat-e-uzma haasil hai. Is bina par unwan mein imam ki qaid ehteraazi[944] hai.

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[941] Dekhiye: 1201, 1204, 1218, 1234, 2690, 2693, 7190

[942] راجع: 628

[943] راجع: 424

[944] T: (اِحْتِرازی) Ehteraaz se mansoob [Rekhta]

Baab 51: Imam Is Liye Muqarrar Kiya Jaata Hai Ke Uski Pairawi Ki Jaae

Nabi ﷺ ne marz-e-wafaat mein logo'n ko baithkar namaz padhai (jabke log khade hue the) Hazrat Abdullah bin Masood رضی اللہ عنہ ne farmaya: Jo shakhs imam se pehle (rukoo yaa sajde se) sar uthaale, wo dobaara rukoo yaa sajde mein chala jaae aur itni der thehra rahe jitni der usne sar uthaae rakha tha, phir Imam ki periwi kare. Imam Hasan Basri رحمہ اللہ ne farmaya: Jo shakhs imam ke saath do (2) rakat adaa kare, lekin (bheed ki wajah se) sajda na kar sakey, wo doosri rakat ke liye do (2) sajde kare. Phir pehli rakat sajdo'n samet dobaara padhe. Aur jo shakhs bhoolkar sajda kiye baghair khada ho gaya, wo saje mein chala jaae.

Wazaahat: Isse maqsood imaamat ka taqaaza bayan karna hai ke muqtadi tamaam ahwaal-o-amaal mein imam ki iqteda kare, na to imam ke saath-saath chale aur na imam se aage badhne ki koshish kare aur na uski mukhalefat hi ka irtekaab kare. Albatta aisee mukhalefat kar sakta hai jiske mutaalliq koi sharai daleel ho. Masalan: Imam kisi majboori ki binaa par agar baithkar jamaat karaata hai to muqtadi hazraat uski mukhalefat karte hue khade ho kar namaz padhe'nge.

[687] Hazrat Obaidullah bin Abdullah bin Utbah se riwayat hai, unho'n ne kaha: Main Hazrat Ayesha رضی اللہ عنہا ki khidmat mein haazir hua aur arz kiya: Aap mujhe Rasool Allah ﷺ ke marz-e-wafaat ke mutaalliq kuch bataana pasand farmae'ngi? Hazrat Ayesha رضی اللہ عنہا ne farmaya: Kyou'n nahi, suniye jab Nabi ﷺ bimaar the, to aap ne dariyaaft farmaya: "*Log namaz padh chuke hain?*" Ham ne arz kiya: Nahi, Yaa Rasool Allah! Balke wo aapke muntazir hain. Uske baad aap ne farmaya: "*Mere liye ek lagan mein paani bhardo*". Hazrat Ayesha رضی اللہ عنہا ne farmaya: Ham ne aisa hi kiya, chunache aap ne ghusl farmaya: Phir uthne lagey to behosh ho gae. Jab hosh aaya to Aap ﷺ ne farmaya: "*Kya log namaz padh chuke hain?*" Ham ne arz kiya: Nahi, Yaa Rasool Allah! Wo to aap ke muntazir hain. Aap ne farmaya: "*Mere liye tub mein paani rakh do*". Hazrat Ayesha رضی اللہ عنہا ka bayan hai ke aap baith gae aur ghusl farmaya. Phir jab aap ne khade hone ka iraada kiya to behosh ho gae. Uske baad hosh aaya to aap ne farmaya: "*Kya log namaz padh chuke hain?*" Ham ne kaha: Nahi, Yaa Rasool Allah! Wo aap ke muntazir hain. Log isha ki namaz ke liye masjid mein baithe Rasool Allah ﷺ ka intezar kar rahe the. Anjaam-e-kaar Nabi ﷺ ne Hazrat Abu Bakar رضی اللہ عنہ ke paas ek aadmi bheja aur hukum diya ke wo logo'n ko namaz padhaae'n. Aap ﷺ ka farsitaada[945] unke paas aaya aur kaha ke Rasool Allah ﷺ aapko hukum de rahe hain ke aap logo'n ko namaz padhaae'n. Hazrat Abu Bakar رضی اللہ عنہ choo'nke intehaai naram-dil insan the, is liye unho'n ne Hazrat Umar رضی اللہ عنہ se kaha: Aye Umar! Tum logo'n ko namaz padhaa do. Hazrat Umar رضی اللہ عنہ ne unse kaha: Aap us mansab ke ziyaada haqdaar hain. Chunache Hazrat Abu Bakar رضی اللہ عنہ ne un dino'n logo'n ko namaze'n padhaae'n. Uske baad Nabi ﷺ ne apne marz mein kuch ifaaqa mehsoos farmaya to aap do (2) aadmiyo'n ke darmiyan sahaara le kar namaz-e-zohar ke liye bar-aamad hue. Un mein se ek (1) Hazrat Abbas رضی اللہ عنہ the. Us waqt Hazrat Abu Bakar رضی اللہ عنہ logo'n ko namaz padha rahe the. Jab aapko Hazrat Abu Bakar رضی اللہ عنہ ne dekha to peeche hatne lagey. Magar Nabi ﷺ ne ishaara farmaya ke peeche naa the'n. Phir aap ne farmaya: "*Mujhe unke pehlu mein bithaado*". Chunache un dono'n ne aap ko Abu Bakar رضی اللہ عنہ ke pehlu mein bithaa diya. Us waqt Hazrat Abu Bakar رضی اللہ عنہ to khade ho kar Nabi ﷺ ki iqteda mein namaz padh rahe the, jabke log Hazrat Abu Bakar رضی اللہ عنہ ki iqteda mein namaz adaa kar rahe the, aur Nabi ﷺ baithe hue the.

Obaidullah ne kaha: Phir main Abdullah bin Abbas رضی اللہ عنہما ke paas gaya aur unse kaha ke wo hadees tumhare gosh-e-guzaar karu'n, jo mujhse Hazrat Ayesha رضی اللہ عنہا ne Rasool Allah ﷺ ke marz-e-wafaat ke mutaalliq bayan ki hai? Unho'n ne farmaya: Pesh karo. Maine unke saamne Hazrat Ayesha رضی اللہ عنہا ki bayan karda hadees pesh ki to Hazrat Ibne Abbas رضی اللہ عنہما ne us mein se kisi baat ka inkaar na kiya, sirf itna kaha ke Hazrat Ayesha رضی اللہ عنہا ne tumhe us shakhs ka naam bhi bataaya jo Hazrat Abbas رضی اللہ عنہ ke hamraah tha? Maine kaha: Nahi. Ibne Abbas رضی اللہ عنہما ne farmaya: Wo Hazrat Ali رضی اللہ عنہ the.[946]

[688] Ummul Momineen Hazrat Ayesha رضی اللہ عنہا se riwayat hai, unho'n ne farmaya: Ek martaba Rasool Allah ﷺ ne apne ghar mein namaz padhi. Choo'nke aap bimaar the, is liye aap baith kar namaz padh rahe the, jabke log dauran-e-namaz mein aapke peeche khade the. Aap ne unhe'n baith jaane ka ishaara farmaya. Phir jab aap namaz se faarigh

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[945] T: (فِرِسْتادَہ) Bheja hua, qaasid, safeer [Rekhta]

[946] راجع: 198

hue to farmaya: "*Imam is liye banaaya jaata hai ke uski peirwee ki jaae, jab wo rukoo mein chala jaae to tum bhi rukoo mein chale jaae, aur jab wo sar uthaae to tum bhi sar uthaalo, aur jab wo "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ" Sami Allahu Liman Hamida kahe to tum "رَبَّنَا لَكَ الْحَمْدُ" Rabbana Wa Lakal Hamd* kaho, aur jab wo baith kar namaz padhe to tum bhi baith kar namaz padho".[947]

[689] Hazrat Anas bin Maalik ﷺ se riwayat hai, ek martaba Rasool Allah ﷺ ghode par sawaar hue to us par se gir pade, jisse aapke daae'n pehlu mein chote'n aaee'n. Chunache aap ne ek namaz baith kar padhi to ham ne bhi aapke peeche baith kar wo nama padhi. Jab aap ne salaam phera to farmaya: "*Imam is liye muqarrar kiya jaata hai ke uski iqteda ki jaae, lehaaza jab wo khada ho kar namaz padhe to tum bhi khade ho kar namaz padho. Jab wo rukoo kare to tum bhi rukoo karo, jab wo sar uthaae to tum bhi sar uthaao aur jab wo "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ" Sami Allahu Liman Hamida kahe to tum "رَبَّنَا لَكَ الْحَمْدُ" Rabbana Wa Lakal Hamd* kaho, aur jab wo khada ho kar namaz padhe to tum bhi khade ho kar namaz padho, aur jab wo baith kar namaz padhe to tum bhi baith kar namaz padho".

Abu Abdullah (Imam Bukhari ﷺ) farmate hain ke Rasool Allah ﷺ ke farmaan: "*Jab imam baith kar namaz padhe to tum bhi baith kar namaz padho*". Iske mutaalliq Imam Humaidi bayan karte hain ke Nabi ﷺ ka mazkoora farmaan aap ki pehli bimaari ke mutaalliq hai. Uske baad aap ne khud (marz-e-wafaat mein) baith kar namaz padhaai, jabke log aapke peeche khade hue the. Aap ne unhe'n baithne ka hukum nahi diya. Qaaeda bhi hai ke Nabi ﷺ ke aakhri aur aakhri amal ko liya jaae.[948]

Baab 52: Imam Ke Peeche Khada Hone Waala Kab Sajda Kare?

Hazrat Anas ﷺ bayan karte hain jab imam sajde mein jaae to phir tum sajda karo.

[690] Hazrat Baraa bin Aazib ﷺ ...jo jhoote nahi hain... unse riwayat hai, unho'n ne farmaya: Jab Rasool Allah ﷺ "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ" *Sami Allahu Liman Hamida* kehte to ham mein se koi shakhs apni kamar na jhukaata, hatta ke Nabi ﷺ sajde mein chale jaate. Phir ham aapke baad sajda-rez hote.

Ham se Abu Nayeem ne bayan kiya, unho'n ne kaha: Ham se Sufiyan Soori ne, unho'n ne Abu Ishaq se isi ki misl (hadees) bayan ki.[949]

Baab 53: Us Shakhs Ke Gunah Ka Bayaan Jisne (Rukoo Aur Sajde Mein) Imam Se Pehle Sar Uthaaya

[691] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke Aap ne farmaya: "*Tum mein se jo shakhs apna sar imam se pehle uthaata hai, usey kya is baat ka khauf nahi ke Allah Ta'ala uske sar ko gadhe ke sar jaisa bana de? Yaa uski soorat gadhe ki soorat jaisee banaade?*".

Faaeda: Agarche is hadees mein imam se pehle sar uthaane waale ke liye waeed ka bayaan hai, taaham dauran-e-namaz mein koi kaam bhi imam se pehle sar-anjaam dena manaa hai.

Baab 54: Ghulam Aur Aazaad Karda Ghulam Ki Imaamat

Hazrat Ayesha ﷺ ki imaamat unka ghulam Zakwan quran se dekh kar kiya karta tha. Isi tarah walad-uz-zina, eraabi[950] aur na-baaligh ladke ki imaamat bhi jaaez hai, kyou'nke irshad-e-nabawi ﷺ hai: "*Logo'n ki imaamat wo shaksh karaae jo sabse ziyaada quran padha hua ho*". Nez Ghualm ko bila-wajah jamaat karaane se nahi roka jaa sakta.

[692] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ki madina aamad se qabl jab awwaleen muhajireen quba ke muqaam "Usbah" par pohonche to unki imaamat Saalim, Maula Abu Huzaifa ﷺ kiya karte the. Unhe'n sabse ziyaada quran yaad tha.[951]

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947 Dekhiye: 1113, 1236, 5658

948 راجع: 378

949 Dekhiye: 747, 811

950 T: (أَعْرابى) Arab ka baddu, dehaati [Rekhta]

951 Dekhiye: 7175

Faaeda: Baaz hazraat ne na-baaligh ki imaamat ko naajaaez kaha hai. Wo ek hadees pesh karte hain, jise Musannaf Abdur Razzaq ke hawaale se Haafiz Ibne Hajar ﷺ ne bayan kiya hai, ke baccha baaligh hone tak imaamat na karaae, lekin ye riwayat zaeef hai. Imam Bukhari ﷺ ne apni saheeh mein ek waaqea naqal kiya hai, ke Amr bin Salama ﷺ apni qaum ki imaamat karaate the, jabke unki umr 7 saal thi.[952]

[693] Hazrat Anas bin Maalik ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke Aap ne farmaya: "*Apne haakim ki baat suno aur uski itaa-at karo, agarche koi siyaah-faam habshi hi tum par haakim bana diya aae, jiska sar munaqqe jaisa ho*".[953]

Baab 55: Agar Imam Apni Namaz Ko Poora Na Kare Aur Muqtadi Poora Kar Le'n

[694] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jo log tumhe'n namaz padhaate hain agar theek-theek padhaae'nge to tumhare liye aur unke liye bhi sawaab hai, aur agar wo ghalati kare'nge to tumhare liye to sawaab hai, lekin un par gunah hoga*".

Baab 56: Fitna Parwar Aur bidati Ki Imaamat Ka Bayaan

Imam Hasan Basri ﷺ farmate hain ke bidati ke peeche namaz padhlo, uski bidat ka gunah sirf us par hoga.

[695] Hazrat Obaidulalh bin Adi se riwayat hai ke wo Hazrat Usman ﷺ ke paas us waqt haazir-e-khidmat hue jab aap nazar-band the, aur aap se arz kiya ke aap to tamaam logo'n ke imam hain aur aap ek aisee aazmaaesh se do-chaar hain jise ham dekh rahe hain. Soorat-e-haal ye hai ke hame'n imam-e-fitna namaz padhaata hai, jisse ham tang-dil hote hain. Hazrat Usman ﷺ ne farmaya: Namaz logo'n ke amaal mein se accha amal hai, jab log umda kaam kare'n to tum bhi unke saath acchaai mein shaamil ho jaao aur jab wo bura kaam kare'n to tum unki buraai se alag raho.

Zubaidi ne kaha: Imam Zohri farmate hain ke ham mukhannas[954] ke peeche namaz padhne ko saheeh nahi samajhte. Haa'n agar koi aisee zaroorat ho jiske baghair koi chaara na ho, to aise haalaat mein koi harj nahi hai.

[696] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne Hazrat Abu Zar ﷺ se farmaya ke ameer ka hukum suno, aur uski farma-bardaari karo agarche wo habshi ghulam ho jiska sar angoor ki tarah ho.[955]

Faaeda: Waazeh rahe ke bidat agar kufr-o-shirk tak pohonch jaae to uska hukum shirk hi ka hai, ke jis arha mushrik ki iqteda jaaez nahi usi tarah bidat-e-mukaffirah ka haamil insan bhi imaamat ke ahl nahi. Agar wo bidat-e-mukaffirah ka haamil nahi to ba-waqt-e-zaroorat kabhi uski iqteda mein namaz padhli jaae to jaaez hoga. Uska hukum faasiq ka hai aur uske peeche namaz saheeh hai. Albatta bidati aur fitna-parwar ko mustaqil taur par imam nahi banana chaahiye. والله أعلم

Baab 57: Agar Imam Aur Muqtadi Do (2) Hi Aadmi Ho'n to Muqtadi Imam Ki Daaee'n Jaanib Uske Bilkul Baraabar Khada Ho

[697] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya: Maine ek martaba apni khaala Hazrat Maimoona ﷺ ke ghar raat basar ki. Rasool Allah ﷺ isha ki namaz se faraaghat ke baad ghar tashreef laae aur chaar (4) rakat namaz padhkar so gae. Baad-zaa'n (namaz ke liye) uthe to main bhi aap ki baaee'n jaanib khada ho gaya. Aap ne mujhe apni daaee'n jaanib khada kiya, phir paanch (5) rakate'n padhee'n. Uske baad do (2) rakat (sunnat-e-fajr) padhkar so gae, yahaa'n tak ke maine aapke kharaato'n ki awaaz suni. Phir aap subah ki namaz ke liye tashreef le gae.[956]

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[952] Saheeh Bukhari: Al Maghaazi: H4302

[953] Dekhiye: 696, 7142

[954] T: (مُخَنَّث) Ek (1) shakhs jo rajooliyat se mehroom ho, naa-mard, hijda [Rekhta]

[955] راجع: 693

[956] راجع: 117

Baab 58: Jab Koi Imam Ki Baaee’n Jaanib Khada Ho Aur Imam Usey Apni Daaee’n Jaanib Pher De To Kisi Ki Namaz Faasid Nahi Hogi

[698] Hazrat Ibne Abbas ؓ se riwayat hai, unho’n ne farmaya: Main ek raat Hazrat Maimoona ؓ ke yahaa’n so gaya. Nabi ﷺ bhi us raat unke paas the. Aap ne wazoo farmaya, phir uthkar nafil padhne lagey. Main bhi aap ki baaee’n jaanib khada ho gaya. Aap ne mujhe pakda aur apni daaee’n jaanib kar diya. Aap terah (13) rakat padh kar so gae, yahaa’n tak ke aap kharaate lene lagey aur ye aap ki aadat thi ke jab sote to kharaate lete the. Uske baad moazzin aaya, aap tashreef le gae aur namaz padhaai aur wazoo na kiya.

Amr bin Haaris kehte hain ke maine jab Bakeer bin Abdullah se ye hadees li to usne Hazrat Kuraib se baraah-e-raast usey bayaan kiye.[957]

Baab 59: Jab Imam Imaamat Ki Niyyat Nahi Karta, Lekin Logo’n Ke Aane Par Jamaat Karaade To (Kya Hukum Hai?)

[699] Hazrat Ibne Abbas ؓ se riwayat hai, unho’n ne farmaya: Maine apni khala Hazrat Maimoona (razz) ke yahaa’n raat basar ki. Jab Nabi ﷺ raat ko namaz padhne ke liye khade hue to main bhi aapke saath baaee’n jaanib khada ho gaya. Aap ne mera sar pakada aur mujhe apni daaee’n jaanib khada kar liya.[958]

Faaeda: Jamhoor ka mauqif hai ke agar koi shakhs akela namaz padh raha ho, aur usne imaamat ki niyyat na ki ho aur kuch log az-khud uski iqteda mein namaz adaa karne lage’n to unki namaz saheeh hai. Lehaza hanaabela ka farz-o-nawaafil mein farq karna saheeh nahi hai.

Baab 60: Jab Imam Qirat Lambi Karde Aur Koi Zaroorat-mand Nikal Kar Akela Namaz Padhle

[700] Hazrat Jaabir bin Abdullah ؓ se riwayat hai ke Hazrat Moaaz bin Jabal ؓ Nabi ﷺ ke saath isha ki namaz padhte, uske baad waapas lautkar apni qaum ki imaamat karaate.[959]

[701] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho’n ne farmaya: Hazrat Moaaz bin Jabal ؓ Nabi ﷺ ke hamraah namaz (e isha) padhte the. Faraaghat ke baad waapas jaakar apni qaum ki imaamat karte. Ek roz unho’n ne namaz-e-isha mein Surah Baqara padhi to ek shakhs ne namaz todhkar chal diya. Hazrat Moaaz bin Jabal ؓ usey bura-bhala kete the. Ye khabar Nabi ﷺ ko pohonchi to aap ne (Hazrat Moaaz ؓ se) teen (3) dafa farmaya: فَتَّانٌ “*Fattaanun, fattaanun, fattaanun (fitna-parwar)*”. Yaa ye farmaya: فَاتِنًا “*Faatinan, faatinan, faatinan (fitna-pardaaz)*”. Phir aap ne unhe’n hukum diya ke ausaat-e-mufassil ki do (2) soorate’n padha karo.

Raawi-e-hadees Amr kehte hain ke main unko bhool gaya hoo’n.[960]

Faaeda: Is hadees se ye bhi pataa chalta hai ke Nabil padhne waale ke peeche farz padhe jaa sakte hain, jaisa ke Hazrat Moaaz ؓ ke mutaliq baaz turq mein saraahat hai ke doosri martaba adaa ki hui namaz unke liye nafil aur logo’n ke liye farz hoti thi.[961]

Baab 61: Imam Ka Qiyaam Mein Takhfeef Lekin Rukoo Aur Sujood Ko Poora Adaa Karna

[702] Hazrat Abu Masood Ansari ؓ se riwayat hai ke ek aadmi ne arz kiya: Alah ke Rasool! Allah ki qasam! Main namaz-e-fajr mein falaa’n shakhs ki tawaalat ki wajah se peech reh jaata hoo’n. Maine Rasool Allah ﷺ ko kabhi naseehat ke waqt us din se ziyaada ghazabnaak nahi dekha. Uske baad aap ne farmaya: “*Tum mein se kuch log doosro’n ko mutanaffir karte hain, lehza jo shakhs tum mein se logo’n ko namaz padhaae to ikhtesaar se kaam le, kyou’nke muqtadiyo’n mein kamzor, boodhe, aur zaroorat-mand bhi hote hain*”.[962]

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[957] راجع: 117

[958] راجع: 117

[959] Dekhiye: 701, 705, 711, 6106

[960] راجع: 700

[961] Fath-ul-Baari: V2 P254

[962] راجع: 90

Baab 62: Jab Koi Shakhs Tanha Namaz Padhe To Jis Qadar Chaahe Taweel Kar Sakta Hai

[703] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab tum mein se koi shakhs logo'n ko namaz padhaae to takfeef kare. Kyou'nke un mein kamzor, bimaar aur boodhe hote hain aur jab wo khud akela padhe to jis qadar chaahe tawaalat kare*".

Baab 63: Agar Koi Imam Qirat Lambi Kare To Doosra Uski Shikaayat Karde

Hazrat Abu Asyad ﷺ ne apne bete se kaha ke toone hamari namaz ko taweel kar diya.

[704] Hazrat Abu Masood Ansari ﷺ se riwayat hai, unho'n ne kaha ke ek aadmi ne arz kiya: Allah ke Rasool! Main namaz-e-fajr se is liye peeche reh jaata hoo'n ke falaa'n shakhs us mein tawaalat karta hai. Rasool Allah ﷺ ye sun kar bohot naaraaz hue. Maine Rasool Allah ﷺ ko waaz karte waqt us din se ziyaada kabhi izhar-e-naaraazi karte hue nahi dekha. Phir aap ne farmaya: "*Aye logo! Tum mein se kuch doosro'n ki nafrat ka baais bante hain, lehaaza tum mein se jo shakhs namaz padhaae to usey ikhtesaar se kaam lena chaahiye, kyou'nke uske peeche kamzor, natawaa'n, boodhe aur zaroorat-mand bhi hote hain*".[963]

[705] Hazrat Jabir bin Abdullah Ansari ﷺ se riwayat hai, unho'n ne farmaya: Ek shakhs aab-paashi[964] ke do (2) oont le kar aaya jabke raat kaafi guzar chuki thi. Ittefaaqan Hazrat Moaaz ﷺ namaz padha rahe the. Usne apne oont bithae aur Hazrat Moaaz ﷺ ki taraf namaz ke liye chala aaya. Unho'n ne Surah Baqara yaa Surah Nisa padhni shuru kardi, chunache wo shakhs waha'n se chala gaya aur usey maaloom hua ke Hazrat Moaaz ne uske mutaalliq koi takleef-deh baat kahi hai. Wo shakhs Nabi ﷺ ke paas aaya aur aapse Hazrat Moaaz ﷺ ki shikaayat ki, to Aap ne teen (3) martaba farmaya: "*Aye Moaaz! Kya tu fitna-parwar yaa fitna-angez hai? Toone* "سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى", " وَالشَّمْسِ وَضُحَاهَا" aur "وَاللَّيْلِ إِذَا يَغْشَى" *ke saath namaz kyou'n nahi padhaai. Jake tere peeche umar-raseeda, natawaa'n, aur zaroorat-mand log namaz padhte hain*". (Shu'ba kehte hain) Mere gumaan ke mutaaibq aakhri jumla bhi hadees ka hissa hai.

(Imam Bukhari ﷺ farmate hain ke ye hadees bayan karne mein) Saeed bin Masrooq, Mis-ar aur Shaibaani ne Hazrat Shu'ba ki mataabe-at ki hai. Amr bin Dinar, Obaidullah bin Miqsam aur Abu Zubair ne Hazrat Jabir ﷺ se is riwayat ko baae'n-alfaaz[965] bayan kiya hai ke Hazrat Moaaz ﷺ ne namaz-e-isha mein Surah Baqara tilaawat ki thi, ne Muharib se bayan karne mein Imam Amash ne bhi Shu'ba ki mataabe-at ki hai.[966]

Baab 64: Namaz Mein Ikhtesaar Ke Ba-wujood Usey Poore Taur Par Adaa Karna

[706] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ namaz ko mukhtasar padhte aur usey mukammal bhi karte the.

Baab 65: Us Shakhs Ka Bayan Jo Bacche Ke Rone Ki Awaaz Sun Kar Namaz Ko Mukhtasar Karde

[707] Hazrat Abu Qatada ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Main namaz shuru karta hoo'n to usey tool-dena[967] chaahta hoo'n, phir main bacche ke rone ki awaaz suntan hoo'n to namaz ko mukhtasar kar deta hoo'n. Usko naa-pasand karte hue ke us (bacche) ki maa'n ko takleef mein mubtalaa karu'n*".

Bashar bin Bakar, Ibne Mubarak aur baqiya ne Imam Auzaai se is riwayat ko bayan karne mein Waleed bin Muslim ki mataabe-at ki hai.[968]

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[963] راجع: 90

[964] T: (آبْ پاشی) Paudo'n ya kheton ki seenchaai, paani ka chidkaao, paani daalne [Rekhta]

[965] T: بایں الفاظ

[966] راجع: 700

[967] T: (طُول دینا) Kisi mukhtasar baat ya amal ko badhaana, taweel banana [Rekhta]

[968] Dekhiye: 868

[708] Hazrat Anas ﷺ se riwayat hai, farmate hain ke maine kisi imam ke peeche namaz nahi padhi jo Nabi ﷺ se ziyada mukhtasar aur usey mukammal taur par adaa karne waala ho. Beshak aap bacche ka girya[969] sun kar namaz ko halka kar dete the, mabaada uski maa'n pareshan ho jaae.

Faaeda: Imam Bukhari ﷺ ke saabeqa unwanaat mein muqtadi hazraat ki riaayat karte hue namaz mein takhfeef kar dene ka zikr tha. Is baab mein aisee riwayaat pesh ki hain, jin se pataa chalta hai ke muqtadi hazraat ke alaawa doosre logo'n ki riaaayat karte hue bhi namaz ko mukhtasar kiya jaa sakta hai, lekin ghair-muqtadi ka kisi na kisi tarah muqtadi se taalluq zaroor hota hai, jaisa ke is riwayat mein hai. Kyou'nke namaz mein takhfeef ka sabab agarche bacche ka rona hai, lekin dar-haqeeqat uska taalluq maa ki mamta se hai. Goya takhfeef maa ki khaatir hi ki jaa rahi hai.[970]

[709] Hazrat Anas ﷺ se riwayat hai ke Allah ke Nabi ﷺ ne farmaya: "*Main namaz ke aghaaz ke aqt usey tool dene ka iraada karta hoo'n, lekin bacche ka rona sun kar usey mukhtasar kar deta hoo'n. Kyou'nke mujhe maaloom hai ke bacche ke rone se uski maa ko pareshani aur tashweesh laahiq hogi*".[971]

[710] Hazrat Anas ﷺ se riwayat hai wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Maine namaz shuru karte waqt usey tool dene ka iraada karta hoo'n, lekin bacche ke rone ki awaaz sun kar usey mukhtasar kar deta hoo'n, kyou'nke uske rone se main mehsoos karta hoo'n ke maa ki mamta tadap jaaegi*".

(Raawi-e-hadees) Moosa ﷺ ne kaha ke ham se Abaan ne hadees bayan ki, usse Qatada ne, phir usne Hazrat Anas se usey bayan kiya. Hazrat Anas ﷺ Nabi ﷺ se usi tarah bayan karte hain.[972]

Baab 66: Jab Khud Namaz Padh Chuka Ho, Phir Logo'n Ki Imaamat Karaae (To Uska Kya Hukum Hai?)

[711] Hazrat Jabir ﷺ se riwayat hai, unho'n ne farmaya ke Hazrat Moaaz ﷺ Nabi ﷺ ke hamraah namaz padhte phir apni qaum ke paas jaate aur unhe'n namaz padhaate the.[973]

Baab 67: Jo Logo'n Ko Imam Ki Takbeer Sunaae

Wazaahat: Agar imam ki awaaz kisi wajah se pasth[974] ho yaa muqtadi ziyaada ho'n to imam ki takbiraat logo'n tak pohochaane ke liye kisi ko bataur-e-mukabbir muqarrar kiya jaa sakta hai. Lekin speaker ki maujoodgi mein aaj uski zaroorat nahi hai.

[712] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke jab Nabi ﷺ marz-e-wafat mein mubtalaa hue to aap ke paas Hazrat Bilal ﷺ namaz ki ittela dene ke liye aae. Aap ne farmaya: "*Abu Bakar se kaho wo logo'n ko namaz padha de'n*". Maine arz kiya ke Abu Bakar ek naram-dil aadmi hain, agar aap ki jagah khade ho'nge to rone lage'nge aur qirat par qaadir nahi ho'nge. Aap ne farmaya: "*Abu Bakar ﷺ se kaho ke wo namaz padhaae'n*". Maine phir wohi arz kiya to aap ne teesri yaa chauthi martaba farmaya: "*Tum to Yusuf ﷺ waali aurto'n ki misl ho. Abu Bakar se kaho ke wo logo'n ko namaz padhaae'n*". Chunache Hazrat Abu Bakar ﷺ ne namaz padhana shuru ki to Nabi ﷺ do (2) admiyo'n ke sahaare baahar tashreef laae. Goya main us waqt bhi aap ki taraf dekh rahi hoo'n ke aapke dono paao'n zameen par ghaseet-te jaate the. Jab Hazrat Abu Bakar ﷺ ne aapko dekha to peeche hatne lagey, magar Aap ﷺ ne ishare se farmaya ke namaz padhate raho, lekin Abu Bakar ﷺ kuch peeche hat gae, aur Nabi ﷺ unke pehlu mein baith gae. Hazrat Abu Bakar ﷺ logo'n ko aap ki takbiraat sunaate the.

Muhaazir ne Imam Amash se riwayat karne mein Abdullah bin Dawood ki mataabe-at ki hai.[975]

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[969] T: (گِرْیہ) Rona, aansu bahaana, aansuo'n se rone ki soorat-e-haal [Rekhta]
[970] FB: V2 P262
[971] Dekhiye: 710
[972] راجع: 709
[973] راجع: 700
[974] T: (پَسْت) Dheema (lehje aur aawaaz waghaira ke liye) [Rekhta]
[975] راجع: 198

Baab 68: Ek Shakhs Imam Ki Iqteda Kare Aur Baaqi Muqtadi Us Shakhs Ki Iqteda Kare’n

Nabi ﷺ se manqool hai ke aap ne farmaya: “*Tum log meri iqteda karo aur tumhare baad waale tumhari iqteda kare’n*”.

[713] Hazrat Ayesha ؓ se riwayat hai, unho’n ne farmaya: Jab Rasool Allah ﷺ bimaar hue to Hazrat Bilal ؓ aapke paas namaz ki ittela dene ke liye haazir hue. Aap ne farmaya: “*Abu Bakar se kaho wo logo’n ko namaz padha de’n*”. Maine kaha: Allah ke Rasool! Hazrat Abu Bakar ؓ ek naram-dil insan hain, is liye jab wo aap ki jagah par khade ho’nge to logo’n ko apni awaaz na suna sake’nge. Agar aap Hazrat Umar ؓ ko hukum de’n (to behtar hai). Aap ne farmaya: “*Abu Bakar se kaho wo logo’n ko namaz padha de’n*”. Maine Hazrat Hafsa ؓ se kaha ke aap arz kare’n ke Hazrat Abu Bakar ؓ ek naram-dil insan hain. Is liye jab wo aap ki jagah par khade ho’nge to logo’n ko apni awaaz na suna sake’nge. Lehaza agar aap Hazrat Umar ؓ ko hukum de’n (to behtar hai). Aap ne farmaya: “*Tum to Yusuf* ؑ *ke saath waali aurte’n maaloom hoti ho*. *Abu Bakar se kaho wo logo’n ko namaz padha de’n”*. Jab Hazrat Abu Bakar ؓ ne namaz ka aghaaz kar diya to Rasool Allah ﷺ ne apne andar kuch takhfeef mehsoos farmaai, chunache aap khade hue aur do (2) admiyo’n ke sahare chal pade. Aapke dono paao’n zameen par ghaseet-te jaate the, ta-aa’nke aap masjid mein dakhil hue. Jab Abu Bakar ؓ ne aap ki aahat suni to peeche hatne lagey. Rasool Allah ﷺ ne unhe’n ishaara farmaya: (Ke peeche na hate’n). Bahar-haal Rasool Allah ﷺ Hazrat Abu Bakar ؓ ki baae’n jaanib baith gae. Hazrat Abu Bakar ؓ khade ho kar namaz padh rahe the, jabke Rasool Allah ﷺ baith kar namaz adaa karte the. (Goya) Hazrat Abu Bakar ؓ Rasool Allah ﷺ ki iqteda karte the aur log Hazrat Abu Bakar ؓ ki iqteda mein the.[976]

Baab 69: Jab Imam Ko Shak Guzre To Kya Wo Logo’n Ki Baat Par Amal Kar Sakta Hai?

[714] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ (chaar (4) rakat waali namaz mein) do (2) rakat padhkar alaaheda ho gae. Aap se Dhul-yadain ؓ ne arz kiya: Yaa Rasool Allah! Kya namaz kam ho gai hai, yaa aap bhool gae hain? Allah ke Rasool ﷺ ne logo’n se poocha: “*Kya Dhul-yadain sach kehta hai?*” Logo’n ne “haa’n” mein jawab diya to Rasool Allah ﷺ khade ho gae aur do (2) rakat mazeed padh lee’n, phir salaam phera, uske baad takbeer kehkar sajde mein chale gae. Ye sajde pehle sajdo’n ki tarah the, yaa unse kuch taweel the.[977]

Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne (ek (1) dafa) zohar ki namaz do (2) rakat padh di. Aapse kaha gaya ke aap ne do (2) rakat padhi hain. Uske baad aap ne do (2) rakat aur padh lee’n, phir salaam pher kar do (2) sajde (sahoo) kiye.[978]

Baab 70: Jab Imam Namaz Mein Rone Lagey (To Kya Hukum Hai?)

Hazrat Abdullah bin Shaddad kehte hain ke maine dauran-e-namaz mein Hazrat Umar ؓ ke rone ki awaaz suni, halaa’nke main sabse pichli saff mein tha. Aap ye aayat-e-karima tilaawat kar rahe the: “نَّمَا أَشْكُو بَثِّي وَحُزْنِي إِلَى اللَّهِ” “Main Apne Gham Aur Pareshani Ki Shikaayat Sirf Allah Hi Se Karta Hoo’n”.[979]

[716] Ummul Momineen Hazrat Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ ne apni marz (e wafat) mein farmaya: “*Abu Bakar se kaho wo logo’n ko namaz padhaae’n*”. Hazrat Ayesha ؓ kehti hain: Maine aap se arz kiya ke Abu Bakar ؓ jab aap ki jagah khade ho’nge to rone ki wajah se logo’n ko apni awaaz nahi suna sake’nge. Is liye aap Hazrat Umar ؓ ko hukum deejiye ke wo logo’n ko namaz padhaae’n. Aap ne farmaya: “*Abu Bakar se kaho wo logo’n ko namaz padhae’n*”. Hazrat Ayesha ؓ kehti hain: Maine Hazrat Hafsa se kaha ke tum Nabi ﷺ se arz karo ke jab Abu Bakar ؓ aap ki jagah khade ho’nge to rone ki wajah se logo’n ko apni qirat nahi suna sake’nge. Lehaza aap Hazrat Umar ؓ ko hukum deejiye ke wo logo’n ko namaz padhaae’n. Chunache Hazrat Hafsa ؓ ne aise hi kiya, to Rasool Allah ﷺ ne farmaya: “*Chup raho! Tum to Yusuf* ؑ *waali aurto’n ki tarah maaloom hoti ho. Abu Bakar se kaho wo*

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[976] راجع: 198
[977] راجع: 482
[978] راجع: 482
[979] Surah Yusuf: 86

logo'n ko namaz padhae'n". Is par Hazrat Hafsa ﷺ ne Hazrat Ayesha ﷺ se kaha ke maine kabhi tujh se bhalaai nahi paai.[980]

Baab 71: Iqaamat Ke Waqt Yaa Uske Baad Safo'n Ko Seedha Karna

[717] Hazrat Noman bin Bahseer ﷺ se riwayat hai, wo kehte hain ke Nabi ﷺ ne farmaya: "*Apni safo'n ko zaroor seedha karo, ba-soorat-e-deegar Allah Ta'ala tumhare chehro'n mein mukhalifat paida kar de ga*".

[718] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Safo'n ko theek aur durust rakho, main tumhe'n apni peeth ke peeche se bhi dekhta hoo'n*".[981]

Faaeda: Iska matlab ye hai ke safo'n ko durust karne mein kotaahi na kiya karo, tumhari ghaflat ka mujhe ilm ho jaata hai, kyou'nke main jis tarah aage se dekhta hoo'n, peeche se bhi dekhta hoo'n. Choo'nke ye kharq-e-aadat Rasool Allah ﷺ ka ek mo'jeza hai aur wahee se saabit hai. Is liye us par yaqeen karna chaahiye aur aqalan aisa mumtana'[982] bhi nahi.[983] Yaad rahe, aisa sirf namaz mein hota tha.

Baab 72: Safo'n Ko Baraabar Karte Waqt Imam Ka Logo'n Ki Taraf Mutawajja Hona

[719] Hazrat Anas ﷺ se riwayat hai, unho'n ne kaha ke ek dafa namaz ke liye iqaamat kahi gai, to Rasool Allah ﷺ ne hamari taraf mutawajja ho kar farmaya: "*Apni safo'n ko durust karlo aur baaham milkar khade ho jaaeo. Kyou'nke main tumhe'n apni peeth ke peeche se bhi dekhta hoo'n*".[984]

Baab 73: Saff-e-Awwal Ka Bayan

[720] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Shohada ye log hain: Jo doob kar marey, jo pait ke marz mein mubtalaa ho kar faut ho jaae, jo taaoon* (طاعُون) *mein chal basey, aur jo deewaar ke neeche dabkar is jahaan se rukhsat ho jaae".*[985]

[721] Aap ne farmaya: "*Agar logo'n koi lm ho ke sakht garmi yaa awwal waqt mein namaz padhne ki kya fazilat hai, to usey adaa karne ke liye daud lagaae'n aur agar wo jaan le'n ke isha aur subah ki namaz mein kya sawaab hai, to yaqeenan un mein shareek ho'n, agarche unhe'n ghutno'n ke bal chalkar aana pade. Aur agar unhe'n maaloom ho ke pehli saff mein kya fazilat hai to uske husool ke liye zaroor qura-andaazi*[986] *kare'n*".[987]

Baab 74: Saff Ka Durust Karna Namaz Ka Poora Karna Hai

[722] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Imam is liye banaaya jaata hai ke uski iqteda ki jaae. Lehaza usse ikhtelaaf na karo, jab wo rukoo kare to tum bhi rukoo karo aur jab wo "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ" "Sami Allahu Liman Hamida" kahe to tum "رَبَّنَا لَكَ الْحَمْدُ" "Rabbana Lakal Hamdu" kaho. Jab wo sajda kare to tum bhi sajda karo, aur jab wo baith kar namaz padhe to sab ke sab baith kar namaz adaa karo. Nez, namaz mein safo'n ko seedha karo kyou'nke saff ka durust karna namaz ki khoobi ka ek juzz hai*.[988]

[723] Hazrat Anas ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Safo'n ko baraabar karo, kyou'nke safo'n ka baraabar karna namaz ka qaaem karna hai*".

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[980] راجع: 198

[981] Dekhiye: 719, 725

[982] T: (مُمتَنَع) Jis ka wujood naamumkin ho, muhaal, dushwaar [Rekhta]

[983] Umdatul Qaari: V2 P34

[984] راجع: 718

[985] راجع: 653

[986] T: (قُرْعَہ اَنْدازی) Faisla mushkin hone ki soorat mein kisi ek (1) shakhs ke taayyun ke liye parcho'n par naam likh kar daalne ka amal, taake jis shakhs ke naam ki parchi nikal aae usi ko falaan cheez di jaae ya falaan kaam sonpa jaae [Rekhta]

[987] راجع: 615

[988] Dekhiye: 734

Baab 75: Us Shakhs Ke Gunah Ka Bayaan Jo Saff-bandi Nahi Karta

[724] Hazrat Anas ﵁ se riwayat hai ke jab wo madina tashreef laae to unse kaha gaya: Aap ne (ham mein) kaunsi mukar baat mehsoos ki hai, jo aap ne Rasool Allah ﷺ ke ahd-e-mubarak mein na dekhi ho? Unho'n ne farmaya: Main aur to koi khilaaf warzi nahi dekhta, albatta tum namaz mein apni safe'n durust nahi karte ho.

Uqba bin Obaid ne Bushair bin Yasaar se baae'n-alfaaz ye riwayat bayan ki hai: Hazrat Anas ﵁ ham logo'n ke paas jab madina tashreef laae… ilkh

Baab 76: Saff-bandi Karte Waqt Kandhe Se Kandha Aur Paao'n Se Paao'n Milaana

Hazrat Noman bin Basheer ﵁ farmate hain: Maine dekha ke ham mein se har shakhs dauran-e-namaz mein apna takhna apne saath waale aadmi ke takhne se milaa deta tha.

Wazaahat: Hazrat Noman bin Basheer ﵁ bayan karte hain ke Rasool Allah ﷺ ne ek (1) martaba logo'n ki taraf mutawajja ho kar farmaya: "*Safo'n ko seedha karo*". Aap ne teen (#) dafa in alfaaz ko dohraya: "*Allah ki qasam! Safo'n ko seedha rakho, ba-soorat-e-deegar Allah Ta'ala tumhare dilo'n mein mukhalifat paida kar de ga*". Hazrat Noman kehte hain ke uske baad maine dekha, aadmi apne kandhe ko apne saathi ke kandhe se aur apna takhna apne saathi ke takhne se milakar khada hota tha.[989]

Baab 77: Agar Ko Shakhs Imam Ki Baaee'n Jaanib Khada Ho Aur Imam Usey Apne Peeche Se Daaee'n Jaanib Pher De To Uski Namaz Saheeh Hogi

[726] Hazrat Ibne Abbas ﵁ se riwayat hai, unho'n ne farmaya ke maine ek raat Nabi ﷺ ke hamraah namaz padhi. Main aap ki baae'n jaanib khada ho gaya to Rasool Allah ﷺ ne peeche se mera sar pakad kar mujhe apni daaee'n jaanib khada kar diya, phir namaz padhi aur so gae. Jab moazzin aaya to aap khade hue, namaz padhai aur wazoo nahi kiya.[990]

Baab 78: Akeli Aurat, Saff Ka Hukum Rakhti Hai

[727] Hazrat Anas bin Maalik ﵁ se riwayat hai, unho'n ne kaha ke maine aur hamaare ghar mein rehne waale ek yateem ladke ne Nabi ﷺ ke peeche namaz padhi. Meri walida Umme Sulaim ham sabke peeche thee'n.[991]

Baab 79: Masjid Aur Imam Ki Daae'n Jaanib Ka Bayan

[728] Hazrat Ibne Abbas ﵁ se riwayat hai, unho'n ne kaha ke main ek shab namaz padhne ke liye Nabi ﷺ ki baaee'n jaanib khada ho gaya. Aap ne mera haath yaa kandha pakad kar mujhe apni daaee'n jaanib khada kar liya aur mere peeche hi se apne haath se mujhe pakda.[992]

Baab 80: Jab Imam Aur Muqtadiyo'n Ke Darmiyan Koi Deewaar Yaa Parda Haael Ho

Hasan Basri ﵀ ka qaul hai ke agar tumhare aur imam ke darmiyan koi neher haael[993] ho to bhi iqteda karo us mein koi harj nahi. Aur Abu Mijlaz ne kaha ke imam ki iqteda karo, agarche imam aur muqtadi ke darmiyan koi raasta yaa deewaar ho, ba-sharte-ke imam ki takbeer sunaai deti ho.

[729] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ namaz-e-tahajjud apne hujre mein padha karte the. Choo'nke hujre ki deewaare'n bohot choti thee'n, is liye logo'n ne Nabi ﷺ ki shkhsiyat ko dekh liya aur kuch log namaz ki iqteda karne ke liye aapke saath khade ho gae. Phir subah ko unho'n ne doosro'n se uska zikr kiya. Baad-azaa'n doosri raat namaz ke liye khade hue to kuch log us raat bhi aap ki iqteda mein khade ho gae. Ye soorat-e-haal do (2) yaa teen (3) raato'n tak rahi. Uske baad Rasool Allah ﷺ baith rahe aur namaz ke liye tashreef na

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[989] Sunan Abu Dawood: As Salah: H662

[990] راجع: 117

[991] راجع: 380

[992] راجع: 117

[993] T: (حائِل) Beech mein aane waala, rokne waala, Aad, rok [Rekhta]

laae. Uske baad subah ke waqt logo'n ne uska zikr kiya to aap ne farmaya: "*Mujhe is baat ka dar hua ke kahee'n namaz-e-shab tum par farz na kardi jaae*".[994]

Faaeda: Choo'nke Rasool Allah ﷺ hujre ke andar namaz padhte the aur logo'n ne aap ki iqteda baahar khade ho kar ki, aapke aur logo'n ke darmiyan deewaar haael thi, usey bar-qaraar rakha gaya, lehaaza aisa karna jaaez hai.[995] وهو المقصود

Baab 81: Namaz-e-Shab Ka Bayan

[730] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ki ek chataai thi, jise aap din ke waqt bicha lete aur raat ko uska hujra bana lete the. Kuch log aap ke paas jama hone lagey aur unho'n ne aapke peeche (saff banakar) namaz padhna shuru kardi.[996]

[731] Hazrat Zaid bin Saabit ؓ se riwayat hai ke Rasool Allah ﷺ ne ramzan-ul-mubarak mein ek hujra banaaya tha, mera guman hai ke wo chataai ka tha. Aap ne kai raate'n us mein namaz padhi. Aap ke sahaaba mein se kai logo'n ne aap ki iqteda mein namaz adaa ki. Jab aapko unke mutaalliq maaloom hua to aap baith rahe. Ohir unki taraf tashreef laae aur farmaya: "*Maine tumhara amal dekha aur tumhara iraada pehchan liya hai. Aye logo! Apne gharo'n mein namaz padho kyou'nke Afzal namaz aadmi ki wohi hai jo uske ghar mein adaa ho, magar farz namaz (ke uski adaaegi masjid mein honi chaahiye)*".

Affan bin Muslim ne kaha ke ham se Wuhaib ne bayan kiya, usne kaha ke ham se Moosa bin Uqba ne bayan kiya, usne bataaya ke maine Abu Nazar bin Abu Umaiyya se suna, wo Busr bin Saeed se riwayat karte hain, wo Hazrat Zaid (bin Saabit ؓ) se, wo Nabi ﷺ se bayan karte hain.[997]

Baab 82: Takbeer-e-Tehrima Ka Wujoob Aur Namaz Ke Aghaz Ka Bayan

[732] Hazrat Anas bin Maalik ؓ se riwayat hai ke Rasool Allah ﷺ ek martaba ghode par sawaar hue (aur gir pade) to aap ki baaee'n jaanib kuch zakhmi ho gai. Hazrat Anas ؓ kehte hain ke hame'n un dono aapne namazo'n mein se jo namaz bhi padhaai wo baith kar padhaai. Ham ne bhi aapke peeche baith kar namaz padhi. Phir jab aap ne salaam phera to farmaya: "*Imam is liye banaaya jaata hai ke uski iqteda ki jaae, lehza jab wo khade ho kar namaz padhe to tum bhi khade ho kar namaz padho, jab wo rukoo kare to tum bhi rukoo karo, jab wo sar uthaae to tum bhi uthaao, jab wo sajda kare to tum bhi sajda karo aur jab wo "سَمِعَ اللهُ لِمَنْ حَمِدَهُ" "Sami Allahu Liman Hamida" kahe to tum "رَبَّنَا لَكَ الْحَمْدُ" "Rabbana Lakal Hamdu" kaho*".[998]

[733] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya: Ek martaba Rasool Allah ﷺ ghode se gir pade to jism par kharashe'n aaee'n. Us wajah se aap ne hame'n baith kar namaz padhaai to ham ne bhi aapke hamraah baith kar namaz padhi. Jab aap namaz se faarigh hue to farmaya: "*Imam is liye banaaya jaata hai ke uski iqteda ki jaae, jab wo Allahu Akbar kahe to tum bhi Allahu Akbar kaho, jab wo rukoo kare to tum bhi rukoo karo. Jab wo sar uthaae to tum bhi uthaao, jab wo "سَمِعَ اللهُ لِمَنْ حَمِدَهُ" "Sami Allahu Liman Hamida" kahe to tum "رَبَّنَا لَكَ الْحَمْدُ" "Rabbana Lakal Hamdu" kaho. Aur jab wo sajda kare to tum bhi sajda karo*".[999]

Faaeda: Jamhoor ahle ilm ke nazdeek takbeer-e-therima, yaane aghaaz-e-namaz mein Allahu Akbar kehna namaz ke liye rukn hai, jabke kuch hazraat isey sehat-e-namaz ke liye shart qaraar dete hain. Yaad rahe ke rukn aur shart ka mafhoom taqriban ek hi hai, ke unke baghair matlooba fe'l mukammal nahi hota, albatta un dono'n mein is tarah farq kiya jaata hai ke rukn kisi cheez ki maahiyat[1000] mein daakhil hota hai. Jaise rukoo aur sajda waghaira jabke shart

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[994] Dekhiye: 730, 924, 1129, 2011, 2012, 5861

[995] Fath-ul-Baari: V2 P278

[996] راجع: 729

[997] Dekhiye: 6113, 7290

[998] راجع: 378

[999] راجع: 378

[1000] T: (ماہیئت) Kisi amr ya shae ki haqeeqat, haqeeqat-e-haal, asliyat, asal kaifiyat, khusoosiyat [Rekhta]

usse khaarij hoti hai, jise wazoo waghaira, nez takbeer-e-tehrima ka itlaaq sirf Allahu Akbar par hoga, jaisa ke jamhoor ahle ilm ka mauqif hai.

[734] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Imam isi liye banaaya jaata hai ke uski iqteda ki jaae. Lehaza jab wo Allahu Akbar keh to tum bhi Allahu Akbar kaho. Jab wo rukoo kare to tum bhi rukoo karo, aur jab wo "سَمِعَ اللهُ لِمَنْ حَمِدَهُ" "Sami Allahu Liman Hamida" kahe to tum "رَبَّنَا لَكَ الْحَمْدُ" "Rabbana Lakal Hamdu" kaho*". Jab wo sajda kare to tum bhi sajda karo aur jab wo baith kar namaz padhe to tum bhi baith kar namaz padho.[1001]

Faaeda: Ab hukum ye hai ke jab imam kisi uzr ki binaa par baith kar namaz padhae to tandrust muqtadiyo'n ko baith kar nahi, balke khade ho kar iqteda karni chaahiye. Kyou'nke Rasool Allah ﷺ ne apni marz-e-wafaat mein baith kar namaz padhaai thi, aur aapke peeche tamaam Sahaba Ikraam ؓ ne khade ho kar namaz adaa ki.

Baab 83: Takbeer-e-Oola Mein Namaz Shuru Karne Ke saath Hi Dono Haatho'n Ko Uthaana

[735] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ jab namaz shuru karte to apne dono haath apne kandho'n ke baraabar uthaate. Jab rukoo ke liye Allahu Akbar kehte, jab apna sar rukoo se uthaate tab bhi apne dono haath usi tarah uthaate aur "سَمِعَ اللهُ لِمَنْ حَمِدَهُ" *"Sami Allahu Liman Hamida", "رَبَّنَا لَكَ الْحَمْدُ" "Rabbana Lakal Hamdu"* (dono) kehte. Lekin sajdo'n mein ye amal na karte the.[1002]

Baab 84: Takbeer-e-Tehrima Ke Waqt, Rukoo Mein Jaate Aur Rukoo Se Sar Uthaate Waqt Raful Yadain Karna

[736] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ﷺ ko dekha jab aap namaz ke liye khade hote the, to doono haath kandho'n ke barabar uthaate the, aur us tarah jab rukoo ke liye Allahu Akbar kehte. Nez jab aap rukoo se sar uthaate to bhi usi tarah karte aur "سَمِعَ اللهُ لِمَنْ حَمِدَهُ" *"Sami Allahu Liman Hamida"* kehte. Aur sajdo'n mein aap ye amal na karte the.[1003]

Faaeda: Ham ne mukhtasar Saheeh Bukhari ke tarjume mein is hadees ke fawaaed mein likha tha ke takbeer-e-tehrima ke waqt aur rukoo mein jaate aur rukoo se sar uthaate waqt aur teesri rakat ke liye uth-te waqt dono haatho'n ko kandho'n yaa kaano'n tak uthaana raful yadain kehlaata hai. Ba-qaul-e-Imam Shafai ؒ iska maqsad Allah Ta'ala ki azmat ka izhaar aur Rasool Allah ﷺ ki sunnat ka itteba hai. Takbeer-e-tehrima ke waqt RY par tamaam ummat ka ijma hai aur baaqi muqamaat-e-salaasa mein ry karne par bhi ahle kufa ke alaawa tamaam ulama-e-ummat ka ittefaq hai. Rasool Allah ﷺ ne saari zindagi is sunnat par amal kiya aur ye aisee sunnat-e-mutawaatirah hai jaise ashra-e-mubashhara ke alaawa deegar Sahaba Ikraam ؓ bhi bayan karte hain, aur is par amal peira dikhai dete hain. Lehaza mazkoora hadees ki binaa par tamaam musalmano ke liye zaroori hai ke wo rukoo mein jaate, usse sar uthaate aur teesri rakat ke liye uth-te waqt Allah ki azmat ka izhar karte hue RY kare'n.

[737] Hazrat Maalik bin Huwairis ؓ se riwayat hai ke jab wo namaz shuru karte to Allahu Akbar kehte waqt apne dono haath uthaate aur jab rukoo karna chaahte to bhi apne dono'n haath uthaate aur jab rukoo se apna sar uthaate to apne dono haath uthaate aur wo bayan karte ke Rasool Allah ﷺ ne isi tarah kiya tha.

Baab 85: Namazi Kaha'n Tak Apne Haatho'n Ko Uthaae?

Hazrat Abu Humaid Saa'di ؓ ne apne saathiyo'n mein baith kar bayan kiya ke Nabi ﷺ apne dono'n haath kandho'n ke baraabar uthaate the.

[738] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ ko dekha, aap ne namaz ke aghaaz mein Allahu Akbar kaha. Takbeer kehte waqt aap ne apne dono haath is qadar uthaae ke unhe'n apne dono kaandho'n ke baraabar kar liya. Jab aap ne rukoo ke liye Allahu Akbar kaha to bhi aisa kiya. Jab "سَمِعَ اللهُ لِمَنْ حَمِدَهُ"

[1001] راجع: 722

[1002] Dekhiye: 736, 738, 739

[1003] راجع: 735

"*Sami Allahu Liman Hamida"* kaha tab bhi isi tarah kiya aur "رَبَّنَا لَكَ الْحَمْدُ" "*Rabbana Lakal Hamdu"* bhi kaha. Aap ye amal sajda karte waqt nahi karte the, aur us waqt jab sajde se sar uthaate the.[1004]

Baab 86: Do (2) Rakato'n Se Khade Hote Waqt RY Ka Bayan

[739] Hazrat Abdullah bin Umar ﷺ se riwayat hai ke jab wo namaz shuru karte to Allahu Akbar kehte aur apne dono haath uthaate. Jab rukoo karte, tab bhi apne dono haath uthaate. Aur jab "سَمِعَ اللهُ لِمَنْ حَمِدَهُ" "*Sami Allahu Liman Hamida"* kehte to bhi apne dono haath uthaate aur jab do (2) rakat adaa karke khade hote to bhi apne dono haath uthaate the. Mazkoora bayan ko Hazrat Abdullah bin Umar ﷺ ne Nabi ﷺ ki taraf mansoob kiya hai.

Is riwayat ko Hammad bin Salma, Hazrat Ayyub se, wo Hazrat Naafe se, wo Ibne Umar se, aur Ibne Umar Nabi ﷺ se bayan karte hain. Isi tarah Ibne Tahmaan ne is riwayat ko mukhtasar taur par Ayyub aur Moosa bin Uqba se bayan kiya hai.[1005]

Baab 87: Namaz Mein Daaya'n Haath Baae'n Par Rakhna

[74] Hazrat Sahal bin Saad ﷺ se riwayat hai, unho'n ne farmaya: Logo'n ko ye hukum diya jaata tha ke aadmi namaz mein apna daayaa'n haath baae'n haath ki kalaai par rakhe. Abu Haazim, raawi ne kaha ke wo (Hazrat Sahal bin Saad ﷺ) is hukum ko Rasool Allah ﷺ ki taraf mansoob karte the. (Ek (1) aur raawi-e-hadees) Ismail kehte hain ke ye hukum mansoob kiya jaata tha, ye alfaaz nahi kahe ke wo is hukum ko mansoob karte the.

Faaeda: Mahel-o-wazaa ke mutaalliq bhi saraahat hai ke haatho'n ko seene par rakha jaae. Hazrat Waael bin Hujar ﷺ farmate hain ke maine Rasool Allah ﷺ ke saath namaz padhi, aap ne apna daayaa'n haath apne baae'n haath ke oopar seene par rakha.[1006] Hazrat Sahal bin Saad ﷺ se marwi hadees ke mutaabiq baaee'n kalaai par daayaa'n haath rakha jaae to dono haath khud-ba-khud seene par aajaae'nge. Seene par rakhne ki tasdeeq us riwayat se bhi hoti hai, jiske alfaaz hain ke Rasool Allah ﷺ apne haath apne seene par rakhte the.[1007] Zer-e-naaf haath baadhne ki ek hadees bhi saheeh nahi.

Baab 88: Namaz Mein Khushoo Ka Bayaan

[741] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Kya tum samajhte ho ke mera mu'n isi qible ki taraf hai? Allah ki qasam! Mujh par tumhara rukoo aur khushoo posheeda nahi rehta aur main tumhe'n pas-e-pusht se bhi dekhta hoo'n*".[1008]

[742] Hazrat Anas bin Maalik ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayan karte hain ke Aap ne farmaya: "*Tum apna rukoo aur sujood theek-theek adaa kiya karo. Allah ki qasam! Jab tum rukoo aur sajda karte ho to main tumhe'n apne peeche se bhi dekhta ho'n*". Aur kabhi farmaya: "*Main apni pusht se tumhe'n dekhta hoo'n*".[1009]

Baab 89: Namazi Takbeer-e-Tehrima Ke Baad Kya Padhe?

[743] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ, Hazrat Abu Bakar aur Hazrat Umar ﷺ namaz ka iftetaah *Alhamdulillahi Rabbil A'alameen* se kiya karte the.

Faaeda: Surah Fateha se pehle bismillah padhni chaahiye yaa nahi, hamaare nazdeek raajeh mauqif ye hai ke Bismillahir Rahman Nir Raheem aahista aur oonchi awaaz se padhi jaa sakti hai. Albatta posheeda padhne ke mutaalliq ahadees ziyaada saheeh aur waazeh hain. Haa'n jin ahadees mein Bismillah ka zikr nahi, unhe'n raawi ke adm-e-ilm yaa uski qirat ke makhfi hone par mahmool kiya jaaega, aur jin riwayaat mein Bismillah oonchi awaaz se padhne ka zikr hai, unhe'n is baat par mahmool kiya jaaega ke Rasool Allah ﷺ baaz auqaat ba-awaaz-e-buland bhi padhte the, taake logo'n ko uski mashrooiyyat ka pataa chal jaae. Yaad rahe ke Bismillah, Surah Faatiha ki ek aayat

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[1004] راجع: 735

[1005] راجع: 735

[1006] Saheeh Ibne Khuzaima: V1 P243 H479

[1007] Musnad Ahmad: V2 P226

[1008] راجع: 418

[1009] راجع: 419

hai, jaisa ke hadees mein iski saraahat hai.[1010]

[744] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ takbeer-e-tehrima aur qirat ke darmiyan kuch sukoot farmate the. Maine arz kiya: Allah ke Rasool! Mere maa-baap aap par qurban ho'n! Aap takbeer aur qirat ke darmiyan sukoot mein kya padhte hain? Aap ne farmaya: "*Yaa Allah! Mujhse mere gunah itne dor karde, jitna toone mashriq aur maghrib ke darmiyan faasla rakha hai. Aye Allah! Mujhe gunaaho'n se is tarah paak saaf karde, jaise safed kapda mael-kuchail se paak-saaf kiya jaata hai. Aye Allah! Mere gunah paani, barf aur olo'n se dho de*".

Baab 90: Bila-unwaan

[745] Hazrat Asma bint Abi Bakr ؓ se riwayat hai ke Nabi ﷺ ne namaz-e-kasoof padhaai to aap ne taweel qiyaam kiya. Phir rukoo kiya to usey khoob taweel kiya. Phir khade hue to qiyaam ko khoob taweel kiya. Uske baad rukoo kiya to usey khob taweel kiya, phir apna sar uthaaya aur sajda kiya, phir sadje ko khoob taweel kiya. Phir apna sar uthaaya aur sajda kiya, phir sajde ko khoob taweel kiya. Phir khade ho kar qiyaam kiya aur qiyaam ko lamba kiya, phir rukoo kiya to rukoo ko lamba kiya, phir sar uthaa kar qiyaam kiya aur usey khoob lamba kiya, phir rukoo kiya aur usey lamba kiya, phir sar uthaa kar sajda kiya aur usey khob lamba kiya. Uske baad apna sar uthaya aur sajda kiya aur sajde ko lamba kiya. Phir namaz se faarigh ho kar farmaya: "*Jannat mere itna qareeb ho chuki thi ke agar main jur-at karta to uske khosho'n mein se koi khosha tumhare paas le aata aur dozakh bhi mere itna qareeb ho gai ke main kehne lagaa: Aye Maaik! Kya maine bhi in log'n ke saath rakha jaau'nga. Itna mein ek (1) aurat dekhi, jise billi panja maar rahi thi*". Maine poocha: "*Us aurat ka kya qusoor hai?*" Farishto'n ne jawab diya: Us aurat ne billi ko baandhe rakha tha, hatta ke wo bhook se mar gai, na t wo usey khud khilaati thi, aur naa usey khula chod-deti thi, ke wo khud hasharaat-ul-arz se apna pait bhare.[1011]

Baab 91: Namaz Mein Imam Ki Taraf Dekhna

Hazrat Ayesha ؓ farmati hain ke Nabi ﷺ ne namaz-e-kasoof ke mutaalliq farmaya: "*Jab tum ne mujhe dekha ke main peeche hat raha hoo'n to maine us waqt jahannum ko dekha jiska ek hissa doosre hisse ko tod-phod raha tha*".

[746] Hazrat Abu Ma'amar se riwayat hai ke ham ne Hazrat Khabbab bin Arat ؓ se sawal kiya: Aaya Rasool Allah ﷺ namaz-e-zohar aur namaz-e-asr mein kuch padhte the? Unho'n ne farmaya: Haa'n. Ham ne poocha: Aap log kaise pehchaante the? Unho'n ne farmaya: Aap ki daadhi mubarak ke hilne ki wajah se.[1012]

[747] Hazrat Baraa bin Aazib ؓ, jinho'n ne jhoot nahi bola, bayan karte hain ke Sahaba Ikraam ؓ jab Nabi ﷺ ke hamraah namaz padhte the to jab aap apna sar rukoo se uthaa lete to Sahaba Ikraam ؓ khade rehte taa-ke aap ko sajda karte hue dekh lete (tab wo sajda karte the).[1013]

[748] Hazrat Abdullah bin Abbas ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ke ahd-e-mubarak mein sooraj grahan hua to aap ne namaz kasoof padhi. Sahaba Ikraam ؓ ne arz kiya: Allah ke Rasool! Ham ne aap ko apni jagah khade hue kisi chee zko pakadte dekha. Phir ham ne aapko dekha ke aap peeche hat rahe hain. Aap ne farmaya: "*Maine jannat ko dekha to usse ek khosha lena chaaha. Agar main usey le leta to jab tak duniya baaqi hai us waqt tak tum usse khaate rehte*".

[749] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya ke hame'n Nabi ﷺ ne namaz padhai. Uske baad mimbar par tashreef laae aur apne dono haatho'n se masjid ke qible ki taraf ishaara karke farmaya: "*Maine abhi jabke tumhe'n namaz padha raha tha, Jannat aur dozakh ko dekha, un dono'n ki us deewaar ke qible mein tasweere'n*

[1010] Silsila Ahadees us Saheeha: H1183
[1011] Dekhiye: 2364
[1012] Dekhiye: 760, 761, 777
[1013] راجع: 690

banadi gai thee'n. Maine aaj ke din jaisa koi din nahi dekha, jis mein khair aur shard ono jamaa ho'n". Aap ne aisa teen (3) martaba farmaya.[1014]

Faaeda: Ye hukum qiyaam ki soorat mein hai ke nazar sajda-gaah par ho, taaham tasshahud ki haalat mein nazar daae'n haath ki shahadat ki ungli par honi chaahiye, is tarah ke usey uthaae rakhe aur dua kare.[1015]

Baab 92: Namaz Mein Asmaan Ki Taraf Nazar Uthaana

[750] Hazrat Anas bin Maalik ﵁ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Logo'n ko kya hua, wo namaz mein nigaahe'n aasmaan ki taraf uthaate hain?*" Phir aap ne uske mutaalliq badi sakhti se farmaya: "*Logo'n ko usse baaz aana chaahiye, yaa phir unki binaai ko uchak liya jaaega*".

Baab 93: Namaz Mein Idhar-Udhar Dekhna

[751] Hazrat Ayesha ﵂ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ se dauran-e-namaz mein idhar-udhar dekhne ke mutaliq dariyaaft kiya to aap ne farmaya: "*Ye to (kushoo ko) uchak*[1016] *lena hai, jo shaitan bande ki namaz mein se uchak leta hai*".[1017]

[752] Hazrat Ayesha ﵂ se riwayat hai ke Nabi ﷺ ne ek (1) martaba aisee chaadar pehen kar namaz padhi jis par kuch nuqoosh the. Faraaghar ke baad aap ne farmaya: "*Mujhe is chaadar ke naqsh-o-nigaar ne namaz se ghaafil kar diya tha, isey Abu Jaham ke paas le jaao aur mujhe saada chaadar laado*".[1018]

Baab 94: Kya (Namazi) Kisi Hangaami Zaroorat Ki Binaa Par Yaa Koi Cheez, Yaa Thook Qible Ki Taraf Dekhe To Uski Taraf Tawajjo Kar Sakta Hai?

Hazrat Sahal ﵁ bayan karte hain ke (namaz mein) Hazrat Abu Bakar ﵁ idhar-udhar mutawajja hue to unho'n ne Nabi ﷺ ko dekha.

Wazaahat: Imam Bukhari ﵀ iltefaat ke mutaalliq isteshnaai[1019] soorate'n bayan karte hain ke agar kisi hangaami zaroorat aur waqti jaahat ke pesh-e-nazar iltefaat ho to wo namaz ke liye kharaabi ka baais nahi, jaisa ke Hazrat Abu Bakar Siddiq ﵁ ne dauran namaz mein iltefaat kiya aur Rasool Allah ﷺ ko dekha to Rasool Allah ﷺ ne unhe'n namaz dobaara padhne ke mutaalliq nahi kaha, balke unhe'n apni namaz jaari rakhne ki talqeen farmaai kyou'nke ye iltefaat ek hangami zaroorat ke pesh-e-nazar tha.[1020] Imam Bukhari ﵀ ne us taaleeq ko apni sanad se muttasil bayan kiya hai.[1021]

[753] Hazrat Abdullah bin Umar ﵄ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne masjid ke qible ki taraf thook dekha, jabke aap logo'n ke aage khade ho kar unhe'n namaz padha rahe the, aap ne usey zaael kar diya. Uske baad jab namaz se faarigh hue to farmaya: "*Jab tum mein se koi namaz mein mashghool hota hai to Allah Ta'ala uske saamne chehre ki taraf hota hai, lehaaza koi shakhs namaz mein apne saamne na thooke*". Is riwayat ko Moosa bin Uqba aur Ibne Abu Rawwaad ne Hazrat Naafe se bayan kiya hai.[1022]

[754] Hazrat Anas bin Maalik ﵁ se riwayat hai unho'n ne farmaya ke ek (1) din musalman namaz-e-fajr mein mashghool the ke achaanak Rasool Allah ﷺ saamne aagae. Aap ne Hazrat Ayesha ﵂ ke hujre ka parda uthaaya aur musalmano ki taraf dekha jabke us waqt wo namaz mein saff-basta the. Aap ﷺ khushi ke baais muskuraane lagey. Hazrat Abu Bakar ﵁ apne ulte paao'n peeche hatne lagey taake khud saff mein shaamil ho jaae'n kyou'nke unho'n ne samjha ke aap bahar tashfreef laana chaahte hain. Aur musalmano ne qasd kar liya ke maare khushi ke apni

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[1014] راجع: 93

[1015] Sunan Nasai: At Tatbeeq: H1161

[1016] T: (اُچَک) Kisi cheez ko jhapat lene ki kaifiyat [Rekhta]

[1017] Dekhiye: 3291

[1018] راجع: 373

[1019] T: (اِسْتِثْنائی) Exceptional, khaas [RSB]

[1020] Fath-ul-Baari: V2 P33

[1021] Saheeh Bukhari: Al Azaan: H684

[1022] راجع: 406

namaz tod de'n, lekin aap ne unhe'n ishaara farmaya ke tum apni namaz ko poora karo, phir aap ne parda neeche kar diya aur usi din ke aakhri hisse mein aap ki wafaat ho gai.[1023]

Baab 95: Safar-o-Hazar Ki Tamaam Sirri Aur Jehri Namazo'n Mein Imam Aur Muqtadi Ke Liye Qirat Ka Waajib Hona

[755] Hazrat Jabir bin Samra ﷺ se riwayat hai, unho'n ne farmaya ke ahle kufa ne Hazrat Umar ﷺ se Hazrat Saad bin Abi Waqaas ﷺ ki shikaayat ki to Hazrat Umar ﷺ ne unhe'n maazool karke Hazrat Ammar bin Yaasir ﷺ ko un (kufiyo'n) par taenaat kar diya. Al-gharz un logo'n ne Hazrat Saad ﷺ ki bohot shikaayat kee'n. Ye bhi keh diya ke wo acchi namaz nahi padhte. Is par Hazrat Umar ﷺ ne unhe'n bula-bheja aur kaha: Aye Abu Ishaq! Ye log kehte hain ke tum namaz acchi tarah nahi padhte ho. Unho'n ne jawab diya: Allah ki Qasam! Main unhe'n Rasool Allah ﷺ ki namaz padhaata tha. Maine us mein zarra bhar bhi kotaahi ko rawaa nahi rakha. Main namaz-e-isha padhata to pehli do (2) rakato'n mein zyaada der lagaata aur aakhri do (2) rakato'n mein takhfeef karta tha. Hazrat Umar ﷺ ne farmaya: Aye Abu Ishaq! Tumhari nisbat hamaara gumaan yehi hai. Phir aap ne ek shakhs yaa chand ashkhaas ko Hazrat Saad ﷺ ke hamraah Kufa rawaana kiya (taake wo ahle kufa se Hazrat Saad ﷺ ke mutaalliq shikayaat ki tehqeeq kare'n). Unho'n ne waha'n jaakar koi masjid na chodi, jaha'n Hazrat Saad ﷺ ka haal na poocha ho. Sab logo'n ne unki taareef ki. Phir wo Qabila Abas ki masjid mein gae to waha'n ek (1) shakhs khada hua jiski kunniyat Abu Saadah thi, aur usey Usama bin Qatada kaha jaata tha. Wo bola: Jab tum ne hame'n qasam dilaai hai to sune'n! Saad ﷺ jihad mein lashkar ke saath khud na jaate the, aur naa hi maal-e-ghanimat mein baraabar taqseem karte the. Nez, muqaddamaat mein insaf se kaam na lete the. Hazrat Saad ﷺ ne ye sun kar kaha: Allah ki qasam! Main tujhe teen (3) bad-duaae'n deta hoo. Aye Allah! Agar tera ye banda jhoota hai aur sirf logo'n ko dikhane yaa sunaane ke liye khada hua hai to uski umr daraaz karde, uski faqeeri badha de aur aafato'n mein phasaa de. (Chunache aisa hi hua) Uske baad jab se uska haal dariyaaft kiya jaata to kehta ke main ek aafat-raseeda, daraaz-umr boodha hoo'n. Mujhe Hazrat Saad ﷺ ki bad-dua lag gai hai. Abdul Malik raawi kehta hai ke maine bhi usey dekha tha. Budhaape ki haalat mein uske dono aabru aankho'n par girne ke ba-wujood raaste chalti chokriyo'n ko chedta aur un par dast-daraazi karta-phirta tha.

[756] Hazrat Ubadah bin Saamit ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jis shakhs ne Surah Faatiha nahi padhi, uski namaz hi nahi hui*".

Faaeda: Waazeh rahe ke qirat-e-faatiha namaz ke arkaan mein se hai aur rukn aisee cheez ko kehte hain ke wo waajib-ut-taameel kaam uske baghair mukammal na ho. Aur rukn ke na hone se shariyat ki nazar mein us kaam ka koi etebaar na ho. Shah Waliullah Mohaddis Dehelwi ﷺ ne arkaan-e-namaz ke mutaalliq likha hai ke jaise Rasool Allah ﷺ ne lafz rukn se zikr kiya ho. Jaise aap ne farmaya: "*Faatiha ke baghair namaz nahi hoti*". Nez, aap ka farmaan hai ke aadmi ki namaz jaaez nahi, jab tak wo rukkoo aur sujood mein apni pusht ko seedha na kare aur jise shaare (شارع) ne namaz kaha hai, namaz ke liye uske rukn hone ki badi zabardast tambeeh hai.[1024] Phir ye bhi qaaeda hai ke laae nafi jins ki khabar mahzoof ho to us mein wujood ki nafi muraad hoti hai, illa ye ke waha'n koi qareena-e-saarifa maujood ho. Hadees mazkoor mein bhi laa-nafi jins ke liye hai, jiske maane hain ke Surah Faatiha ke baghair namaz ke sire se wujood hi barqaraar nahi rehta. Usey laae nafi-e-kamaal qaraar dena mahez seena-zori hai.

[757] Hazrat Abu Huraira ﷺ se riwayat hai ke ek dafa Rasool Allah ﷺ masjid mein tashreef laae, itne mein ek aadmi aaya aur usne namaz padhi, phir us ne Nabi ﷺ ko salaam kiya. Aap ne (salaam ka jawaab dene ke baad) farmaya: "*Waapas jaao aur namaz padho, tum ne namaz nahi padhi*". Wo aadmi waapas gaya aur usi tarah namaz padhi jaise usne (pehle_ padhi thi. Phir usne aakar Nabi ﷺ ko salaam kiya. Aap ne (salaam ka jawab dene ke baad) farmaya: "*Waapas jaao aur namaz padho, tum ne namaz nahi padhi*". Phir usi tarah teen (3) dafaa hua. Bil-aakhir usne kaha: Qasam hai us Allah ki, jisne aap ko haq ke saath behja hai! Main isse acchi namaz nahi padh sakta, lehaaza aap mujhe bata deejiye. Aap ne farmaya: "*Accha jab tum namaz ke liye khade ho to Allahu Akbar kaho, phir quran se jo tumhe'n yaad ho padho, uske baad itmenaan se rukoo karo, phir sar uthaao, aur seedhe khade ho jaao, phir sajda karo, aur*

[1023] راجع: 680

[1024] Hujjatullahil Baaligha: V2 P4

sajde mein itmenaan se raho. Phir sar uthaakar itmenaan se baith jaao, usi tarah apni poori namaz mukammal karo".[1025]

Baab 96: Namaz-e-Zohar Mein Qirat Ka Bayan

[758] Hazrat Jabir bin Samra ﵁ se riwayat hai, unho'n ne kaha ke Hazrat Saad bin Abi Waqaas ﵁ ne farmaya: Main ahle kufa ko (baad az dopaher) shaam ki dono namaze'n Rasool Allah ﷺ ki namaz ki tarah padhata tha. Yaane un mein kisi qism ki kami nahi karta tha. Main pehli do (2) rakat mein der lagaata aur aakhri do (2) rakat mein takhfeef karta tha. Hazrat Umar ﵁ ne farmaya: Mera bhi tumhare mutaalliq yehi gumaan tha.[1026]

[759] Hazrat Abu Qatada ﵁ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ namaz-e-zohar ki pehli do (2) rakat mein Surah Faatiha aur do (2) surah padhte the. Pehli rakat ko lamba karte aur doosri rakat ko chota karte the, nez kabhi bhi koi aayat suna bhi dete the. Namaz-e-Asr mein bhi Surah Faatiha aur deegar do (2) surah tilaawat farmate aur pehli rakat ko doosri rakat se kuch lamba karte. Usi tarah subah ki namaz mein bhi pehli rakat ko taweel aur doosri ko mukhtasar karte the.[1027]

[760] Hazrat Abu Ma'amar se riwayat hai, wo kehte hain ke ham ne Hazrat Khabbab bin Arat ﵁ se dariyaaft kiya: Aaya Nabi ﷺ zohar aur asr mein qirat kiya karte the? Unho'n ne jawab diya ke haa'n. Phir ham ne arz kiya ke aap logo'n ko kaise maaloom hota tha? Unho'n ne farmaya ke hame'n aap ki daadhi-e-mubarak ki jumbish[1028] se pataa chalta tha.[1029]

Baab 97: Namaz-e-Asr Mein Qirat Ka Bayaan

[761] Hazrat Abu Ma'amar se riwayat hai, wo kehte hain ke maine Hazrat Khabbab bin Arat ﵁ se dariyaaft kiya: Aaya Nabi ﷺ zohar aur asr ki namaz mein qirat kiya karte the? Unho'n ne farmaya: Haa'n. Maine arz kiya: Aap hazraat ko Rasool Allah ﷺ ki qirat ka kaise pataa chalta tha? Unho'n ne farmaya: Aap ki daadhi mubarak ke harkat karne ki wajah se.[1030]

[762] Hazrat Abu Qatada ﵁ se riwayat hai, aap ne farmaya ke Nabi ﷺ zohar aur asr ki do (2) rakat mein Surah Faatiha aur koi ek-ek surah padhte the. Aur kabhi-kabhar hame'n ek-aadh aayat suna bhi dete the.[1031]

Baab 98: Namaz-e-Maghrib Mein Qirat Ka Bayan

Wazaahat: Is unwaan ke tahat namaz-e-maghrib mein qirat ka andaaza aur miqdaar bayan karna maqsood hai. Saabeqa abwaab ki tarah us mein nafs-e-qirat ka isbaat muraad nahi, kyou'nke namaz-e-maghrib mein qirat ba-awaaz-e-buland hoti hai. Is liye nafs qirat ke isbaat ke chandaa'n zaroorat nahi.[1032]

[763] Hazrat Ibne Abbas ﵁ se riwayat hai ke (unki walida) Umme Fazal ﵁ ne unhe'n Surah "وَالْمُرْسَلَاتِ عُرْفًا" padhte suna to kehne lagee'n: Mere bete! Toone ye surah padhkar mujhe yaad dila diya ke yehi wo aakhri surah hai jo maine Rasool Allah ﷺ se suni thi. Aap ye surah namaz-e-maghrib mein padh rahe the.[1033]

[764] Marwan bin Hakam se riwayat hai, unho'n ne kaha ke mujhe Hazrat Zaid bin Saabit ﵁ ne farmaya: Tu namaz-e-maghrib mein choti-choti surah (qisaar) padhta hai, jabke maine Rasool Allah ﷺ ko namaz-e-maghrib mein do (2) badi surah mein se ziyaada badi surah padhte hue suna hai.

[1025] Dekhiye: 793, 6251, 6252, 6667
[1026] راجع: 755
[1027] Dekhiye: 762, 776, 778, 779
[1028] T: (جُنّبِش) Harkat, halchal, hilna-julna [Rekhta]
[1029] راجع: 746
[1030] راجع: 736
[1031] راجع: 759
[1032] Fath-ul-Baari: V2 P319
[1033] Dekhiye: 4429

Baab 99: Namaz Maghrib Mein Ba-awaaz-e-Bulan Qirat Karna

[765] Hazrat Jubair bin Muti'm ﵁ se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ ko namaz-e-maghrib mein Surah Toor padhte suna hai.[1034]

Baab 100: Namaz-e-Isha Mein Ba-awaaz-e-Buland Qirat Karna

[766] Hazrat Abu Raafe se riwayat hai, unho'n ne kaha ke maine Hazrat Abu Huraira ﵁ ke hamraah namaz-e-isha padhi to unho'n ne Surah "اِذَا السَّمَآءُ انْشَقَّتْ" padhi aur us mein sajda kiya. Jab maine unse sajde ke mutaalliq dariyaaft kiya to unho'n ne farmaya: Maine Hazrat Abul Qasim ﷺ ke peeche sajda kiya hai, lehaaza main hamesha us mein sajda karta rahu'nga ta-aa'nke (qiyamat ke din) meri aapse mulaqaat ho jaae.[1035]

[767] Hazrat Bara bin Aazib ﵁ se riwayat hai ke Nabi ﷺ ne dauran-e-safar mein namaz-e-isha ki do (2) rakat mein se ek mein surah "وَالتِّيْنِ وَالزَّيْتُوْنِ" padhi.[1036]

Baab 101: Namaz-e-Isha Mein Sajde Waali Surah Padhna

[768] Hazrat Abu Raafe se riwayat hai, unho'n ne kaha ke maine Hazrat Abu Huraira ﵁ ke hamraah namaz-e-isha padhi to unho'n ne Surah "اِذَا السَّمَآءُ انْشَقَّتْ" padhi aur us mein sajda kiya. Maine arz kiya: Ye kaunsa sajda hai? Unho'n ne farmaya: Maine Hazrat Abul Qasim ﷺ ke peeche us mein sajda kiya hai, is liye ab to main is surah mein sajda karta rahu'nga, ta-aa'nke qiyaamat ke din meri aapse mulaqaat ho jaae.[1037]

Baab 102: Namaz-e-Isha Mein Qirat Ka Bayan

[769] Hazrat Baraa bin Aazib ﵁ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ ko namaz-e-isha mein "وَالتِّيْنِ وَالزَّيْتُوْنِ" padhte suna aur maine Rasool Allah ﷺ se ziyada khush-al-lehaan yaa accha padhne waala koi nahi suna.[1038]

Baab 103: (Imam Ko Chaahiye Ke) Pehli Do (2) Rakat Ko Taweel Aur Aakhri Do (2) Rakat Ko Mukhtasar Kare

[770] Hazrat Jabir bin Samra ﵁ se riwayat hai, unho'n ne kaha ke Hazrat Umar ﵁ ne Hazrat Saad bin Abi Waqqas ﵁ se farmaya: Ahle Kufa ne aapke mutaalliq har muaamala, hatta ke namaz ke mutaalliq bhi shikaayat ki hai. Hazrat Saad bin Abi Waqqas ﵁ ne jawab diya: Main pehli do (2) rakat mein tawaalat aur aakhri do (2) rakat mein ikhtesaar karta hoo'n. Aur jab se maine Rasool Allah ﷺ ke peeche namaz ki iqteda ki hai, kabhi uski adaaegi mein kotaahi nahi ki. Hazrat Umar ﵁ ne farmaya: Aap ne sach kaha, mera bhi aapke mutaalliq yehi gumaan tha.[1039]

Baab 104: Namaz-e-Fajr Mein Qirat Karna

Hazrat Umme Salama ﵂ farmati hain ke Nabi ﷺ ne Surah "والطُّور" tilaawat farmaai.

[771] Sayaar bin Salama se riwayat hai, unho'n ne kaha ke main aur mera baap (ham dono) Hazrat Abu Barzah Aslami ﵁ ke paas gae aur un se namazo'n ke auqaat dariyaaft kiye. Unho'n ne farmaya: Jab aftaab dhal jaata to Nabi ﷺ zohar ki namaz padhte the aur namaz-e-asr aise waqt mein adaa karte ke aadmi madina ke aakhri kinaare tak waapas pohonch jaata, jabke aftaab abhi taghaiyyur-pazeer[1040] na hua hota. Namaz-e-Maghrib ke mutaalliq jo kuch Abu Barzah ﵁ ne farmaya, usey main bhool gaya hoo'n. Albatta aap namaz-e-isha raat ke teesre hisse tak muakh-khar karne mein koi qabaahat mehsoos nahi karte the. Lekin usse pehle neend karne aur uske baad baato'n mein masroof hone ko naa-pasand karte the. Aur namaz subah aise waqt mein padhte ke aadmi namaz se faraaghat ke baad apne saathi ko pehchaan sakta tha, jabke aap dono rakat yaa har ek mein 60 se 100 ayaat tak tilaawat farmate the.[1041]

[1034] Dekhiye: 3050, 4023, 4854
[1035] Dekhiye: 768, 174, 1078
[1036] Dekhiye: 769, 4952, 7546
[1037] راجع: 766
[1038] راجع: 767
[1039] راجع: 755
[1040] T: (تَغَيُّر پَذِير) Tabdeel hone waala, tabdeeli qubool karne waala [Rekhta]
[1041] راجع: 541

[772] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Har namaz mein qirat karni chaahiye, phir jin namazo'n mein Rasool Allah ﷺ ne hame'n ba-awaaz-e-buland sunaaya hai, ham un mein tumhe'n ba-awaaz-e-buland sunaate hain, aur jin mein aap ne hamse qirat ko posheeda rakha hai, un mein ham bhi tum se posheeda rakhte hain. Aur agar tu Surah Faatiha se ziyada qirat na kare to bhi kaafi hai, aur agar ziyada padhle to accha hai.

Faaeda: Is riwayat se maaloom hua ke jo shakhs namaz mein faatiha nahi padhta uski namaz nahi hoti aur faatiha ke alaawa zaaed padhna mustahab hai, agarche Sahaba Ikraam ﷺ ke yahaa'n faatiha ke alaawa deegar aayaat ka padhna bhi zaroori hai. Hazrat Usman bin Abil Aas ﷺ ka yehi mauqif hai. Bahar-haal Hazrat Abu Huraira ﷺ ki is riwayat ka ba-zaahir taqaaza ye hai ke faatiha ke baghair namaz nahi hoti aur uske alaawa deegar ayaat ka tamaam rakaat mein padhna mustahab hai, zaroori nahi.[1042]

Baab 105: Namaz-e-Fajr Mein Ba-awaaz-e-Buland Qirat Karna

Hazrat Umme Salama ﷺ farmati hain ke main logo'n ke peeche se tawaaf kar rahi thi, jabke Nabi ﷺ namaz padha rahe the, aur namaz mein Surah at Toor ki tilaawat kar rahe the.

[773] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ apne chand Sahaba Ikraam ﷺ ke hamraah souq okaz ka iraada karke chale, jabke un dino'n shayateen ko aasmaani khabre'n lene se rok diya gaya tha aur un par sholey barsaae jaa rahe the. Un halaat mein shayateen apni qaum ki taraf laut aae, qaum ne poocha: Kya haal hai? Shayateen ne kaha: Hamaare aur aasmaani khabro'n ke darmiyan rukawat khadi kardi gai hai, aur ab ham par sholey barsaae jaa rahe hain. Qaum ne kaha: Tumhare aur aasmaani khabro'n ke darmiyan koi aisee cheez haael ho gai hai, jo abhi abhi zaahir hui hai, is liye tum roo-e-zameen mein mashriq-o-maghrib tak chal-phir kar dekho, ke wo kya cheez hai, jo tumhare aur aasmaani khabro'n ke darmiyan haael ho gai hai? Chunache wo uski talaash mein nikle, un mein wo jinnaat jo Tihaama ki taraf nikle the, wo Nabi ﷺ ke paas aapohche. Aap us waqt muqam-e-nakhla mein the aur okaaz ki mandi ki taraf jaane ki niyyat rakhte the. Us waqt aap apne Sahaba Ikraam ﷺ ko namaz-e-fajr padha rahe the. Jab un jinnaat ne kaan lagakar quran suna to kehne lagey: Allah ki qasam! Yehi wo quran hai jisne tumhare aur aasmaani khabro'n ke darmiyan hijab daal diya hai. Chunache usi muqaam se wo apni qaum ki taraf laut gae aur unse kehne lagey: Bhaiyyo! Ham ne ajeeb quran suna hai, jo hidayat ka raasta bataata hai, lehaaza ham us par imaan le aae hain. Ab ham hargiz apne parwardigaar ke saath kisi ko shareek nahi banae'nge. Tab Allah Ta'ala ne apne Nabi ﷺ par ye surah "قُلْ أُوْحِيَ اِلَيَّ"... naazil farmaai aur aapko jinno'n ki guftagu ba-zariya-e-wahee bataai gai.[1043]

[774] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ko jis namaz mein jahr[1044] ka hukum hua, aap ne us mein jahar kiya, aur jis namaz mein aahista padhne ka hukum hua wahaa'n aahista padha (Aur Tumhara Parwardigaar Bhoolne Waala Nahi)[1045], (Aur Bila-shubha Tumhare Liye Rasool Allah ﷺ Ki Zaat-e-Giraami Mein Behtareen Namoona Hai, Yaane Unki Paerwee Karna Hi Accha Hai)[1046].

Baab 106: Ek (1) Rakat Mein Do (2) Surah Jamaa Karna, Surah Ki Sirf Aakhri Ayaat Tilaawat Karna. Nez Ek (1) Surah Ko Doosri Surah Se Pehle Padhna Aur Surah Ka Sirf Ibtedaai Hissa Tilaawat Karna

Hazrat Abdullah bin Saaeb ﷺ se manqool hai ke Nabi ﷺ ne subah ki namaz mein Surah Mominoon padhna shuru ki, jab Hazrat Moosa aur Haroon yaa Hazrat Isa ﷺ ka zikr aaya to aapko khaansi aagai, aap usi waqt rukoo mein chale gae. Hazrat Umar ﷺ ne pehli rakat mein Surah Baqara ki 120 ayaat padheen aur doosri rakat mein masaani[1047] ki ek (1) surah tilaawat ki.

[1042] Fath-ul-Baari: V2 P327

[1043] Dekhiye: 4921

[1044] T: (جہْر) Ooonchi aawaaz se padhna ya dohraana, buland aawaaz [Rekhta]

[1045] Surah Maryam: 64

[1046] Surah Ahzaab: 21

[1047] T: (مثانی) Surah Baqara se Surah Tauba tak pehli saat (7) surah, in he'n saba-masaani bhi kehte hain [RSB]

Hazrat Ahnaf bin Qais ne pehli rakat mein Surah Kahaf aur doosri mein Surah Yusuf yaa Yunus padhi, aur bayan kiya ke Hazrat Umar ﷺ ne inhi do (2) surah ko namaz-e-subah mein padha tha. Hazrat Abdullah bin Masood ﷺ ne (pehli rakat mein) Surah Anfaal ki 40 ayaat aur doosri rakat mein mufassalaat[1048] se ek (1) surah padhi. Hazrat Qatada ne us shakhs ke mutaalliq, jo ek (1) surah ko do (2) rakato'n mein (uske do (2) hisse karke) yaa ek (1) hi surah ko do (2) rakaat mein dohraata hai, farmaya ke sab kitabullah hai. (Har tarah se padhna jaaez hai.)

[774[1049]م] Hazrat Anas ﷺ se riwayat hai k eek (1) ansari shakhs masjid-e-quba mein ansari ki imaamat karaata tha. Uski ye aadat thi ke jin namazo'n mein qirat ba-awaaz ba-awaaz-e-buland ki jaati hai, un mein jab wo koi surah shuru karne ka irada karta to isse pehle (قُلْ هُوَ اللهُ اَحَدٌ) se aghaaz karta hai. Us se faraaghat ke baad phir koi doosri surah shuru karta. Wo har rakat mein aisa hi karta tha. Uske muqtadiyo'n ne usse baat ki aur kaha ke tum is surah se ibteda karte ho aur usey kaafi khayaal nahi karte, yahaa'n tak ke dooosri surah padhte ho. Lehaza tum usi surah ko padho, uske saath doosri surah na milaao, usey chodhkar sirf doosri surah padha karo. Usne jawab diya ke main to is surah ko nahi chodh sakta, agar tumhe'n pasand ho to isi tarah tumhari imaamat karaau'nga, aur agar tum isey naa-pasand karte ho to main tumhe'n chodh sakta hoo'n (surah ko nahi chodh sakta). Ahle Quba ne usey apne mein se afzal khayaal karte the, is liye unho'n ne usey chodhkar doosre ki imaamat ko pasand na kiya. Ittefaaq se jab Nabi ﷺ unke paas tashreef laae to unho'n ne ye maajra aapko sunaaya. Aap ne us imam se farmaya: "*Aye falaa'n! Tumhe'n apne muqtadiyo'n ki baat maanne se kis cheez ne roka hai? Aur kya wajah hai ke toone har rakat mein ye surah padhne ka iltezaam kar rakha hai?*" Usne jawab diya ke mujhe is surah se mohabbat hai. Is par aap ne farmaya: "*Tera is surah se mohabbat karna tujhe Jannat mein daakhil karega*".

[775] Hazrat Abdullah bin Masood ﷺ se riwayat hai ke unke paas ek aadmi aaya aur kehne laga: Maine aaj raat mufassil ki tamaam soorate'n ek (1) hi rakat mein padh de'n. Hazrat Abdullah bin Masood ﷺ ne farmaya: Toone is qadar tezi se padhe'n jaise ashaar padhe jaate hain. Beshak main un joda-joda soorato'n ko jaanta hoo'n jinhe'n Rasool Allah ﷺ milakar padha karte the, phir aap ne mufassil ki 20 soorate'n bayan kee'n. Yaane har rakat mein padhi jaane waali do-do (2-2) surah.[1050]

Baab 107: Akhri Do (2) Rakato'n Mein Sirf Surah Faatiha Padhna

[776] Hazrat Abu Qatada ﷺ se riwayat hai ke Nabi ﷺ zohar ki pehli do (2) rakato'n mein Surah Faatiha aur do (2) surah mazeed padhte the, aur aakhri do (2) rakato'n mein sirf Surah Faatiha padhte the. Aur kabhi-kabhi koi aayat hame'n suna bhi dete the. Aur aap pehli rakat ko doosri rakat se lamba karte the. Isi tarah asr aur subah ki namaz mein bhi yehi maamool tha.[1051]

Baab 108: Zohar Aur Asr Ki Namaz Mein Aahista Qirat Karna

[777] Hazrat Abu Ma'amar se riwayat hai, unho'n ne kaha ke ham ne Khabbab bin Arat ﷺ se dariyaaft kiya: Aaya Rasool Allah ﷺ zohar aur Asr ki namaz mein qirat karte the? Unho'n ne farmaya: Haa'n, ham ne dobaara arz kiya ke aapko kaise pata chalta tha? Unho'n ne farmaya: Aap ki daadhi mubarak ki jumbish ki wajah se hame'n maaloom ho jaata tha.[1052]

[1048] T: (مُفَصَّلات) Mufassal ka itlaaq Surah Qaaf se Surah Naas tak hota hai. Inki teen (3) qisme'n hain:
Tawaal Mufassal: Surah Qaaf se Surah Mursalaat tak
Ausaat Mufassal: Surah Naba se Surah Lail tak
Qisaar Mufassa: Surah Duhaa se Surah Naas tak
[RSB]

[1049] T: Urdu pdf mein Arabi aur Urdu matan dono jagah lafz-e- مhai. Isi liye maine yahan bhi aise hi likha hai [RSB]

[1050] Dekhiye: 4996, 543

[1051] راجع: 759

[1052] راجع: 746

Baab 109: Jab Imam (Sirri Namaz Mein) Koi Aayat Sunaa De.

[778] Hazrat Abu Qatada ﵁ se riwayat hai ke Nabi ﷺ zohar aur asr ki pehli do (2) rakato'n mein surah faatiha aur uske saath koi doosri surah bhi padhte the, aur kabhi kabhaar hame'n koi aayat suna diya karte the, nez aap pehli rakat ko lamba karte the.[1053]

Faaeda: Sirri namaz mein agar koi aayat ba-awaaz-e-buland padh di jaae to usse namaz makrooh nahi hogi, isi tarah agar ek aayat ke bajaae do (2) ayaat sunaa di jaae'n to bhi namaz saheeh hai. Ye mauqif un logo'n ke khilaaf hai jo shaoo yaa ghair-sahoo ki wajah se koi aayat ba-awaaz-e-buland padhne par sajda-e-sahoo zaroori qaraar dete hain. Is hadees se un hazraat ki khule aflaaz mein tardeed hoti hai.

Baab 110: Pehli Rakat Mein Qirat Ko Lamba Karna

[779] Hazrat Abu Qatada ﵁ se riwayat hai ke Nabi ﷺ namaz-e-zohar ki pehli rakat ko lamba karte the aur doosri rakat ko mukhtasar farmate the aur subah ki namaz mein bhi aapka yehi maamool tha.[1054]

Baab 111: Imam Ka Ba-Awaaz-e-Buland Ameen Kehna

Hazrat Ataa ﵀ bayan karte hain ke aameen ek dua hai. Hazrat Abdullah bin Zubair ﵁ aur unke muqtadiyo'n ne itni zor se aameen kahi ke masjid gooj uthi. Hazrat Abu Huraira ﵁ apne imam ko kaha karte the ke mujhe ameen se mehroom na karna. Hazrat Naafe ka kehna hai ke Abdullah bin Umar ﵁ aameen kehne ko kisi soorat mein nahi chodte the, balke doosro'n ko bhi uske mutaalliq targheeb diya karte the, aur maine aameen ke mutaalliq unse acche kalimaat sune hain.

[780] Hazrat Abu Huraira ﵁ se riwayat hai ke Nabi ﷺ ne farmaya: "*Jab imam ameen kahe to tum bhi ameen kao, kyou'nke jiski ameen farishto'n ki ameen ke muwaafiq hogi, uske guzishta gunah moaaf kar diye jaae'nge*". Ibne Shihab ka kehna hai ke Rasool Allah ﷺ khud bhi ameen kaha karte the.[1055]

Faaeda: Imam ibne Khuzaima is hadees "jab imam ameen kahe to tum bhi ameen kaho" ki wazaahat karte hue farmate hain: Is farmaan-e-nabawi se waazeh taur par saabit hota hai ke imam ko ba-awaaz-e-buland ameen kehna chaahiye. Kyou'nke Rasool Allah ﷺ imam ki ameen ke waqt ameen kehne ka hukum isi soorat mein de sakte hain, jab muqtadi ko imam ki ameen ka pataa ho. Agar imam ba-awaaz-e-buland ameen kehne ke bajaae aahista kahe to muqtadi ko maaloom nahi ho sakega ke imam ne ameen kahi hai yaa nahi, aur ye muhaal hai ke kisi se kaha jaae ke jab falaa'n aadmi ye kahe to tum bhi usi tarah kaho, jabke wo uski baat na sun raha ho. Koi aalim bhi is muhaal ka tasawwur nahi kar sakta, ke Rasool Allah ﷺ muqtadi ko ameen us waqt kehne ka hukum de'n jab imam ameen kahe aur muqtadi imam ki ameen na sun raha ho.[1056]

Baab 112: Ameen Kehne Ki Fazilat

[781] Hazrat Abu Huraira ﵁ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab tum mein se koi ameen kehta hai to aasmaan par farishte bhi ameen kehte hain. Agar dono ki ameen ek doosre se mil jaae to us (namazi) ke tamaam guzishta gunah moaaf kar diye jaate hain*".

Baab 113: Muqtadi Ka Ba-awaaz-e-Buland Ameen Kehna

[782] Hazrat Abu Huraira ﵁ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab imam "غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ" kahe to tum ameen kaho, kyou'nke jiski ameen farishto'n ki ameen se ham-aahang hui uske tamam guzihsta gunah moaaf kar diye jaae'nge*". Is (Sumaiyyi[1057]) ki mataabe-at Muhammad bin Umru ne ki hai aur Nayeem Mujmir ne baraah-e-raast Hazrat Abu Huraira ﵁ se bayan kiya hai.[1058]

[1053] راجع: 759

[1054] راجع: 759

[1055] Dekhiye: 6402

[1056] Saheeh Ibne Khuzaima: V1 P286

[1057] T: (سُمَيٍّ) Inka poora naam Sumai Maula Abi Bakr bin Abdur Rahman al Haaris hai [RSB]

[1058]1058 Dekhiye: 4475

Faaeda: Kutub-e-hadees mein mutaaddid Sahaba Ikraam ﷺ ke asaar marwi hain jo muqtadi ke liye ameen bil-jahar par dalaalat karte hain. Chand-ek ka hawaala hasb-e-zel hai: Hazrat Naafe riwayat karte hain ke Hazrat Ibne Umar ﷺ imam ke saath namaz padhte to jab faatiha padhne ke baad log ameen kehte to bhi aameen kehte aur usey sunnat qaraar dete.[1059] Nez Imam Bayhaqi kehte hain ke Hazrat Ibne Umar ﷺ imam hote yaa muqtadi dono soorato'n mein buland awaaz se ameen kehte the.[1060] Ibne Juraij kehte hain ke maine Ataa bin Abi Rabaah se sawal kiya: Aaya Hazrat Ibne Zubair ﷺ Surah Faatiha ke ikhtetaam par ameen kehte the? To unho'n ne kaha: Haa'n, aur jo unke peeche namaz padhte the, wo bhi ameen kehte the, yahaa'n tak ke masjid gooj uthti thi.[1061] Iske alaawa Hazrat Ikrima Maula ibne Abbas kehte hain ke maine logo'n ko is haal mein paaya ke imam "غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ" kehta t unke ameen kehne se masaajid goonj uthti thee'n.[1062] In asaar ke muqaable mein kisi sahaabi se saheeh aur hasan sand ke saath aahista awaaz mein ameen kehna saabit nahi.

Baab 114: Shumooliyat Saff Se Pehle Rukoo Karna

[783] Hazrat Abu Bakrah ﷺ se riwayat hai ke wo Nabi ﷺ ke qareeb us waqt pohonche jab aap rukoo mein the. Saff mein shumooliyat se pehle hi unho'n ne rukoo kar liya. Phir jab Nabi ﷺ se ye maajra bayan kiya to aap ne farmaya: "*Allah Ta'ala tumhare shauq ko mazeed taraqqi de, aainda aisa mat karna*".

Faaeda: Is hadees se maaloom hua ke der se jamaat mein shamil hone waale ko chaahiye ke wo jis haalat mein imam ko paae usi haalat ko ikhteyar karke imam ke saath shamil ho jaae. Rasool Allah ﷺ ne farmaya: "*Namaz ke liye araam aur sukoon ke saath aao, jitna hiss mil jaae padhlo aur jo reh jaae wo baad mein poora karlo*".[1063]

Baab 115: Rukoo Mein Poore Taur Par Takbeer Kehna

Ibne Abbas ﷺ ne isey Nabi ﷺ se bayan kiya hai, aur Hazrat Maalik bin Huwairis ﷺ se bhi uske mutaalliq riwayat maujood hai.

[784] Hazrat Imran bin Hussain ﷺ se riwayat hai, unho'n ne ek martaba Hazrat Ali ﷺ ke hamraah Basra mein namaz adaa ki to farmaya: Us shakhs (Hazrat Ali ﷺ) ne hame'n wo namaz yaad dilaadi hai jo ham Rasool Allah ﷺ ke hamraah padha karte the. Phir unho'n ne kaha ke Aap ﷺ jab namaz mein sar uthate aur sar jhukaate to us waqt Allahu Akbar kehte the.[1064]

Faaeda: Rasool Allah ﷺ ki wafaat se kuch arsa baad Hazrat Usman ﷺ ki khilaafat mein aimma-e-masaajid ne namaz padhte waqt takbiraat-e-inteqal[1065] ko tark kar diya tha, jaisa ke Hazrat Abu Moosa Ashari ﷺ ki riwayat mein hai ke Hazrat Ali ﷺ ne hame'n wo namaz yaad dilaa di jo ham Rasool Allah ﷺ ke hamraah adaa karte the. Ham ne un takbiraat-e-inteqal ko bhula diya tha, yaa daanista[1066] taur par chodh baite the.[1067] Tark ka sabab ye hua ke Hazrat Usman ﷺ ki awaaz-e-tab-ee[1068] hayaa ki wajah se pasth thi, yaa budhaape ki binaa par kamzor ho gai thi. Chunache namaz padhate waqt logo'n ko unki takbiraat sunaai nahi deti thee'n, jisse ye khayaal kar liya gaya ke namaz mein takbiraat-e-inteqal zaroori nahi.

[785] Hazrat Abu Huraira ﷺ se riwayat hai ke wo logo'n ko namaz padhate to jab bhi jhukte aur uth-te to takbeer kehte the aur jab salaam pherte to farmate ke tumhari nisbat meri namaz Rasool Allah ﷺ ki namaz se ziyada mushaaba hai.[1069]

[1059] Saheeh Ibne Khuzaima: V2 P287 H572
[1060] Sunan Kubra lil Bayhaqi: V2 P59
[1061] Al Musannaf Abdur Razzaaq: V2 P96-97
[1062] Al Musannaf Ibne Abi Shaiba: V2 P189
[1063] Sunan Abu Dawood: As Salah: H572
[1064] Dekhiye: 786, 826
[1065] T: Namaz mein ek rukn se doosre rukn mein jaate waqt ki takbeer [RSB]
[1066] T: (دانِسْتَه) Jaan-boojh kar, qasdan [Rekhta]
[10671067] Fath-ul-Baari: V2 P349
[1068] T: (طَبْعی) Fitri, qudrati [Rekhta]
[1069] Dekhiye: 789, 795, 803

Baab 116: Sajde Mein Poore Taur Par Takbeer Kehna

[786] Hazrat Mutraf bin Abdullah se riwayat hai, unho'n ne kaha ke maine aur Hazrat Imran bin Hussain ﷺ ne Hazrat Ali ﷺ ke peeche namaz padhi. Aap jab bhi sajda karte to takbeer kehte aur jab bhi sar uthaate to takbeer kehte, isi tarah jab do (2) rakat se uthte to takbeer kehte. Chunache namaz mukammal hone ke baad Hazrat Imran bin Hussain ne mera haath pakad kar farmaya ke unho'n ne mujhe Hazrat Muhammad ﷺ ki namaz yaad dilaadi hai, yaa unho'n ne hame'n Muhammad ﷺ ki namaz padhaai hai.[1070]

[787] Hazrat Ikrima se riwayat hai, unho'n ne kaha ke maine ek (1) aadmi ko muqam-e-Ibrahim ke paas namaz padhte hue dekha ke wo jab bhi jhukta, uthta, khada hota yaa baithta to takbeer kehta. Maine Hazrat Ibne Abbas ﷺ ko bataaya to unho'n ne farmaya: Teri maa'n naho, kya ye Nabi ﷺ ki si namaz nahi hai.

Baab 117: Sajda Karke Khade Hote Waqt Takbeer Kehna

[788] Hazrat Ikrima se riwayat hai, unho'n ne kaha ke maine Makkah Mukarrama mein ek buzurg ke peeche namaz padhi to unho'n ne (uthte, jhukte waqt) kul 22 takbiraat kahee'n. Maine Hazrat Ibne Abbas ﷺ se kaha: Ye to bewaqoof hai. Us par unho'n ne farmaya: Tujhe teri maa'n gumm paae, ye to Abul Qasim ﷺ ki sunnat hai.[1071]

Moosa bin Ismail ne kaha ke hame'n Abaan ne hadees bayan ki, unse Qatada ne, unse Hazrat Ikrima ne ye hadees bayan ki hai.

[789] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ jab namaz ke liye khade hote to Allahu Akbar kehte, jab rukoo karte to bhi takbeer kehte. Phir jab rukoo se apni peeth uthaate to "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ" "*Sami Allahu Liman Hamida*" kehte. Uske baad ba-haalat-e-qauma "رَبَّنَا لَكَ الْحَمْدُ" "*Rabbana Lakal Hamdu*" kehte…

Raawi-e-hadees Abdullah bin Saaleh ne apne ustad Laith se, "رَبَّنَا لَكَ الْحَمْدُ" "*Rabbana Lakal Hamdu*" ke alfaaz naqal kiye hain. Phir jab (sajde ke liye) jhukte to takbeer kehte. Uske baad jab (sajde se) sar uthaate to bhi takbeer kehte. Phir doosre sajde ke liye Allahu Akbar kehte aur aakhir mein jab doosre sajde se sar uthaate to bhi takbeer kehte. Phir apni tamaam namaz mein aisa hi karte, ta-aa'nke usey poora kar lete. Alaawa azee'n jab tasshahud baithne ke baad do (2) rakat se faraaghat ke baad uthte, to bhi takbeer kehte.[1072]

Baab 118: Ba-haalat-e-Rukoo Haath Ghutno'n Par Rakhna

Hazrat Abu Humaid Sadi ﷺ ne apne shaagirdo'n se bayan kiya hai ke Nabi ﷺ (ba-haalat-e-rukoo) apne dono haatho'n ko apne ghutno'n par khoob jamaa kar rakhte the.

[790] Hazrat Mus'ab bin Saad se riwayat hai, wo kehte hain ke maine ek (1) dafa apne baap (Hazrat Saad bin Abi Waqqas ﷺ) ke pehlu mein namaz padhi, to maine apni dono hatheliyo'n ko milaa kar apni raano'n ke darmiyan rakh liya. Mujhe mere waalidne is fe'l se manaa farmaya aur kaha ke ham pehle aisa kiya karte the. Phir hame'n aisa karne se rok diya gaya aur hukum diya gaya ke (dauran-e-rukoo mein) apne haath ghutno'n par rakha kare'n.

Baab 119: Agar Koi Shakhs Rukoo Poora Na Kare

[791] Hazrat Zaid bin Wahb se riwayat hai ke Hazrat Huzaifa ﷺ ne ek (1) shakhs ko dekha ke wo rukoo aur sujood ko poora nahi kar raha tha, to aap ne usey kaha: Toone namaz nahi padhi, agar tujhe isi haalat mein maut aagai to us deen-e-fitrat ke khilaaf marega, jis par Allah Ta'ala ne Hazrat Muhammad ﷺ ko paida kiya hai.[1073]

Baab 120: Rukoo Mein Peeth Ko Baraabar Karne Ka Bayan

Hazrat Abu Humaid Saa'di ﷺ ne apne shaagird ko bayan kiya ke Nabi ﷺ ne rukoo kiya, phir aap ne apni peeth ko jhukaa diya.

[1070] راجع: 748
[1071] راجع: 787
[1072] راجع: 785
[1073] راجع: 389

Baab 121: Rukoo Poora Karne Aur Us Mein Etedaal-o-Tamaaniyat[1074] Ki Hadd Ka Bayan

[792] Hazrat Baraa bin Aazib ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ka rukoo, sajda, sajdo'n ke darmiyan baithna aur rukoo ke baad qauma, ye sab taqriban baraabar hote the. Albatta qiyaam aur tasshahud kuch taweel hote the.[1075]

Baab 122: Nabi ﷺ Ka Us Shakhs ko Namaz Dobaara Padhne Ka Hukum Dena Jisne Rukoo Poora Adaa Nahi Kiya Tha.

Wazaahat: Is unwaan ke zariye se Imam Bukhari ؒ ne hadees ki tashreeh ki hai, kyou'nke is mein namaz dobaara padhne ki wajah bayan nahi hui thi. Is unwan mein is wajah ko bayan kiya gaya hai ke usne rukoo-o-sujood ko poori tarah adaa nahi kiya tha.

[793] Hazrat Abu Huraira ؓ se riwayat hai ke Nabi ﷺ ek (1) dafa masjid mein tashreef laae, to ek (1) aur aadmi bhi masjid mein dakhil hua. Usne namaz padhi, uske baad Nabi ﷺ ki khidmat mein haazir ho kar usne salaam arz kiya. Nabhi ﷺ ne salaam ka jawab diya, aur farmaya: "*Waapas jaa, namaz padh, toone namaz nahi padhi*". Usne phir namaz padhi, waapas aaya aur Nabi ﷺ ko salaam arz kiya. Aap ne dobaara farmaya: "*Jaa, namaz padh, is liye ke toone namaz nahi padhi*". Bahar-haal aisa waqea teen (3) martaba pesh aaya. Bil-aakhir us shakhs ne kaha: Us zaat ki qasam jisne aapko haq de kar bheja hai! Main isse bethar namaz nahi padh sakta. Aap mujhe namaz ki taaleem de'n, (uske baad) aap ne farmaya: "*Jab tum namaz ke liye khade ho, to Allahu Akbar kaho, phir quran se jo muyassar ho usey padho, phir rukoo karo. Jab itmenan se rukoo karlo to sar uthakar seedhe khade ho jaao. Uske baad itmenan se sajda karo. Jab itmenan se sajda karlo to sar uthakar itmenan se baith jaao, uske baad (doosra) sajda karo, ta-aa'nke sajde mein tujhe itmenan ho jaae. Phir is tarah apni saari namaz mein karo*".[1076]

Faaeda: Mohaddiseen ne is hadees ko "حَدِيْث مُسِيْءِ الصَّلَاة" ka naam diya hai. Aur isse ba-kasrat masaael ka istembar kiya hai. Is hadees se maaloom hua ke namaz mein taadeel-e-arkaan[1077] farz hai. Uske baghair namaz nahi hoti, kyou'nke Rasool Allah ﷺ ne us shakhs ko baar-baar namaz padhne ka hukum diya. Uska yehi qusoor tha ke wo rukoo-o-sujood theek taur par adaa nahi karta tha.

Baab 123: Rukoo Mein dua Karna

[794] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ rukoo aur sajde mein ye dua padhte the: "سُبْحَانَكَ اللّٰهُمَّ رَبَّنَا وَبِحَمْدِكَ اللّٰهُمَّ اغْفِرْلِیْ" *Subhanaka Allahumma Rabbana Wa Bihamdika Allahummagh Firli*.[1078]

Baab 124: Imam Aur Uske Muqtadi Rukoo Se Sar Uthaae'n Too Kya Padhe'n?

[795] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ jab "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ" *Sami Allahu Liman Hamida* kehte the to uske baad "اَللّٰهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ" *Allahumma Rabbana Wa Lakal Hamdu* bhi kehte. Jab rukoo karte aur rukoo se apna sar uthaate to takbeer kehte. Nez jab dono sajdo'n se faarigh ho kar khade hote to Allahu Akbar kehte the.[1079]

Baab 125: "اَللّٰهُمَ رَبَّنَا لَكَ الْحَمْدُ" Kehne Ki Fazilat

[796] Hazrat Abu Huraira ؓ se riwayat hai ke Nabi ﷺ ne farmaya: "*Jab Imam* "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ" *Sami Allahu Liman Hamida kahe, to tum* "اَللّٰهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ" *Allahumma Rabbana Wa Lakal Hamdu kaho. Kyou'nke jiska ye kehna farishto'n ke kehne ke mutaabiq hua, uske guzishta gunah moaaf kar diye jaae'nge*".[1080]

[1074] T: (طَمانِيَت) Itmenaan, tasalli [Rekhta]

[1075] Dekhiye: 801, 820

[1076] راجع: 757

[1077] T: (تَعْدِيلِ اَرْكَان) Arkaan-e-namaz ka sukoon aur itmenaan se adaa karna [RSB]

[1078] Dekhiye: 817, 4293, 4967, 4968

[1079] راجع: 785

[1080] Dekhiye: 3228

Baab 126: Bila-unwaan

[797] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne farmaya: Yaqeenan main aisee namaz padhta hoo'n, jo Nabi ﷺ ki namaz se mushaaba ho. Chunache Abu Huraira ؓ Zohar, Isha, aur Fajr ki aakhri rakat mein jab *Sami Allahu Liman Hamida* "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ" ke baad qunoot padha karte the, jis mein ahle imaan ke liye dua farmate aur kuffaar par laanat karte the.[1081]

[798] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya ke fajr aur maghrib ki namaz mein qunoot padhi jaati thi.

[799] Hazrat Raafia Zurqi ؓ se riwayat hai, unho'n ne farmaya ke ham ek din Nabi ﷺ ke peeche namaz padh rahe the, jab aap ne rukoo se sar utha kar jab "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ" *Sami Allahu Liman Hamida* kaha to ek shakhs ne (ba-awaaz-e-buland) "رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيْرًا طَيِّبًا مُبَارَكًا فِيْهِ" *Rabbana Wa Lakal Hamdu Hamdan Kaseeran Toaiyyibam Mubarakan Feehi* padha. Jab aap namaz se faarigh hue to farmaya: "*Ya kalimaat kisne kahe the?*" Wo shakhs bola: Maine padhe the. Aap ne farmaya: "*Maine tees (30) se ziyaada farishto'n ko dekha ke wo in kalimaat ki taraf lapak rahe the ke kaun unhe'n pehle qalam-band kare*".

Baab 127: Rukoo Se Sar Uthaane Ke Baad Itmenan Se Seedha Khada Hona

Hazrat Abu Humaid Saa'di ؓ bayan karte hain ke Nabi ﷺ ne (rukoo se) sar uthaaya aur is tarah seedhe khade ho gae ke har jod apni jagah par aagaya.

[800] Hazrat Saabit se riwayat hai, unho'n ne kaha ke Hazrat Anas ؓ hame'n Nabi ﷺ ki namaz ka andaaza bayan karte the, chuanche wo namaz mein khade hote aur jab rukoo se sar uthaate to itni der tak khade rehte ke ham (aapas mein) kehte: Shayad aap bhool gae hain.[1082]

[801] Hazrat Baraa bin Aazib ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ke rukoo, sajde, rukoo se sar uthaakar (khade hone) aur do (2) sajdo'n ke darmiyan nashist ka dauraaniya[1083] taqriban barabar hota tha.[1084]

[802] Hazrat Abu Qilaaba se riwayat hai, unho'n ne kaha ke Hazrat Maalik bin Huwairis ؓ hame'n auqaat-e-namaz ke alaawa Nabi ﷺ ki namaz padhkar dikhaya karte the. Chunache ek din wo namaz ke liye khade hue to jamkar qiyaam kiya. Phir rukoo kiya to wo bhi jamkar kiya. Uske baad rukoo se sar uthaaya to thodi der tak seedhe khade rahe. Abu Qilaaba kehte hain ke us waqt Hazrat Maalik bin Huwairis ؓ ne hame'n hamaare Shaikh Abu Yazid ki tarah namaz padhai. Aur Abu Yazid jab doosre sajde se sar uthaate to seedhe ho kar baith jaate, phir khade hote the.[1085]

Baab 128: Sajde Ke Liye Allahu Akbar Kehta Hua Jhuke

Hazrat Naafe kehte hain ke Hazrat Ibne Umar ؓ (sajda karte waqt) ghutno'n se pehle apne haath (zameen par) rakhte the.

[803] Abu Bakar bin Abdur Rahman aur Abu Salama bin Abdur Rahman se riwayat hai ke Hazrat Abu Huraira ؓ har namaz mein takbeer kehte the, khwah wo namaz farz ho yaa nafil, maah-e-ramzan mein bhi aur uske alaawa bhi. Jab namaz ke liye khade hote to Allahu Akbar kehte, phir jab rukoo karte to bhi Allahu Akbar kehte, phir (rukoo se uthte waqt) "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ" *Sami Allahu Liman Hamida* kehte. Baad azaa'n sajda karne se pehle "اَللّٰهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ" *Allahumma Rabbana Wa Lakal Hamd* kehte. Iske jab jab sajde ke liye jhukte to Allahu Akbar kehte, phir jab sajde se sar uthaate to takbeer kehte. Uske baad (doosra) sajda karte to bhi Allahu Akbar kehte. Phir jab sajdo'n se sar uthaate to takbeer kehte, phir jab do (2) rakato'n mein baith kar uthte to bhi Allahu Akbar kehte. Al-gharz har rakat mein isi tarah karte, ta-aa'nke namaz se faarigh ho jaate. Jab apni namaz khatam kar lete to farmate: Mujhe us zaat ki qasam,

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[1081] Dekhiey: 804, 1006, 2932, 4560, 4598, 6200, 6393, 6940

[1082] Dekhiye: 821

[1083] T: (دَورانِیَہ) Muqarrara waqt, arsa [Rekhta]

[1084] راجع: 792

[1085] راجع: 677

jiske haath mein meri jaan hai! Yaqeenan main tum sabse Rasool Allah ﷺ ki namaz se ziyaada mushaabahat rakhta hoo'n. Beshak yehi aap ki namaz hoti thi, ta-aa'nke aap duniya se rukhsat ho gae.[1086]

[804] Un dono'n (Abu Bakar bin Abdur Rahman aur Abu Salama bin Abdur Rahman) ne kaha ke Hazrat Abu Huraira رضي الله عنه bayan karte hain ke Rasool Allah ﷺ jab rukoo se sar uthaate to "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ" *Sami Allahu Liman Hamida*, " رَبَّنَا وَلَكَ الْحَمْدُ" *Rabbana Wa Lakal Hamdu* kehte aur kuch logo'n ke liye unka naam le kar dua karte hue farmaate: "*Aye Allah! Waleed bin Waleed, Salama bin Hisham, Iyaas bin Abu Rabia aur Naatawaa'n musalmano ko (kuffaar ke zulm se) najaat de. Aye Allah Qabila-e-Muzar par apni giraft sakht karde aur unhe'n aisee qahet-saali mein mubtalaa karde jaisa ke Hazrat Yusuf عليه السلام ke ahd mein qahet pada tha*". Us waqt ahle mashriq se qabila-e-muzar ke log aapke dushmat the.[1087]

[805] Hazrat Anas رضي الله عنه se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ek martaba ghode se gir pade, to aap ki daaee'n jaanib zakhri ho gai. Ham log aap ki khidmat mein timardaari ke liye haazir hue. Itne mein namaz ka waqt aagaya to aap ne hame'n baithkar namaz padhaai aur ham bhi baith gae… Sufiyan raawi ne ek martaba ye alfaaz bayan kiye ke ham ne bhi baith kar namaz padhi… Jab aap adaa kar chuke to farmaya: "*Imam is liye banaaya jaata hai ke uski iqteda ki jaae, lehaaza jab wo Allahu Akbar kahe to tum bhi Allahu Akbar kaho aur jab wo rukoo kare to tum bhi rukoo karo aur jab wo sar uthaae to tum bhi sar uthaao, aur jab wo "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ" Sami Allahu Liman Hamida kahe to tum "رَبَّنَا وَلَكَ الْحَمْدُ" Rabbana Wa Lakal Hamdu kaho, aur jab wo sajda kare to tum bhi sajda karo*".

Hazrat Sufiyan ne kaha: Kya Ma'amar ne is tarah bayan kiya? Maine kaha: Haa'n. Sufiyan ne kaha: Usne khoob yaad rakha. Zohri farmate hain ke mujhe "وَلَكَ الْحَمْدُ" *Wa Lakal Hamdu* aur "شِقُّهُ الْأَيْمَنُ" *Shiqquhul Aimanu* ke alfaaz yaad hain. Jab Imam Zohri ke paas se waapas aae to Ibne Juraij ne kaha ke main Zohri ke paas the too unho'n ne ye aflaaz bayan kiye: Aap ki daae'n pindli zakhmi ho gai.[1088]

Baab 129: Sajde Ki Fazilat Ka Bayan

[806] Hazrat Abu Huraira رضي الله عنه se riwayat hai ke logo'n ne arz kiya: Allah ke Rasool! Kya ham roz-e-qiyamat apne parwardigaar ko dekhe'nge? Aap ne farmaya: "*Shab-e-Qadar ke chaand jis par koi abr na ho (usey dekhne mein) tumhe'n koi shak hota hai?*" Shaba Ikram ne kaha: Allah ke Rasool! Nahi. Aap ne faramya: "*To kya tum aftaab (ke dekhne) mein shak karte ho, jabke us par abr na ho?*" Sahaba Ikraam ne kaha: Allah ke Rasool! Hargiz Nahi. Aap ne farmaya: "*Usi tarah tum apne parwardigaar ko dekhoge. Qiyamat ke din jab log uthaae jaae'nge to Allah Ta'ala Farmaega: Jo (duniya mein) jiski pooja karta tha wo uske peeche jaae, chunache koi to sooraj ke saath ho jaaega aur koi chaand ke peeche ho le ga, aur koi butho'n aur shayateen ke peeche chalega. Baaqi is ummat ke (musalman) log reh jaae'nge jin mein munaafiq bhi ho'nge. Unke paas Allah Ta'ala (ek nai soorat mein) tashreef laaega aur farmaega: Main tumhara Rabb hoo'n. Wo arz kare'nge ham (tujhe nahi pehchaante ham) isi jagah khade rahe'nge. Jab hamaara Rabb hamaare paas aaega to ham usey pehchaan le'nge. Phir Allah Ta'ala unke paas (apni asli shakl-o-soorat mein) jalwa-gar hoga aur farmaega ke main tumhara Rabb hoo'n. To wo kahe'nge: Haa'n tu hamaara Rabb hai. Phir Allah Ta'ala unhe'n bulaaega. Us waqt jahannum ki pusht par pul rakh diya jaaega. Ye sab se pehle main apni ummat ke saath us par se guzru'nga. Us roz rasoolo'n ke alaawa kisi aur ko kalaam ki himmat aur taaqat na hogi*". "*Us roz rasool kahe'nge, Ilaahi! Salaamti de. Ilaahi salaamti de. Jahannum mein saadaan ke kaanto'n ki tarah aankde ho'nge. Kya tumne saadaad ke kaante dekhe hain?*" Sahaaba ne arz kiya: Ji haa'n. Aap ne farmaya: "*Bas wo saadaan ke kaanto'n ki tarah ho'nge, magar unki lambaai Allah ke siwa aur koi nahi jaanta. Wo aankde logo'n ko unke (burey) amaal ke mutaabiq ghaseete'nge. Baaz shakhs to apni bad-amaaliyo'n ki wajah se halaak ho jaae'nge aur kuch zakhmo'n se choor ho kar bach jaae'nge, hatta ke jab Allah Ta'ala ahle jahannum mein se jin par meherbaani karna chaahega to farishto'n ko hukum de ga jo log Allah ki ibaadat karte the wo nikaal liye jaae'n. Chunache farishte unhe'n sajdo'n ke nishanaat se pehchaan kar nikaal le'nge. Kyou'nke Allah Ta'ala ne aag par sajdo'n ke nishanaat ko khana haraam kar diya hai. Un logo'n ko jahannum se is haalat mein nikaala jaaega ke nishanaat-e-sujood ke alaawa*

[1086] راجع: 785

[1087] راجع: 797

[1088] راجع: 378

unki har cheez ko aag khaa chuki hogi. Ye log koele ki tarah sookhta[1089] haalat mein jahannum se nikle'nge. Phir un par aab-e-hayaat daala jaaega to wo aise numoo[1090] paae'nge jis tarah qudrati beej paani ke bahaao mein ugta hai. Uske baad Allah Ta'ala apne bando'n ka faisla karne se faarigh ho jaaega, lekin ek shakhs jannat aur dozakh ke darmiyan reh jaaega. Wo jahannum se nikal kar jannat mein daakhil hone ke etebaar se aakhri hoga. Uska mu'n dozakh ki jaanib hoga aur wo arz karega: Aye Allah! Mere mu'n dozakh ki taraf se pher de, kyou'nke uski bad-boo ne mujhe jhulsa diya hai aur uske sholey ne mujhe jalaa diya hai. Allah Ta'ala farmaega: Kya tu aainda aisa to nahi karega ke agar tere saath accha sulook kiya jaae to phir uske alaawa kuch aur maange? Wo arz karega: Hargiz nahi, teri izzat ki qasam! Phir Allah Ta'ala ko uski mashiyyat ke mutaabiq ehed-o-paemaan denga. Uske baad Allah Ta'ala uska mu'n dozkah ki jaanib se pher de ga. Jab wo Jannat ki taraf mu'n karega to uski tar-o-taazgi aur bahaar dekh kar jitni der tak Allah Ta'ala ko manzoor rahega khamosh rahega. Uske baad kahega: Aye mere parwardigaar! Mujhe Jannat ke darwaaze tak pohchaa de. Allah Ta'ala farmaega: Kya toone is par qaul-o-qaraar na kiya tha ke jo kuch tu maang chuka hai, uske alaawa kisi aur cheez ka mutaalba nahi karega? Us par wo arz karega: Aye mere parwardigaar! Teri makhlooq mein sabse badhkar main hi bad-naseeb na ho jaaoo'n. Irshad hoga! Agar tujhe ye bhi ataa kar diya jaae to uske alawa kuch aur sawaal to nahi karega? Wo arz-pardaaz[1091] hoga: Teri buzurgi ki qasam! Main iske alaawa koi aur sawaal nahi karoo'nga. Phir Allah Ta'ala ko uski mashiyyat ke mutaaibq qaul-o-qaraar de ga. Aakhir Allah Ta'ala usey jannat ke darwaze par pohcha de ga aur jab wo jannat ke darwaze ke paas pohoch jaaega, wahaa'n ki shadaabi, taazgi aur farhat dekhkar jitni der Allah ko manzoor hoga khamosh rahega. Phir you'n goya hoga: Aye mere parwardigaar! Mujhe Jannat mein daakhil karde. Allah Ta'ala farmaega: Aye Aadam ke bete! Tujh par afsos, tu kitna ehed-shikan aur dagha-baaz hai? Kya toone is baat ka ehed na kiya tha ke ab main koi darkhwaast nahi karoo'nga? To wo arz karega: Aye mere parwardigaar! Mujhe apni makhlooq mein sabse ziyada bad-naseeb na kar. Tab uski baato'n par Allah Ta'ala has-de-ga aur usey Jannat mein jaane ki ijaazat de kar farmaega ke khwahish kar, chunache wo khwahish karega, yahaa'n tak ke uski tamaam khwahishaat khatam ho jaaengi to Allah farmaega: Ye-ye cheeze'n aur maang. Uska parwardigaar usey khud yaad dilaaega, yahaa'n tak ke jab uski tamaam khwahishe'n poori ho jaae'ngi to Allah Ta'ala farmaega: Tujhe ye bhi, balke iske misl aur bhi diya jaata hai". Hazrat Abu Saeed Khudri ﵁ ne Hazrat Abu Huraira ﵁ se kaha ke Rasool Allah ﷺ ne is jagah par farmaya tha: "*Allah Ta'ala Farmaega: Tere liye ye bhi aur iske saath das-guna mazeed ghi hai*". Hazrat Abu Huraira ﵁ goya hue ke mujhe Rasool Allah ﷺ se yehi yaad hai ke Allah Ta'ala farmaega: "*Tere liye ye aur itna aur hai*". Hazrat Abu Saeed ﵁ ne kaha ke maine Rasool Allah ﷺ ko ye farmate suna: "*Ye sab kuch tujhe diya aur isse das-guna mazeed bhi diya jaata hai*".[1092]

Baab 130: Dauran-e-Sajda Mein Dono Baazu Kushaada Aur Unhe'n Raano'n Se Door Rakhna

[87] Hazrat Abdullah bin Maalik ibne Buhaina ﵁ se riwayat hai ke Nabi ﷺ jab namaz padhte to apne dono baazuo'n ke darmiyan is qadar kushadgi rakhte ke aap ki baghlo'n ki safedi numayaa'n ho jaati thi.

Lais ne kaha ke mujhe bhi Jafar bin Rabeea ne isi tarah bayan kiya.

Baab 131: Dauran-e-Sajda Mein Apne Paao'n Ki Ungliyo'n Ko Qibla Rukh Karna

Is (sunnat) ko Hazrat Abu Humaid Saa'di ﵁ ne Nabi ﷺ se bayan kiya hai.

Wazaahat: Imam Bukhari ﵀ ne Hazrat Abu Humaid Saa'di ﵁ ki hadees ko apni saheeh mein muttasil sanad se bayan kiya hai.[1093] Uske alfaaz ye hai ke Rasool Allah ﷺ ne jab sajda kiya to apne dono haath zameen par rakh diye, unhe'n bichaae hue bhi nahi the, aur naa unhe'n samet hi rakha tha, aur paao'n ki ungliyaan qibla-rukh karli thee'n.

[1089] T: (سوخْتَہ) Jala hua, jali hui ashyaa, raakh [Rekhta]

[1090] T: (نُمو) Badhne ki kaifiyat, badhne ka amal, afzaaish [Rekhta]

[1091] T: (عَرْض پَرْداز) Darkhwaast guzaar, arz karne waala [Rekhta]

[1092] Dekhiye: 6573, 7437

[1093] Saheeh Bukhari: Kitab ul Azaan: H828

Baab 132: Jab Namazi Apna Sajda Poora Na Kare

[808] Hazrat Huzaifa ؓ se riwayat hai, unho'n ne ek admi ko dekha ke wo dauran-e-namaz mein apne rukoo-o-sujood ko poora nahi karta tha. Jab wo apni namaz khatam kar chuka to Hazrat Huzaifa ؓ ne usse farmaya: Toone namaz nahi padhi. Mera khayaal hai ke aap ne ye bhi kaha: Agar tu isi haalat par mar gaya to Hazrat Muhammad ﷺ ke tareeqe ke khilaaf mare ga.[1094]

Baab 133: Saat (7) Haddiyo'n Par Sajda Karna

[809] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ko saat (7) azaa par sajda karne ka hukum diya gaya hai. Nez ye ke wo us dauran mein apne baalo'n ko na samete'n aur na apne kapdo'n ko ekattha kare'n. (Wo azaa) Peshaani, dono haath, dono ghutne, aur dono paao'n hain.[1095]

[810] Hazrat Ibne Abbas ؓ hi se marwi hai, wo Nabi ﷺ se bayan karte hain ke Aap ne farmaya: "*Hame'n hukum diya gaya hai ke ham saat (7) haddiyo'n par sajda kare'n. Nez us dauran mein apne baalo'n aur kapdo'n ko na samete'n*".[1096]

[811] Hazrat Baraa bin Aazib ؓ se riwayat hai, aur wo jhoote aadmi nahi the. Unho'n ne farmaya: Ham Nabi ﷺ ke peeche namaz padhte the. Jab Aap "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهْ" *Sami Allahu Liman Hamida* kehte to ham mein se koi shakhs apni peeth na jhukaata jab tak Nabi ﷺ apni peshaani zameen par na rakh dete.[1097]

Baab 134: Naak Par Sajda Karne Ka Bayan

[812] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Mujhe saat (7) haddiyo'n par sajda karne ka hukum diya gaya hai. Peshaani par, aur apne haath se naak ki taraf ishaara kiya, dono haatho'n, dono ghutno'n aur dono paao'n ki ungliyo'n par. Isi tarah ham dauran-e-sajda mein na kapdo'n ko samete'n, aur naa baalo'n ka jooda banaae'n*".[1098]

Baab 135: Keechad Mein Naak Par Sajda Karna

[813] Hazrat Abu Salama bin Abdur Rahman se riwayat hai, unho'n ne kaha ke main Hazrat Abu Saeed Khudri ؓ ki khidmat mein haazir hua. Unke paas jaakar maine arz kiya ke tabaadla-e-khyalaat ke liye aap is nakhlistaan mein hamaare saath kyou'n nahi jaate? Chunache aap nikle. Maine arz kiya ke shab-e-qadar ke mutaalliq aap ne Nabi ﷺ se jo suna hai usey bayan kare'n. Unho'n ne farmaya: Ek martaba Rasool Allah ﷺ ne ramzan ke pehle ashre mein etekaaf kiya aur ham bhi aapke saath etekaaf baith gae. Lekin Hazrat Jibraeel ؑ aapke paas tashreef laae aur farmaya ke jis cheez ke aap mutalaashi hain wo aagey hai. Chunache aap ne doosre ashre ka etekaaf farmaya aur ham bhi aapke saath etekaaf baith gae. Hazrat Jibraeel ؑ dobaara tashreef laae aur kehne lagey ke aap jis cheez ki talash mein hai, wo aagey hai. Phir Nabi ﷺ ne beeswee'n (20th) ramzan ki subah ko khutba irshad farmaya aur hukum diya: "*Jo shakhs Nabi-e-Akram ﷺ ke saath etekaaf baith chuka hai, wo dobaara etekaaf kare, kyou'nke mujhe shab-e-qadar khwaab mein dikha di gai, lekin uska taayyun*[1099] *mujhe bhula diya gaya hai. Albatta wo aakhri ashre ki taaq raato'n*[1100] *mein hai. Maine khud ko khwaab mein mitti aur paani mein sajda karte dekha hai*". Un dino'n masjid ki chatt khajoor ki tehniyo'n ki thi. Ham aasmaan par koi abr waghaira nahi dekhte the, yaane matlaa'[1101] bilkul saaf tha. Itne mein ek (1) baadal ka tukda aaya aur ham par barasne laga. Phir Nabi ﷺ ne hame'n namaz padhaai, ta-aa'nke maine Rasool Allah ﷺ ki peshaani aur naak par keechad ke nishanaat dekhe. Ye aapke khwaab ki tasdeeq thi.[1102]

[1094] راجع: 389

[1095] Dekhiye: 810, 812, 815, 816

[1096] راجع: 809

[1097] راجع: 690

[1098] راجع: 809

[1099] T: (تَعَيُّن) Muaiyyan karna, mahdood karna, makhsoos karna [Rekhta]

[1100] T: 21, 23, 25, 27, 29 [RSB]

[1101] T: (مَطْلَع) Fiza, aasmaan (baadal hone ya na hone kaifiyat) [Rekhta]

[1102] راجع: 669

Faaeda: Imam Bukhari ؒ ka ye taweel hadees bayan karne se maqsad ye hai ke sajde mein naak ko zameen par rakhna zaroori hai, kyou'nke Rasool Allah ﷺ ne zameen keechad-aalood hone ke ba-wujood apni naak ko zameen par lagaaya hai, aur keechad waghaira ki koi parwaah nahi ki. Is hadees se ye bhi maaloom hua ke agar dauran-e-namaz mein namazi ki peshaani par zameen ki gard-o-ghubaar lag jaae to namaz hi mein usey saaf karne ki koshish nahi karni chaahiye.

Baab 136: Namaz Ke Waqt Kapdo'n Ko Girah Lagaana Aur Unhe'n Baandhna, Nez Satar Khulne Ke Andeshe Ke Pesh-e-Nazar Unhe'n Sametna

[814] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne farmaya ke log Nabi ﷺ ke saath namaz padhte the aur chadaro'n ke chote hone ki wajah se unhe'n gardano'n se baandhe hote the, chunache aurto'n se keh diya: "*Jab tak mard seedhe ho kar baith na jaae'n tum us waqt tak apne sar sajde se naa uthaao*".[1103]

Faaeda: Waazeh rahe ke is hadees mein namaziyo'n ko jo kaifiyat bayan ki gai hai, wo us waqt thi jab bohot tangi aur ghurbat ka daur tha. Haafiz ibne Hajar ؒ likhte hain ke aam haalaat mein dauran-e-namaz mein kapd'n ko sametne ki mumaaneat hai, lekin majboori ki soorat mein unhe'n girah lagaane aur sametne ki ijaazat hai.[1104]

Baab 137: Namazi Apne Baalo'n Ko Na Samete

[815] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ko 7 haddiyo'n par sajda karne ka hukum diya gaya, nez ye bhi kaha gaya ke aap dauran-e-namaz mein apne baalo'n aur kapdo'n ko na samete'n.[1105]

Baab 138: Dauran-e-Namaz Mein Apne Kapdo'n Ko Na Samete

[816] Hazrat Ibne Abbas ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Mujhe hukum diya gaya hai ke main saat (7) haddiyo'n par sajda karoo'n aur dauran-e-namaz mein apne baalo'n ko na sameto'n aur na kapdo'n hi ko ekattha karoo'n*".[1106]

Baab 139: Sajde Mein Tasbeeh Padhna Aur Dua Karna

[817] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ba-kasrat apne rukoo aur saje mein ye dua padha karte the. "سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْلِيْ" Is tarah aap qurani hukum ki taameel karte the.[1107]

Baab 140: Dono'n Sajdo'n Ke Darmiyan Therne Ka Bayan

[818] Hazrat Maalik bin Huwairis ؓ se riwayat hai, unho'n ne ek (1) martaba apne shaagirdo'n se farmaya: Kya main tumhe'n Rasool Allah ﷺ ki namaz ke mutaalliq khabar na doo'n? Raawi-e-hadees kehta hai ke wo kisi farz namaz ka waqt na tha. Aap khade hue aur qiyaam kiya, phir rukoo kiya. Baad azaa'n Allah Akbar kaha. Iske baad apna sar uthaya aur thodi der tak uthaae rakha. Phir sajde mein chale gae. Phir thodi der tak apna sar uthaae rakha. Is tarah unho'n ne hamaare shaikh Amr bin Salama ki si namaz padhi. Raawi-e-hadees Hazrat Ayyub kehte hain ke wo ek aisa kaam karte the jo ham ne aur logo'n ko karte nahi dekha. Chunache wo teesri aur chauthi rakat (ke darmiyan) mein baitha karte the.[1108]

[819] Unho'n (Hazrat Maalik bin Huwairis ؓ) ne kaha ke ham (islam laane ke baad) Nabi ﷺ ki khidmat mein haazir hue aur kuch arsa ham ne aapke paas qiyaam kiya to aap ne farmaya: "*Agar tum apne ahel-o-ayaal mein waapas jaao to is tarah un auqaat mein namaz adaa kiya karo, falaa'n namaz, falaa'n waqt mein padha karo. Lehaza jab namaz ka waqt aajaae to tum mein se koi azaan kehde, aur imaamat tum mein se wo karaae jo umr mein bada ho*".[1109]

[1103] راجع: 669

[1104] Fath-ul-Baari: V2 P386

[1105] راجع: 809

[1106] راجع: 809

[1107] راجع: 794

[1108] راجع: 677

[1109] راجع: 628

[820] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ka sajda rukoo aur do (2) sajdo'n ke darmiyan baithna taqriban baraabar hota tha.[1110]

[821] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya ke main us amr mein kotaahi nahi karoo'nga ke tumhe'n aise namaz padhau'n jaisa ke maine Nabi ﷺ koo namaz padhate dekha hai. (Raawi-e-hadees) Hazrat Saabit kehte hain ke Hazrat Anas ﷺ ek (1) aisa kaam karte the ke maine tumhe'n wo kaam karte nahi dekha. Wo jab rukoo se apna sar uthaate to itni der khade rehte ke kehne waala kehta: Shayad aap (sajda karna) bhool gae. Aur dono sajdo'n ke darmiyan itni der tak baithe rehte ke kehne waala kehta: Shayad aap (doosra sajda) bhool gae hain.[1111]

Baab 141: Namazi Dauran-e-Sajda Mein Apni Kohniyaa'n (Zameen Par) Na Bichaae

Hazrat Abu Humaid Saa'di ﷺ bayan karte hain ke Nabi ﷺ ne sajda kiya aur apne dono'n haath (zameen par) rakh diye, na unhe'n bichae hue the, aur na unhe'n samite hote the.

[822] Hazrat Anas bin Maalik ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "Sajde mein etedaal karo aur tum mein se koi apni kalaaiyaa'n is tarah na phailaae jis tarah kutta bachata hai".[1112]

Baab 142: Jo Shakhs Apni Namaz Ki Taaq Rakaat Mein Seedha Ho Kar Baithe Phir Khada Ho

Wazaahat: Taaq rakat se muraad pehli aur teesri rakat hain. Un mein aakhri sajde se faraaghat ke baad acchi tarah seedhe ho kar baithne ke baad khade hone ko jalsa-e-isteraahat kehte hain. Ye masnoon hai jaisa ke aainda ahadees mein saraahat se bayan hoga.

[823] Hazrat Maalik bin Huwairis ﷺ se riwayat hai ke unho'n ne Nabi ﷺ ko namaz padhte dekha jab aap taaq rakat mein hote to us waqt tak na uthte jab tak seedhe ho kar acchi tarah baith na lete.

Baab 143: Namazi Apni Rakat Se Uthte Waqt Zameen Ka Kis Tarah Sahara Le?

[824] Hazrat Abu Qilaaba se riwayat hai, unho'n ne kaha ke ek (1) martaba Hazrat Maalik bin Huwairis ﷺ hamaare paas aae aur hamari is masjid mein hame'n namaz padhai, nez farmaya ke main tumhe'n namaz padhata hoo'n. Mera namaz padhne ka irada nahi lekin main tumhe'n dikhana chahta hoo'n ke maine Rasool Allah ﷺ ko namaz padhte hue kis tarah dekha? (Raawi-e-hadees) Ayyub kehte hain ke maine Abu Qilaaba se kaha: To phir Hazrat Maalik bin Huwairis ﷺ ki namaz kaisi thi? Unho'n ne farmaya: Hamaare is shaikh, yaane Amr bin Salama ki namaz ki tarah. Ayyub kehte hain ke wo shaikh poori tarah "*Allahu Akbar*" kehte aur jab apna sar doosre sajde se uthate to baith jaate, zameen par tek lagaakar phir uthte the.[1113]

Faaeda: Sawal ye hai ke zameen par tek lagaakar uthte waqt haatho'n ki kaifiyat kya ho? Kya khule haatho'n uthna chaahiye yaa mutthi band karke khade hona chaahiye? Iske mutaalliq Azraq bin Qais ka byaan hai ke maine Hazrat Ibne Umar ﷺ ko dekha ke wo namaz mein jab doori rakat ke liye khade hue to aata goondhne waale ki tarah mutthi band karke zameen par tek laga kar khade hote the. Maine unse uske mutaalliq dariyaaft kiya to unho'n ne farmaya: Maine Rasool Allah ﷺ ko aisa karte dekha hai.[1114] Mohaddis-ul-Asr Allama Albani ﷺ ne is riwayat ko Hasan qaraar diya hai.[1115]

Baab 144: Do (2) Rakat Se Uthte Waqt "Allahu Akbar" Kehna

Hazrat Abdullah bin Zubair ﷺ uthte waqt "Allahu Akbar" kehte the.

[825] Hazrat Saeed bin Haaris se riwayat hai, unho'n ne kaha ke hame'n ek (1) martaba Hazrat Abu Saeed Khudri ﷺ ne namaz padhai to jis waqt unho'n ne apna sar (pehle) sajde se uthaya, phir jab sajda kiya aur jab unho'n ne (doosre

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[1110] راجع: 792
[1111] راجع: 800
[1112] راجع: 241
[1113] راجع: 677

[1114] Ghareeb ul Hadees li Abi Ishaq al Harbi: Baab A'ajn (عجن): V2 P525
[1115] Silsila Ahadees uz Zaeefa: V2 P392

sajde se) sar uthaya aur jab do (2) rakato'n se uthe to ba-awaaz-e-buland "Allahu Akbar" kaha. Phir unho'n ne farmaya: Maine Nabi ﷺ ko aisa karte dekha hai.

[826] Hazrat Mutraf se riwayat hai, unho'n ne kaha ke maine aur Hazrat Imran bin Hussain ؓ ne ek martaba Hazrat Ali ؓ ke peeche namaz padhi, chunache wo jab sajda karte to takbeer kehte, jab sajde se sar uthate to takbeer kehte aur jab do (2) rakato'n se uthte to bhi takbeer kehte. Jab unho'n ne salaam phera to Hazrat Imran bin Hussain ؓ ne mera haath pakda aur farmaya: Unho'n ne hame'n Hazrat Muhammad ﷺ ki namaz padhai yaa kaha ke unho'n ne hame'n Hazrat Muhammad ﷺ ki namaz yaad dilaa di.[1116]

Baab 145: Tasshahud Mein Baithne Ka Masnoon Tareeqa

Hazrat Umme Darda ؓ faqeeha thee'n aur wo namaz mein mardo'n ki tarah baitha karti thee'n.

[827] Hazrat Abdullah bin Abdullah se riwayat hai, unho'n ne kaha: Maine apne baap Abdullah bin Umar ؓ ko dekha wo namaz mein chaar (4) zaanu[1117] baithte the. Main choo'nke nau-umr tha, is liye maine bhi aisa kiya to Abdullah bin Umar ؓ ne mujhe manaa kar diya aur farmaya ke namaz mein baithne ka sunnat tareeqa ye hai ke tum apna daayaa'n paao'n khada karo aur baayaa'n paao'n phaila do. Maine kaha aa paisa kyou'n karte hain? Unho'n ne farmaya: Meri taange'n mera boojh nahi utha saktee'n.

[828] Hazrat Muhammad bin Amr bin Ataa se riwayat hai ke wo Rasool Allah ﷺ ke chand ashaab ke saath baithe hue the. Us dauran mein Nabi ﷺ ki namaz ka zikr hone laga to Hazrat Abu Humaid Saa'di ؓ ne farmaya: Mujhe Rasool Allah ﷺ ki namaz tum sab se ziyaada yaad hai. Maine Rasool Allah ﷺ ko dekha ke aapne takbeer-e-tehreema kahi to apne dono haath kandho'n ke baraabar le gae. Aur jab aap ne rukoo kiya to dono'n haath apne ghutno'n par jamaa liye, phir apni kamar ko khameeda[1118] kiya. Aur jab aap ne sar uthaaya to aise seedhe khade hue ke har haddi apni jagah par aagai aur jab aap ne sajda kiya to aap dono'n haatho'n ko bichaae hue the aur na hi samite hue the aur paao'n ki ungliyaa'n qibla-rukh thee'n. Aur jab do (2) rakato'n mein baithte to baayaa'n paao'n peecha kar baithe aur daayaa'n paao'n khada rakhte. Aur jab aakhri rakat mein baithte to baayaa'n paao'n aage karte aur daayaa'n paao'n khada rakhte, phir apni nashisht-gaah ke bil baith jaate.

Lais ne Yazid bin Abi Habib se, Yazeed bin Abi Habib ne Muhammad bin Amr bin Halhalah se aur Ibne Halhalah ne Ibne Ataa se is hadees ko suna aur Abu Saaleh ne Hazrat Lais se "Faqaar" "فَقَارٍ" ka lafz bayan kiya hai. (Isi tarah) Ibne Mubarak ne apni sanad se "Kullu Faqaar" "كُلُّ فَقَارٍ" ke alfaaz bayan kiye hain.

Faaeda: Ye riwayat mukhtalif turq se kahee'n mujmal aur kahee'n mufassil bayan hui hai. Mazkoora riwayat ke mutaaibq pehle tasshahud mein ifteraash[1119] aur doosre mein tawarruk "تَوَرُّك" ka zikr hai. Iske teen (3) tareeqe ahadees mein bayan hue hain: ✽ Daayaa'n paao'n khada karke baae'n paao'n ko daaee'n raan ke neeche se aage badha diya jaae, phir suren[1120] par baitha jaae, jaisa ke hadees-e-baala mein mazkoor hai. ✽ Hazrat Abu Humaid Saa'di ؓ hi ka bayan hai ke jab Rasool Allah ﷺ chauthi (4th) rakat mein hote to baaee'n suren ke saath zameen par baith jaate aur apne dono'n qadmo'n ko ek jaanib se nikaal lete.[1121] ✽ Hazrat Abdullah bin Zubair ؓ se marwi hai ke Rasool Allah ﷺ jab namaz mein baithte to baae'n paao'n ko raan aur pindli ke darmiyan mein kar lete aur dayaa'n paao'n bicha lete.[1122]

Baab 146: Jo Shakhs Pehle Tasshahud Ko Waajib Khayaal Nahi Karta

Kyou'nke Nabi ﷺ do (2) rakat ke baad khade ho gae aur waapas nahi aae.

[1116] راجع: 784
[1117] T: (چار زانُو) Aalti-paalti maare hue [Rekhta]
[1118] T: (خَمِیدَہ) Jhuka hua, kham khaaya hua, muda hua [Rekhta]
[1119] T: (اِفْتِراش) Tasshahud mein baae'n paao'n ko phailaa kar us par baithne aur daae'n paao'n ko khada karne ka amal [Rekhta]
[1120] T: (سُرِین) chootad [Rekhta]
[1121] Sunan Abu Dawood: As Salah: H731
[1122] Saheeh Muslim: As Salah: H1307 (579)

[829] Hazrat Abdullah ibne Buhaina ﷺ.... Jo Qabila-e-Azd-e-Shanooah se hain aur Banu Abd Manaaf ke haleef, nez Nabi ﷺ ke ashaab se the… se riwayat hai ke Nabi ﷺ ne ek (1) din unhe'n namaz-e-zohar padhai aur pehli do (2) rakat ke baad baithne ke bajaae khade hogae. Log bhi aapke saath khade ho gae jab aap apni namaz poori kar chuke to log intezaar mein the ke ab salaam phere'nge aap ne baithe hi baithe Allahu Akbar kaha, salaam se pehle do (2) sajde kiye phir salaam phera.[1123]

Faaeda: Namaz mein jo zaroori umoor hain unki do (2) aqsaam hain: Ek wo hain jin ki talaafi sajda-e-sahoo se ho sakti hai aur doosre wo jin ki baja-aawari zaroori hoti hai. Agar wo reh jaae'n to unki talaafi sajda-e-sahoo se nahi ho sakti. Pehla tasshahud ek (1) aisa amr hai ke agar reh jaae to uski talaafi sajda-e-sahoo se mumkin hai.

Baab 147: Pehle Qaaeda Mein Tasshahud Ka Bayan

[830] Hazrat Abdullah bin Maalik Ibne Buhaina ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne hame'n ek (1) din namaz-e-zohar padhai. Aap khade ho gae, halaa'nke aap ke zimme baithna tha. Phir namaz ke aakhir mein baithe-baithe aap ne do (2) sajde kiye.[1124]

Baab 148: Aakhir Qaaeda Mein Tasshahud Ka Bayan

[831] Hazrat Abdullah bin Masood ﷺ se riwayat hai ke ham Rasool Allah ﷺ ke peeche namaz mein ye padha karte the: Jibraeel aur Mikaeel par salaam ho. Falaa'n aur falaa'n par salaam ho, to Rasool Allah ﷺ hamari taraf mutawajja hue aur farmaya: "*Allah Ta'ala to khud hi salaam hai, lehaaza tum mein se jab koi namaz padhe to kahe:*"

اَلتَّحِيَّتُ لِلّٰهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا، وَعَلٰى عِبَادِ اللهِ الصَّالِحِيْنَ.

Tamaam qauli, badani, aur maali ibadaat Allah ke liye khaas hain. Aye Nabi! Aap par Allah ki rahmat, salaamti aur barkate'n ho'n, nez ham par aur Allah ke (doosre) nek bando'n par bhi salaamti ho.

"*Jab tum ye duaiya kalimaat kahoge to Allah ke har nek bande ko pohonch jaae'nge, khwah wo aasmaan mein ho ya zameen mein…* "

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ.

Main gawaahi deta hoo'n ke Allah ke siwa koi maabood-e-bar-haq nahi aur main gawaahi deta hoo'n ke Hazrat Muhammad ﷺ Allah ke bande aur uske rasool hain.[1125]

Baab 149: Salam Se Pehle Dua Ka Bayan

[832] Hazrat Ayesha ﷺ se riwayat hai ke Rasool Allah ﷺ namaz mein ye dua kiya karte the:

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوْذُبِكَ مِنْ فَتْنَةِ الْمَسِيْحِ الدَّجَّالِ، وَأَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ، اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ.

"*Aye Allah! Main azaab-e-qabar se teri panaah maangta hoo'n aur fitna-e-dajjaal se teri panaah talab karta hoo'n, zindagi aur maut ke fitne se teri panaah mein aata hoo'n. Aye Allah! Main gunah aur qarz se teri panaah ka taalib hoo'n*"

Aap se kisi ne arz kiya: Aap qarz se bohot panaah maangte hain? Aap ne farmaya: "*Insan jab qarzdaar ho jaata hai to baat karte waqt jhoot bolta hai aur jab waada karta hai to uski khilaaf-warzi karta hai*".[1126]

[833] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke maine Rasool Allah ﷺ ko namaz mein fitna-e-dajjaal se panaah maangte hue suna.[1127]

[1123] Dekhiye: 830, 1224, 1225, 1230, 6670

[1124] راجع: 829

[1125] Dekhiye: 835, 1202, 6230, 6265, 6328, 7381

[1126] Dekhiye: 833, 2397, 6368, 6375, 6376, 6377, 7129

[1127] راجع: 833

[834] Hazrat Abu Bakar Siddiq ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ se arz kiya ke aap mujhe koi aisee dua sikha de'n jo main namaz mein padha karoo'n. Aap ne farmaya: "*Ye padha karo*"

اللّٰهُمَّ إِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا وَّلَا يَغْفِرُ الذُّنُوْبَ إِلَّا أَنْتَ، فَاغْفِرْ لِيْ مَغْفِرَةً مِّنْ عِنْدِكَ، وَارْحَمْنِيْ إِنَّكَ أَنْتَ الْغَفُوْرُ الرَّحِيْمُ.

"*Aye Allah! Maine apne aap par bohot zulm kiya aur gunaho'n ko tere siwa koi moaaf karne waala nahi, is liye tu mujhe apni taraf se moaaf karde aur mujh par meherbaani karde, yaqeenan toohi bohot bakhshne waala nihayat meherban hai*".[1128]

Baab 150: Tasshahud Ke Baad Apni Pasandeeda Dua Karna, Lekin Ye Waajib Nahi Hai

[835] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya: Jab ham Nabi ﷺ ke peeche namaz padhte to you'n kehte: Allah ke bando'n ki taraf se us par salaamti ho. To Nabi ﷺ ne farmaya: "*Aisa na kaho ke Allah par salaamti ho, Allah to khud saraapa salaamti hai, albatta you'n kaha karo:*"

اَلتَّحِيَّاتُ لِلّٰهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللهِ الصَّالِحِيْنَ.

"*Tamaam qauli, badani aur maali ibaadaat sirf Allah ke liye hain. Salaamti ho aap par aye Allah ke Nabi! Uski rahmat aur barkat ka nuzool ho. Ham par bhi salaamti ho aur Allah ke nek bando'n par bhi…*"

"*Jab tum aisa kahoge to ye salaamti Allah ke har us bande ko pohonch jaaegi jo aasmaano'n mein hai yaa zameen-o-aasmaan ke darmiyan hai*".

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ.

"*Main gawaahi deta hoo'n ke Allah ke siwa koi maabood bar-haq nahi aur main gawaahi deta hoo'n ke Hazrat Muhammad ﷺ Allah ke bande aur uske Rasool hain*".

"*Uske baad jo dua usey pasand ho padhe*".[1129]

Faaeda: Imam Bukhari ﷺ ne mazkoora unwaan qaaem karke ye mauqif ikhteyar kiya hai ke dua karna waajib nahi. Albatta isteaaze[1130] ke mutaalliq bohot taakeed hai, kyou'nke baaz ahadees mein isteaaze ke mutaalliq Rasool Allah ﷺ ka amr waarid hai jaisa ke Hazrat Abu Huraira ﷺ bayan karte hain ke Rasool Allah ﷺ ne farmaya: "*Jab tum mein se koi aakhri tasshahud se faarigh ho to chaar (4) cheezo'n se Allah ki panaah talab kare*".[1131] Hamaare nazdeek dalaael ki roo-se[1132] doosre tasshahud mein isteghaazah[1133] zaroori hai.

Baab 151: Jo Shakhs Apni Peshaani Aur Naak Se Mitti Waghaira Namaz Khatam Hone Tak Saaf Nahi Karta

Abu Abdullah (Imam Bukhari) ﷺ kehte hain ke Shaikh-e-Mohtaram Imam Humaidi is amr par darj-e-zel hadees bataur-e-daleel pesh karte the ke dauran-e-namaz mein apni peshaani se mitti waghaira saaf karna durust nahi hai.

[836] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ﷺ ko paani aur mitti mein sajda karte hue dekha, hatta ke mitti ke nishanaat (namaz ke baad) aap ki peshaani par nazar aarahe the.[1134]

[1128] Dekhiye: 6326, 7388

[1129] راجع: 831

[1130] T: (اِسْتِعاذے) Allah Ta'ala ki panaah maangne ka amal, panaah maangna [Rekhta]

[1131] Saheeh Muslim: Al Masaajid: H1324(588)

[1132] T: Sabab se, wajah se, hukum se, mutaabiq [Rekhta]

[1133] T: (اِسْتِعاذَہ) Panaah maangna [RSB]

[1134] راجع: 669

Baab 152: Salam Pherne Ka Bayan

[837] Hazrat Umme Salama ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ jab salaam pherte the to khawateen aapke salaam pherte hi khadi ho kar apne gharo'n ko rawaana ho jaati thee'n aur aap khade hone se pehle kuch der theher jaate.

Ibne Shahab kehte hain ke asal ilm to Allah Ta'ala ko hai, albatta jo main samjha hoo'n wo ye hai ke aap is liye kuch der thehre rehte the, taake khawateen jaldi chali jaae'n qabl-azee'n ke mard hazraat namaz se faarigh ho kar unhe'n paa sake'n.[1135]

Faaeda: Hamaare nazdeek namaz ke aakhir mein salaam pherna ek rukn ki haisiyat rakhta hai, kyou'nke Hazrat Ali ؓ se marwi ek hadees ke alfaaz ye hain ke namaz ko sirf salaam hi se khatam kiya jaa sakta hai.[1136]

Baab 153: Imam Ke Salaam Ke Saath Muqtadi Bhi Salam Pherde

Hazrat Ibne Umar ؓ is baat ko pasand karte the ke jab imam salaam phere to peeche waale bhi usi waqt salaam pher de'n.

[838] Hazrat Itbaan bin Maalik ؓ se riwayat hai, unho'n ne farmaya ke ham ne Nabi ﷺ ke saath namaz padhi jab aap ne salaam phera to ham ne bhi salaam pher diya.[1137]

Baab 154: Us Shakhs Ka Bayan Jo Namaz Ke Salam Ko Kaafi Samajhte Hue Imam Ko Salam Nahi Karta

[839] Hazrat Mahmood bin Rabeea ؓ se riwayat hai, unho'n ne kaha ke mujhe Rasool Allah ﷺ ki aamad yaad hai aur mujhe hosh hai, jab Rasool Allah ﷺ ne hamaare ghar mein dol se kulli karke mere mu'n par paani daala tha.[1138]

[840] Hazrat Mahmood bin Rabeea ؓ hi se riwayat hai, unho'n ne kaha ke maine Hazrat Itbaan bin Maalik ؓ se suna jo Banu Salam qabile ke ek (1) fard the. Unho'n ne farmaya: Main apni qaum Banu Salam ko namaz padhata tha, ek (1) dafaa maine Nabi ﷺ ki khidmat mein haazir ho kar arz kiya ke maine Nabi ﷺ ki khidmat mein haazir ho kar arz kiya ke main apni binaai mein kamzori mehsoos karta hoo'n aur ye saelaabo'n ka paani mere aur meri qaum ki masjid ke darmiyan haael ho jaata hai. Lehaza meri khwahish hai ke aap mere ghar mein kisi jigah par namaz padhe'n taake main usey masjid banaao'n. Aap ne farmaya: Main in-sha-Allah aisa karoo'nga. Chunache ek (1) din dhoop chadhe Rasool Allah ﷺ Hazrat Abu Bakar ؓ ki ma-eeyat[1139] mein tashreef laae, aap ne andar aane ki ijaazat maangi to maine aapko ijaazat dedi. Aap ne baithne se pehle hi farmaya: "*Tum ghar mein kis hisse mein mera namaz padhna pasand karte ho?*" Unho'n ne ek muqaam ki taraf ishaara kiya, jaha'n wo apne liye namaz padhna pasand karte the. Uske baad Rasool Allah ﷺ khade ho gae aur ham logo'n ne bhi aapke peeche saff banaali. Uske baad aap ne salaam phera aur ham ne bhi aapke saath salaam pher diya.[1140]

Faaeda: Haafiz Ibne Hajar ؒ ne bhi likha hai ke hadees ke zaahir alfaaz se maaloom hota hai ke Sahaba Ikraam ؓ ne Rasool Allah ﷺ ki mataaba-at mein aapke salaam jaisa salaam kiya aur aapka salaam ek (1) tha, jisse namaz khatam ki gai, yaa uske saath doosra salaam bhi tha. Teesre salaam ke liye daleel darkaan hai jaisa ke baaz maaliki hazraat ka mauqif hai. Imam Bukhari ؒ ne is muakh-khar uz zikr mauqif ki tardeed ke liye unwan-bandi ki hai aur hadees pesh ki hai.[1141] والله أعلم

[1135] Dekhiye: 849, 850

[1136] Sunan Abu Dawood: As Salah: H618

[1137] راجع: 618

[1138] راجع: 77

[1139] T: (مَعِيَّت) Saath hone ki haalat ya kaifiyat, saath hona [Rekhta]

[1140] راجع: 424

[1141] Fath-ul-Baari: V2 P418

Baab 155: Namaz Ke Baad Zikr Ka Bayan

[841] Hazrat Ibne Abbas ﵄ se riwayat hai ke farz namaz se faraaghat ke baad ba-awaaz-e-buland zikr karna Rasool Allah ﷺ ke ahd-e-mubarak mein jaari tha. Nez Hazrat Ibne Abbas ﵄ farmate hain ke mujhe to logo'n ka namaz se faraghat ka pataa us zikr ki awaaz sun kar chalta tha.[1142]

[842] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne farmaya ke main Nabi ﷺ ki namaz ka tamaam hona Allahu Akbar ki awaaz se pehchaan leta tha. Ali bin Madeeni ne kaha: Ham se Sufyan ne bayan kiya, wo Amr se bayan karte hain, unho'n ne kaha ke Ibne Abbas ke ghulamo'n mein se sab se saccha Abu Ma'abad (معبد) tha. (Jisne is hadees ko Hazrat Ibne Abbas ﵄ se bayan kiya hai) Ali bin Madeeni ne kaha ke uska naam Naafiz tha.[1143]

[843] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne farmaya ke kuch nadir log Nabi ﷺ ke paas aae aur kehne lagey ke maldaar log to badey-badey darajaat aur daaemi aesh[1144] le gae, kyou'nke hamari tarah wo namaz padhte hain aur hamari tarah wo roze bhi rakhte hain. Lekin unke paas maal-o-daula tki farawaani hai. Jisse wo hajj, umrah, jihad, aur sadqa-o-khairaat bhi karte hain. Us par Aap ﷺ ne farmaya: "*Kya main tumhe'n aisee baat na bataaou'n ke us par amal karke tum un logo'n tak pohonch jaaoge jo tumse sabqat le gae hain. Aur tumhare baad tumhe'n koi nahi paa sakega. Aur tum jin logo'n mein ho unse behtar ho jaaoge, siwaae us shakhs ke jo uske misl amal kare (wo tumhare baraabar ho sakega). Tum har namaz ke baad 33 baar "سبحان الله" SubhanAllah, 33 baar "الحمدلله" Alhamdulillah, aur 33 baar "الله أكبر" Allahu Akbar padh liya karo*". Raawi kehta hai ke phir hamaara baahami ikhtelaaf ho gaya. Ham mein se baaz ne kaha ke ham 33 martaba SubhanAllah, 33 martaba Alhamdulillah aur 3 martaba Allahu Akbar padhe'nge. Chunache maine dobaara apne ustaaz se poocha to unho'n ne farmaya ke *SubhanAllahi Walhamdulillahi Wallahu Akbar* "سُبْحَانَ اللهِ وَالْحَمْدُلِلّٰهِ وَاللهُ أَكْبَرُ" padha karo, hatta ke un mein se har ek (1) 33 martaba ho jaae.[1145]

[844] Hazrat Mugheera bin Shu'ba ﵁ se riwayat hai, unho'n ne Hazrat Ameer-e-Muawiya ﵁ ko khat likha ke Nabi ﷺ har farz namaz ke baad padhte the:

لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، اَللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

Allah ke siwa koi maabood-e-bar-haq nahi, wo ek (1) hai, uska koi shareek nahi. Uski baadshahat hai aur usi ke liye taareef hai aur wo har baat par qaadir hai. Aye Allah! Teri ataa ko koi rokne waala nahi aur teri roki hui cheez ko koi ataa karne waala nahi aur kis daulat-mand ko uski tawangari tere azaab se nahi bacha sakti.

Imam Shu'ba ne bhi Abdul Malik bin Umair se ye hadees bayan ki hai. Hasan Basri ﵀ bayan karte hain ke "جَدٌّ" ke maane tawangari[1146] aur be-niyazi ke hain. Nez, Imam Shu'ba ne Hakam ke waaste se bhi ye riwayat Warraad se bayan ki hai.[1147]

Baab 156: Imam Ko Chaahiye Ke Wo Salam Pherne Ke Baad Logo'n Ki Taraf Mu'n Karke Baithe

[845] Hazrat Samra bin Jundub ﵁ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ jab namaz padh lete to apna roo-e-mubarak hamari taraf kar lete.[1148]

[846] Hazrat Zaid bin Khalid Johani ﵁ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne muqam-e-hudaibiya par bearish ke baad jo raat aai, us mein hame'n namaz-e-fajr padhai. Faraaghat ke baad logo'n ki taraf mu'n karke farmaya: "*Tum jaante ho ke tumhare parwardigaar ne kya farmaya hai?*" Sahaaba ne arz kiya ke Allah aur uska

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[1142] Dekhiye: 842

[1143] راجع: 841

[1144] T: (دائِمی عَیش) Hamesha ki zindagi, aaraam, hayaat, lazzat, aasoodgi [RSB]

[1145] Dekhiye: 6329

[1146] T: (تَوَنْگری) Tawanaai, maaldaari, daulat-mandi, be-niyaazi [Rekhta]

[1147] Dekhiye: 1477, 248, 5975, 6330, 6473, 6615, 7292

[1148] Dekhiye: 1143, 1386, 2085, 2891, 3236, 3354, 4674, 6096, 7047

Rasool hi ziyaada jaante hain. Aap ne farmaya: "*(Allah Ta'ala ka irshad-e-giraami hai ke) Mere bando'n mein se kuch mere saath imaan laae aur kuch ne kufr ki rawish ikhteyar ki. Jisne kaha ke Allah ke fazal aur uski rahmat se ham par bearish hui to wo mera momin banda aur sitaare ka munkir hai aur jisne kaha ke ham par falaa'n sitaare ki wajah se bearish hui hai, wo mera munkir aur sitaare par imaan laane waala hai*".[1149]

Faaeda: Sitaaro'n ki taaseer saadat-o-nahoosat ke etebaar se kuch bhi nahi hai. Hamaare yahaa'n aam taur par museebat ke waqt kaha jaata hai ke mera sitaara gardish mein hai. Aisa aqeeda rakhna kufr hai. Isi tarah unki zaati taaseer ka aqeeda rakhna bhi imaan ke manaafi hai. Albatta tahat-ul-asbaab unke tabai asaraat zaroor hain. Masalan: Mausam mein tabdeeli, garmi-o-sardi ka hona, samandar mein utaar-chadaao ka aana, jaise jawaar-bhaata[1150] yaa madd-o-jazar[1151] kaha jaata hai. Bahar-haal ashyaa mein tabai asaar-o-khawaas to hain, lekin unki taaseer izn-e-ilaahi par mauqoof[1152] hai. Jaisa ke aag ki taaseer jalaana hai, lekin Allah ka izn na hone ki wajah se Hazrat Ibrahim ﷺ ko aag na jalaa saki, balke unke liye jannat-o-gulzaar ban gai. Is liye kehne waale ki niyyat ko dekha jaaega, agar wo sitaaro'n ke mutaalliq zaati taur par bearish barsaane ka aqeeda rakhta hai to bila-shubha wo deen-e-islam se khaarij hai aur agar unki taaseer bataur-e-aadat aur izn-e-ilaahi par mauqoof manta hai to kaafir nahi hoga. والله أعلم

[847] Hazrat Anas bin Malik ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ek (1) dafa namaz ko aadhi raat tak muakh-khar[1153] kar diya, phir hamaare paas namaz padhane ke liye aae. Jab namaz padh chuke to chehra-e-anwar se hamari taraf mutawajja ho kar farmaya: "*Log to namaz padhkar so chuke hain, aur tum baraabar namaz mein rahe, kyou'nke tum namaz ka intezaar karte rahe*".[1154]

Baab 157: Salam Pherne Ke Baad Imam Ka Apni Jagah Par Thehre Rehna

[848] Hazrat Naafe se riwayat hai, unho'n ne kaha ke Hazrat Abdullah bin Umar ؓ usi jagah par nafil waghaira padhte jaha'n pehle farz namaz adaa ki hoti. Hazrat Qasim (ibne Muhammad bin Abi Bakar Siddiq) ne bhi aise hi kiya tha. Albatta Hazrat Abu Huraira ؓ se marfoo-an bayan kiya jaata hai ke Imam usi jagah nafil namaz na padhe jaha'n usne farz namaz adaa ki thi. Lekin ye hadees saheeh nahi.

[849] Hazrat Umme Salama ؓ se riwayat hai ke Nabi ﷺ jab salaam pherte to kuch der apni jagah par baithe rehte. Ibne Shihab kehte hain ke hamaare khayaal ke mutaaibq Rasool Allah ﷺ ye is liye karte the, taake aurte'n (mardo'n se) pehle chali jaae'n.[1155] والله أعلم

[850] Nabi ﷺ ki zauja-e-mohtarma Hazrat Umme Salama ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ salaam pherte to aurte'n waapas ho kar apne gharo'n mein ho jaati thee'n, qabl-azee'n[1156] ke Rasool Allah ﷺ apni jagah se uthe'n.

Ibne Wahb (وَهْبٍ) ne Yunus a'an (عن) Ibne Shihab ki sanad se bayan kiya to hind furasiya (هِنْدُ الْفِرَاسِيَّة) kaha. Aur Usman bin Umar ne Yunus a'an (عن) Az-Zohri bayan kiya to hind qurashiya (هِنْدُ الْقُرَشِيَّة) kaha. Zubaidi ne Zohri se riwayat karte hue Hind bint Haaris qurashiya kaha aur (ye bhi kaha ke) wo Banu Zohra ke haleef Ma'abad bin Miqdaad ki biwi thi, aur Nabi ﷺ ki azwaaj-e-mutahharaat ke yahaa'n uska aana jaana bhi tha. Aur Shuaib ne Imam Zohri se bayan kiya to hind qurashiya kaha, jabke Ibne Ateeq ne Zohri se bayan karte hue hind farasiya kaha. Lais ne kaha ke Yahya bin Saeed ne mujhe Imam Zohri se hadees bayan karte hue kaha ke quraish ki ek khatoon ne Nabi ﷺ se hadees bayan ki hai.[1157]

[1149] Dekhiye: 1038, 4147, 7503
[1150] T: (جوار بھاٹا) Muraad chaand-o-sooraj ki siqli (se mansoob) quwwato'n aur zameen ki gardish ke majmooi asaraat ki wajah se samandari satah ka utaar-chadhaao [Rekhta]
[1151] T: (مَدّ و جَزْر) Samandar ke paani ka chadhaao-utaar [Rekhta]
[1152] T: (مَوقُوف) Munhasir [Rekhta]
[1153] T: (مُؤَخَّر) Alag, alaaheda, judaa [Rekhta]
[1154] راجع: 572
[1155] راجع: 837
[1156] T: (قَبْل اَزِیں) Isse qabl, pehle se, pehle hi [Rekhta]
[1157] راجع: 837

Baab 158: Agar Imam Ko Namaz Ke Baad Kisi Kaam Ka Khayaal Aae To Wo Theherne Ke Bajaae Logo'n Ki Gardane'n Phalaangta Hua Chala Jaae

[851] Hazrat Uqba bin Haaris ﷺ se riwayat hai, unho'n ne kaha ke maine ek (1) dafa namaz-e-asr Nabi ﷺ ke peeche madina munawwara mein adaa ki. Jab aap ne salaam phera to jaldi se khade ho gae aur logo'n ki gardane'n phalaangte hue apni biwiyo'n ke kisi hujre ki taraf tashreef le gae. Log aap ki is sur-at[1158] se ghabra gae. Bahar-haal aap unke paas wapas tashreef laae to dekha ke wo aap ki ujlat ki wajah se taajjub mein hain. Aap ne farmaya: "*Mujhe sone ka ek (1) tukda jo hamaare paas tha yaad aagaya, maine is baat ko naa-pasand kiya ke mabaada[1159] mujhe wo Allah ki yaad se rok de. Lehaza maine usey taqseem karne ka hukum de diya*".[1160]

Baab 159: Namaz Se Faraaghat Ke Baad Daae'n Ya Baae'n Jaanib Se Phirne Yaa Lautne Ka Bayan

Hazrat Anas bin Malik ﷺ namaz se faraaghat ke baad daae'n aur baae'n jaanib se phirte the, aur jo shakhs daanista[1161] taur par daae'n jaanib phirne ko laazim qaraar deta, us par aeb lagaate the.

[852] Hazrat Abdullah bin Masood ﷺ se riwayat hai, unho'n ne farmaya ke tum mein se koi shakhs apni namaz mein shaitan ka hissa na banaae, wo is tarah ke namaz ke baad daae'n jaanib se phirne ko zaroori khayaal kare. Yaqeenan maine Nabi ﷺ ko aksar apni baaee'n jaanib se bhi phirte dekha hai.

Baab 160: Un Riwayaat Ka Bayan Jo Kacche Lehsan, Pyaaz, Aur Gandane[1162] Ke Mutaalliq Waarid Hain

Nabi ﷺ ka farmaan hai: "*Jis ne bhook yaa uske alaawa kisi aur wajah se lehsan yaa pyaaz istemaal kiya, wo hamari masjid ke qareeb na aae*".

[853] Hazrat Ibne Umar ﷺ se riwayat hai ke Nabi ﷺ ne ghazwa-e-khybar ke mauqa par farmaya tha: "*Jo shakhs is paode yaane lehsan ko khaae, usey hamari masjid mein hargiz nahi aana chaahiye*".[1163]

Faaeda: Kisi bhi badbudaar cheez ko masjid mein le jaana aur usey khane ke baad masjid mein aana sakht manaa hai. Kyou'nke logo'n ko usse takleef hoti hai. Iske alaawa waise bhi masjid ek (1) paak jagah hoti hai, jaha'n Allah ka zikr kiya jaata hai. Lehaza kisi soorat mein uske taqaddus[1164] ko majrooh[1165] nahi karna chaahiye. Kaccha lehsan, pyaaz, mooli, cigarette, aur beedi waghaira ka ek hi hukum hai. Farq sirf itna hai ke lehsan, pyaaz aur mooli waghaira ko pakaa kar istemaal kiya jaa sakta hai. Kyou'nke aisa karne se unki boo door ho jaati hai, lekin tambakoo-noshi aur beedi waghaira kisi soorat mein jaaez nahi hai. Dayaar-e-arab ke ulama ne uski hurmat ka fatwa diya hai.

[854] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jo shakhs is paode, yaane lehsan se kuch khaae, wo hamari masjid mein hamaare paas na aae*". Raawi kehta hai, maine kaha ke isse kya muraad hai? Farmaya: Main to yehi samajhta hoo'n ke kaccha lehsan muraad hai. Aur Makhlad bin Yazid ne Ibne Juraij se bayan kiya ke isse uski boo muraad hai.[1166]

[855] Hazrat Jaabir bin Abdullah ﷺ se riwayat hai ke Nabi ﷺ ne farmaya: "*Jo shakhs lehsan ya pyaaz khaae, wo ham se alaaheda rahe. Ya farmaya ke hamari masjid se alag-thalag rahe. Ya (farmaya ke) Usey chaahiye ke apne ghar mein baitha rahe*". Ek (1) martaba Nabi ﷺ ke paas handiya laai gai, jis mein sabz tarkariya'n thee'n. Aap ne us mein kuch naa-gawaar boo paai, to dariyaaft farmaya ke: "*Is mein kya hai?*" Chunache aapko un tarkariyo'n ke mutaalliq bataya gaya to aap ne farmaya: "*Isey mere kisi saathi ke qareeb kar do*". Jab aap ne dekha ke wo bhi usey naa-pasand

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[1158] T: (سُرْعَت) Jaldi, tezi, phurti, tez-raftaari [Rekhta]
[1159] T: (مَبَادا) Khuda na kare, khuda-na-khwaasta, aisa na ho ke [Rekhta]
[1160] Dekhiye: 1221, 143, 6275
[1161] T: (دانِسْتَه) Jaan-boojh kar, qasdan [Rekhta]
[1162] T: (گندنا) Ise english mein Leek aur urdu mein Kurraas (کُرّاث) kehte hain, ye ek qism ka saagh hai jiske khaane se mu'n mein ek bad-boo rehti hai [RSB]
[11631163] Dekhiye: 4215, 4217, 4217, 5521, 5522
[1164] T: (تَقَدُّس) Azmat, buzurgi [Urduinc]
[1165] T: (مَرجُوح) Kamzor [Rekhta]
[1166] Dekhiye: 855, 5452, 7359

karta hai to aap ne farmaya: "*Tum khaao, kyou'nke main to us zaat se munajaat karta hoo'n, jisse tum nahi karte ho*".[1167]

Ahmad bin Saaleh ne Ibne Wahb se you'n naqal kiya hai ke aap ke saamne badrin (بَدْرٍ), yaane tabaaq laaya gaya, jis mein tarkariyaa'n thee'n. Lais aur Abu Safwaan ne apne Shaikh Yunus se handiya ka qissa bayan nahi kiya, is liye Imam Bukhari ﷫ kehte hain ke mujhe maaloom nahi ke mazkoora alfaaz Zohri ka kalam hai yaa hadees ka hissa hain.

[856] Hazrat Anas bin Maalik ﷛ se riwayat hai, unse kisi aadmi ne sawal kiya ke aap ne Nabi ﷺ se is lehsan ke mutaalliq kya suna hai? Unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jo shakhs is paode se kuch khaae, wo na to hamaare paas aae aur na hamaare saath namaz hi padhe*".[1168]

Baab 161: Kamsin Baccho'n Ka Wuzoo Karna, Nez Un Par Ghusl Aur Wuzoo Kab Waajib Hota Hai? Iske Alaawa Unki Jamaat, Eidain, Janaaez Mein Shumooliyat Aur Unki Saff-bandi Kis Tarah Ho?

[857] Hazrat Shu'ba se riwayat hai, unho'n ne kaha ke mujhe us shakhs ne khabar di jo Nabi ﷺ ki Ma'iyyat (مَعِيَّت) mein[1169] ek aisee qabar se guzre jo doosri qabro'n se alag thalag thi. Rasool Allah ﷺ ne unki imaamat karaai aur unho'n ne saff bandi ki. Raawi kehta hai ke maine Abu Amr se sawaal kiya ke tujhe kisne bayan kiya tha? Unho'n ne jawab diya: Mujhe Hazrat Abdullah bin Abbas ﷛ ne khabar di thi.[1170]

[858] Hazrat Abu Saeed Khudri ﷛ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Juma ke din ghusl karna har baaligh ke liye zaroori hai*".[1171]

[859] Hazrat Abdullah bin Abbas ﷛ se riwayat hai, unho'n ne farmaya: Maine ek raat apni khala Hazrat Maimoona ﷛ ke paas guzari. Nabi ﷺ ne bhi unke yahaa'n qiyam farmaya. Jab raat ka kuch hissa guzar gaya to Rasool Allah ﷺ uth khade hue, ek (1) latke hue purine mashkeeze se halka sa wazoo kiya… Raawi-e-hadees Hazrat Amr usey bohot halka aur khafeef sa bayan karte the… phir aap khade ho kar namaz padhne lagey. Us dauran mein main bhi utha aur aapke wazoo jaisa wazoo kiya, phir aakar aap ki baaee'n jaanib khada ho gaya. Rasool Allah ﷺ ne mujhe apne peeche se pher kar apni daaee'n jaanib khada kar liya, phir jis qadar Allah ko manzoor tha, aap ne namaz padhi. Uske baad aap lait gae aur neend mein kharaate bharne lagey. Itne mein moazzin aaya aur usne aap ko namaz ki ittela di, to aap ﷺ uske hamraah namaz ke liye khada[1172] hue, aap ne namaz padhi aur wazoo nahi kiya. Ham ne Hazrat Amr se kaha ke hamari shuneed[1173] ke mutaaibq Nabi ﷺ ki aankh soti thi, lekin dil bedaar rehta tha. Amr ne kaha: Maine (apne shaikh) Obaid bin Omair se suna, wo farmate the ke hazraat-e-ambiya ﷨ ke khwaab wahee hote hain, phir unho'n ne bataur-e-taaeed[1174] ye aayat tilaawat farmaai:

إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ.

(Bete!) Main Khwaab Mein Tujhe Zibah Kar Raha Hoo'n.[1175]

[860] Hazrat Anas bin Maalik ﷛ se riwayat hai ke unki dadi Hazrat Malaekah ﷛ ne ek (1) dafa Rasool Allah ﷺ ko khane ke liye bulaya, jo unho'n ne aapke liye taiyyaar kiya tha. Jab aap khane se faarigh ho gae to farmaya: "*Utho, main tumhe'n namaz padhau'n*". Chunache main ek (1) chataai lete ke liye utha jo der tak pade rehne ki wajah se siyaah ho chuki thi. Maine uspar paani chidka to Rasool Allah ﷺ us par namaz ke liye khade hue. Yateem baccha mere saath aur budhiya hamaare peeche thi, aap ne hame'n do (2) rakate'n padhaee'n.

[1167] راجع: 854
[1168] Dekhiye: 4541
[1169] T: (مَعِيَّت) Kisi ki maujoodgi mein, hamraahi mein, saath-saath [Rekhta]
[1170] Dekhiye: 1247, 1319, 1321, 1322, 1326, 1336, 1340
[1171] Dekhiye: 879, 880, 895, 2665
[1172] T: Urdu pdf mein khada hi likha hai. [RSB]
[1173] T: (شُنِيد) Sunaai, sunwaai, suna hua [Rekhta]
[1174] T: (تائِيد) Madad, taqwiyat, himaayat [Rekhta]
[1175] Surah as Saaffaat: 102
راجع: 117

[861] Hazrat Abdullah bin Abbas ؓ se riwayat hai, unho'n ne kaha: Main gadhi par sawaar ho kar aaya, jabke main us waqt qareeb-ul-buloogh[1176] tha aur Rasool Allah ﷺ Mina mein deewaar ke alaawa (kisi cheez ki taraf mu'n karke) logo'n ko namaz padha rahe the. Main saff ke ek (1) hisse se guzar kar khud saff mein shamil ho gaya aur gadhi ko charne ke liye chodh diya. Is saari kaarwaai ke mutaalliq mujh par kisi ne koi eteraaz nahi kiya.[1177]

[862] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne ek (1) raat namaz-e-isha mein der kardi, yahaa'n tak Hazrat Umar ؓ ne aap ko ba-awaaz-e-buland kaha: Aurte'n aur bacche so gae hain. (Hazrat Ayesha ؓ farmati hain ke) phir Rasool Allah ﷺ bahar tashreef laae aur farmaya: "*Roo-e-zameen par tumhare alaawa aur koi shakhs aisa nahi hai jo is waqt namaz padh raha ho*". Un dino'n ahle madina ke laawa aur koi ye namaz nahi padhta tha.[1178]

[863] Hazrat Ibne Abbas ؓ se riwayat hai ke unse kisi aadmi ne dariyaaft kiya: Aaya Rasool Allah ﷺ ke hamraah aap ko kabhi baahar haazir hone ka ittefaaq hua hai? Unho'n ne farmaya: Haa'n, aur agar mera martaba aur muqam Rasool Allah ﷺ ke yahaa'n itna na hota to main chote hone ki wajah se aapke saath haazir nahi ho sakta tha. Aap pehle us nishaan ke paas aae jo Kaseer bin Salat ke makan ke qareeb hai, waha'n aap ne khutba diya, phir aurto'n ke paas tashreef laae, unhe'n wa'az-o-naseehat ki, aur sadqa-o-khairat karne ka hukum diya. Chunache koi aurat (apni baali, koi anghoti aur koi) apne zewar ki taraf haath badha kar usey utaar kar Hazrat Bilal ؓ ki chadar mein daalne lagi. Uske baad aap Hazrat Bilal ؓ ke hamraah apne ghar laut aae.[1179]

Faaeda: In ahadees se maaloom hua ke bacche jab sinn-e-shaoor ko pohonch jaae'n to wo eidain aur janazo'n mein shirkat kar sakte hain aur unhe'n wazoo bhi karna hoga, agarche wo un ahkaam ke mukallaf nahi, taaham unhe'n aadat daalne ke liye in baato'n par sighar-sini[1180] hi mein amal karaana chaahiye.

Baab 162: Raat Aur Andhere Mein Masturaat Ka Masjido'n Ki Taraf Jaana

[864] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke ek (1) martaba Rasool Allah ﷺ ne namaz-e-isha mein takheer kardi, yahaa'n tak ke Hazrat Umar ؓ ne ba-awaaz-e-buland aapko pukaara ke aurte'n aur bacche so gae hain. Uske baad Nabi ﷺ baahar tashreef laae aur farmaya: "*Ahle zameen mein se tumhare alaawa koi bhi is namaz ka muntazir nahi hai*". Un dino'n madina ke alaawa kahee'n namaz nahi padhi jaati thi. Aur log surkhi ghayab hone ke baad raat ki pehli tihaai tak isha ki namaz padh lete the.[1181]

[865] Hazrat Ibne Umar ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Agar raat ke waqt tumhari aurte'n masjid mein jaane ki ijaazat maange'n to unhe'n ijaazat dedo*".

Iske mataaba-at Shu'ba ne ki hai, wo Amash se bayan karte hain, unho'n ne mujahid se riwayat kiya hai, wo Ibne Umar se wo Nabi ﷺ se bayan karte hain.[1182]

Baab 163: Logo'n Ka Namaz Ke Baad Imam Ke Uthne Ka Intezar Karna

[866] Nabi ﷺ ki zauja-e-mohtarma Umme Salama ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ke ahad-e-mubarak mein khawateen farz namaz se salaam pherne ke fauran baad uth jaati thee'n, jabke Rasool Allah ﷺ aur mard hazraat jis qadar Allah ko manzoor hota, namaz ke baad apni jagah par baithe rehte. Phir jab Rasool Allah ﷺ uthte to doosre mard bhi khade ho jaate.

[1176] T: (قَرِيبُ الْبُلُوغ) Baaligh hone ke qareeb, baaligh hone waala [Rekhta]

[1177] راجع: 117

[1178] راجع: 566

[1179] راجع: 98

[1180] T: (صِغَر سِنی) Bachpan [Rekhta]

[1181] راجع: 566

[1182] Dekhiye: 873, 899, 900, 5238

[867] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ jab namaz-e-subah se farigh hote to aurte'n apni chadaro'n mein lipti hui waapas hoti thee'n, aur andhere ki wajah se unhe'n pehchaana nahi jaata tha.[1183]

[868] Hazrat Abu Qatada ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jab main namaz ke liye khada hota hoo'n to chahta hoo'n ke namaz ko lamba karoo'n, phir kisi bacche ke rone ki wajah se usey mukhtasar kar deta hoo'n. Mabaada*[1184] *uski maa'n ko mashaqqat mein mubtalaa kar du'n*".[1185]

[869] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Agar Nabi ﷺ ko in haalaat ka ilm hota jo aurto'n ne aaj paida kar liye hain to yaqeenan unhe'n masjid mein jaane se manaa kar dete. Jaisa ke Bani Israel ki aurto'n ko rok diya gaya tha. (Yahya bin Saeed kehte hain ke) Maine Hazrat Amrah se dariyaaft kiya: Waaqai Bani Israel ki aurto'n ko rok diya gaya tha? Unho'n ne jawab diya: Haa'n.

Baab 164: Aurto'n Ka Mardo'n Ke Peeche Namaz Padhna

[870] Hazrat Umme Salama ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ jab salaam pherte to khwateen aapke salaam pherte hi jaane ke liye uth-khadi hotee'n. Jabke Aap ﷺ khade hone se qabl thodi der apni jagah thehre rehte. Imam Zohri kehte hain ke hamaare khayaal ke mutaaibq aap is liye aisa karte, taake aurte'n mardo'n se pehle-pehle rawaana ho jaae'n.[1186] والله أعلم

[871] Hazrat Anas ﷺ se riwayat hai ke Nabi ﷺ ne ek (1) din Umme Sulaim ﷺ ke ghar mein namaz padhi to main aur ek (1) lakda yateem aapke peeche khade hue, jabke Umme Sulaim ﷺ ne hamaare peeche saff-bandi ki.[1187]

Baab 165: Subah Ki Namaz Ke Waqt Aurto'n Ke Jaldi Waapas Jaane Aur Masjid Mein Kam Theherne Ka Hukum

[872] Hazrat Ayesha ﷺ se riwayat hai ke Rasool Allah ﷺ subah ki namaz mu'n andhere padhte the, chunache momino'n ki aurte'n jab namaz padhkar waapas jaatee'n to andhere ki wajah se pehchaani nahi jaati thee'n, yaa wo khud ek doosre ko nahi pehchaan sakti thee'n.[1188]

Baab 166: Aurat Ka Masjid Mein Jaane Ke Liye Apne Shauhar Se Ijaazat Lena

[873] Hazrat Ibne Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jab tum mein se kisi ki aurat (masjid jaane ke liye) ijaazat maange to wo usey manaa na kare*".[1189]

Faaeda: Ijaazat lene ka muaamala sirf masjid ke saath khaas nahi, balke aurat ko chaahiye ke wo eidain aur apne kisi aziz ki qabar ki ziyaarat ke liye bhi apne shauhar se ijaazat le, jab mubaah[1190] aur jaaez kaamo'n mein ijaazat lena zaroori hai to faraaez-o-mustahabaat ki adaaegi bhi shauhar ki ijaazat ke baghair nahi honi chaahiye. Masalan: Adaae shahadat, yaa fariza-e-hajj ki adaaegi ke liye baahar jaana yaa apne waledain aur aziz-o-aqaarib ki mulaqaat ke liye jaana, ye sab kaam khaawind ki ijaazat par mauqoof hain.[1191]

Tambeeh: Muhammad Fawwad ke nuskhe mein is jagah saabeqa Baab: 164 apni dono hadeeso'n (870 aur 871) ki nai tarqeem: 874 aur 875 ke saath mukarrar laaya gaya hai. Jabke asal nuskhe mein ye takraar nahi hai. Is liye is takrar ko ham ne hazaf kar diya hai.

[1183] راجع: 372

[1184] T: (مَبَادا) Khuda na kare, khuda-na-khwaasta, aisa na ho ke [Rekhta]

[1185] راجع: 707

[1186] راجع: 837

[1187] راجع: 380

[1188] راجع: 372

[1189] راجع: 865

[1190] T: (مُبَاح) Shariyat ke muwaafiq, jaaez, rawaa, halaal [Rekhta]

[1191] Umdatul Qaari: V4 P653

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

11: Kitab-ul-Juma (Juma al Mubarak Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الْجُمُعَةِ

Baab 1: Juma Ki Farziyat Ka Bayan

Irshad-e-Baari Ta'ala hai: Jab Juma Ke Din Namaz Ke Liye Azaan Di Jaae To Allah Ke Zikr Ki Taraf Daodo Aur Khareed-o-Farokht Chodh Do.[1192] Aayat mein aane waala lafz "فَاسْعَوْا" ke maane "فَامْضُوْا" hain.

[876] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne Rasool Allah ﷺ ko ye farmate hue suna: "*Ham baad mein aae hain, lekin qiyamat ke din sabse aage ho'nge. Sirf itni baat hai ke pehle logo'n ko hamse qabl kitab di gai, phir yehi juma ka din unke liye bhi muqarrar tha, magar wo uske mutaalliq ikhtelafaat ka shikaar ho gae. Lekin hame'n Allah Ta'ala ne uski hidayat kardi, is bina par sab log hamaare peeche ho gae. Yahood kal (hafta) ke din aur Isaai parso'n (itwaar) ke din (ibaadat kare'nge)*".[1193]

Faaeda: Is hadees se waazeh taur par juma ki farziyat maaloom hoti hai, kyou'nke is mein yahood-o-nasaara par uske farz hone ka zikr hai. Unho'n ne usse inheraaf[1194] kiya to Allah Ta'ala ne uski farziyat ke mutaalliq hamari rahnumaai farmadi. Baaz riwayaat mein hai ke Allah Ta'ala ne is juma ko ham par likh diya hai.[1195]

Baab 2: Juma Ke din Ghusl Ki Fazilat, Nez Kya Baccho'n Aur Aurto'n Par Namaz-e-Juma Mein Haazir Hona Zaroori Hai?

[877] Hazrat Ibne Umar ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab tum mein se koi namaz-e-juma ke liye aae to usey chaahiye ke ghusl kare*".[1196]

[878] Hazrat Ibne Umar ﷺ se marwi hai ke ek (1) dafa Hazrat Umar ﷺ juma ke din khade ho kar khutba de rahe the ke achanak Nabi ﷺ ke Sahaaba Ikram aur Mujhajireen mein se ek (1) sahaab aae. Hazrat Umar ﷺ ne awaaz di ke ye kaunsa aane ka waqt hai? Unho'n ne jawab diya ke main ek (1) zaroorat ki wajah se masroof ho gaya. Abhi apne ghar waapas nahi jaa sakta tha ke azaan ki awaaz sun li to sirf wazoo kar saka hoo'n. Hazrat Umar ﷺ ne farmaya: (Ek late aae ho, aur phir) sirf wazoo karke aae ho? Halaa'nke aapko maaloom hai ke Rasool Allah ﷺ ghusl ka hukum dete the.[1197]

[879] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, Rasool Allah ﷺ ne farmaya: "*Har baaligh par juma ke din ghuls karna waajib hai*".[1198]

Baab 3: Juma Ke din Khushboo Lagaana

[880] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ﷺ ke is farmaan par gawaah hoo'n ke "*Juma ke din har baaligh aadmi par ghusl karna waajib hai, aur ye ke wo miswaak kare, aur khushboo muyassar ho to usey bhi istemaal mein laae*".

Raawi-e-hadees, Amr bin Sulaim kehte hain ke ghusl ke mutaalliq uske wajib hone ki main gawaahi deta ho'n, lekin miswak karne aur khushboo lagaane ke mutaalliq Allah hi behtar jaanta hai ke wo waajib hai yaa nahi? Albatta hadees mein isi tarah hai.

Abu Abdullah Imam Bukhari ﷺ kehte hain ke wo (Abu Bakar bin Munkadir) Muhammad bin Munkadir ke bhai hai, aur us Abu Bakar kanaam maaloom nahi ho saka. Unse Bakeer bin Ashaj, Saeed bin Abi Hilal aur mutaaddid[1199] logo'n ne riwayat li hai. Aur Muhamamd bin Munkadir ki kunniyat Abu Bakar aur Abu Abdullah thi.[1200]

[1192] Surah Juma: 9

[1193] راجع: 238

[1194] T: (اِنْحِراف) Naa-farmaani, hukum-udooli, mukhaalifat, inkaar [Rekhta]

[1195] Fath-ul-Baari: V2 P459

[1196] Dekhiye: 894, 919

[1197] Dekhiye: 882

[1198] راجع: 858

[1199] T: (مُتَعَدِّد) Kai, bohot se, ziyaada, kaafi [Rekhta]

[1200] راجع: 858

Baab 4: Juma Ki Fazilat Ka Bayan

[881] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jo shakhs juma ke din ghusl-e-janaabat ki tarah (ehtemaam se) ghusl kare, phir namaz ke liye jaae to gya usne ek (1) oont ki qurbani di. Jo shakhs doosri ghadi mein jaae to gya usne gaae ki qurbani ki, aur jo shakhs teesri ghadi mein jaae to goya usne seeng-daar mendha ba-taur-e-qurbani pesh kiya. Jo chauthi ghadi mein jaae to goya usne ek (1) murgha ka sadqa kiya, aur jo paa'nchwee'n ghadi mein jaae to usne goya ek (1) anda Allah ki raah mein sadqa kiya. Phir jab imam khutbe ke liye aajaata hai to farishte khutba sunne ke liye masjid mein haazir ho jaate hain*".

Faaeda: Hadees mein waarid saa-aat[1201] se murad mukhtasar lamhaat hain jo zawaal-e-aftaab se le kar khateeb ke mimbar par baithne tak hain, yaa unse muraad haqeeqi sa-aat hain, jin ka aghaaz tuloo-e-aftaab se shuru hota hai? Imam Ibne Daqeeq al Eid ﷺ famrate hain ke unse maaroof sa-aat muraad lena ziyada munasib hai. Agarche is hadees mein 5 sa-aat ka zikr hai, lekin ek (1) riwayat mein chatti (6th) ghadi bhi byaan hui hai.[1202] Ek (1) doosri riwayat mein juma ki baara (12) ghadiyo'n ka bhi zikr hai.[1203]

Baab 5: Bila-unwaan

[882] Hazrat Abu Huraira ﷺ se riwayat hai ke ek (1) martaba Hazrat Umar ﷺ juma ke din khutba de rahe the ke us dauran mein ek (1) shakhs haazir hua. Hazrat Umar ﷺ ne farmaya: Tum log namaz ke liye aane mein der kyou'n karte ho? Us shakhs ne kaha ke azaan ki awaaz sunte hi maine wazoo kiya (aur chala aaya). Hazrat Umar ﷺ ne kaha: Kya tum ne Nabi ﷺ ko ye farmate hue nahi suna: "*Jab tum mein se koi namaz-e-juma ke liye rawaana ho to ghusl kare*".[1204]

Baab 6: Juma Ke Liye Baalo'n Ko Tel[1205] Lagaana

[883] Hazrat Salman Farsi ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jo shakhs juma ke din ghusl kare aur jis qadar mumkin ho safaai karke tel lagaae, yaa apne ghar ki khushboo laga kar namaz-e-juma ke liye nikle, aur do (2) admiyo'n ke darmiyan tafreeq na kare (jo masjid mein baithe ho'n). Phir jitni namaz uski qismat mein ho adaa kare aur jab imam khuba dene lagey to khamoosh rahe. Aise shaksh ke wo gunah jo us juma se doosre juma ke darmiyan ho'n sab bakhsh diye jaae'nge*".[1206]

[884] Hazrat Taaoos se riwayat hai, unho'n ne kaha: Maine Hazrat Ibne Abbas ﷺ se darayaft kiya ke log kehte hain Nabi ﷺ ne farmaya hai: "*Juma ke din ghusl karo aur apne saro'n ko dho-o agarche tum junubi*[1207] *na ho, phir khushboo istema karo*". Hazrat Ibne Abbas ﷺ ne jawab diya ke ghusl ka hukum to saheeh hai, lekin khushboo ke mualliq mujhe ilm nahi hai.[1208]

[885] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne jab Nabi ﷺ ka farmaan juma ke din ghusl se mutaalliq bayan kya to raawi-e-hadees Hazrat Taaoos ne dariyaaft kiya ke uske ghar mein tel yaa khushboo ho to usey bhi istemaal kare? Unho'n ne jawab diya ke main nahi jaanta.[1209]

Baab 7: Juma Ke Din Ke Liye Hasb-e-Taufeeq Behtareen Libaas Pehne

[886] Hazrat Ibne Umar ﷺ se riwayat hai ke Hazrat Umar ﷺ ne masjid ke darwaze ke pas ek (1) reshmi joda farokht hote dekha to arz kiya: Allah ke Rasool! Agar aap isey kharee dle'n to accha hai, taake juma aur safeero'n ki aamad ke waqt isey zeb-tan[1210] farma liya kare'n? Us par Rasool Allah ﷺ ne farmaya: "*Isey to wo shakhs pehnega jiska*

[1201] T: (ساعَت) Saa-at ki jamaa, waqt, muddat [Rekhta]
[1202] Sunan Nasai: Al Juma H1388 (Is mein chidiya ka zikr hai, lekin ye alfaaz munkar hain, قاله الألباني(Albani ne kaha)
[1203] Sunan Nasai: Al Juma H1390; Sunan Abu Dawood: As Salah: H1048
[1204] راجع: 878
[1205] T: Oil [RSB]
[1206] Dekhiye: 910
[1207] T: Junb (جُنُب) se mansoob ya mutaalliq, naapaak, jis par ghusl waajib ho [Rekhta]
[1208] Dekhiye: 885
[1209] راجع: 884
[1210] T: (زیب تن) Jism par pehen len, jis par sajaa le'n [RSB]

akhirat mein koi hissa na ho". Uske baad kahee'n se Rasool Allah ﷺ ke paas us qism ke rehsmi jode aagae. Un mein se aap ne ek (1) joda Umar ؓ ko bhi diya. Hazrat Umar ؓ ne arz kiya: Allah ke Rasool! Aap ne mujhe ye joda inaayat farmaya hai, halaa'nke aap khud hi hulla-utaarid ke mutaalliq kuch farma chuke hain? Rasool Allah ﷺ ne farmaya: "*Maine tumhe'n ye is liye nahi diya ke isey khud pehno*". Chunache Hazrat Umar ؓ ne wo joda apne mushrik bhai ko pohchaa diya jo Makkah Mukarrama mein rihaesh-pazeer[1211] tha.[1212]

Baab 8: Juma Ke Din Miswak Karna

Hazrat Abu Saeed Khudri ؓ Nabi ﷺ se bayan karte hain ke aap (namaz-e-juma ke din) miswak karte.

[887] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Agar main apni ummat yaa logo'n par giraa'n ana samajhta to unhe'n har namaz ke liye miswak karne ka hukum zaroor deta*".[1213]

[888] Hazrat Anas ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Main tumhe'n miswak karne ke mutaalliq bohot talqeen kar chuka hoo'n*".

[889] Hazrat Huzaifa ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ jab raat ko uthte to apna mu'n miswak se khoob saaf karte.[1214]

Baab 9: Kisi Doosre Ki Miswak Istemaal Karna

[890] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya ke ek (1) martaba Hazrat Abdur Rahman bin Abi Bakar ؓ aae aur unke paas miswak thi, jise wo istemaal kar rahe the. Rasool Allah ﷺ ne uski taraf dekha to maine unse keha: Aye Abdur Rahman! Ye miswak mujhe dedo. Unho'n ne miswak mujhe de di. Maine usey (daanto'n se) toda, phir usey chabaakar Rasool Allah ﷺ ko de di. Aap ne usse daant saaf kiye jabke aap us waqt mere seene se tek lagaae hue the.[1215]

Baab 10: Juma Ke Din Namaz-e-Fajr Mein Kaunsi Surah Padhi Jaae

[891] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha ke Nabi ﷺ juma ke din namaz-e-fajr mein "الم تَنْزِيلُ"[1216] aur "هَلْ أَتَىٰ عَلَى الْإِنسَانِ"[1217] padha karte the.[1218]

Baab 11: Dehato'n Aur Shehro'n Mein Juma Padhna

Wazaahat: Baaz log ineqaad[1219]-e-juma ke liye khud-saakhta sharaaet aaed karte hain, yaane makhsoos adad[1220], makhsoos jagah, yaa makhsoos imam ki taayyun ki shart lagaate hain. Imam Bukhari ؒ ke nazdeek juma ke liye is qism ki ghair-sharai sharaaet lagaana durust nahi, kyou'nke ye aam namazo'n ki tarah hai.

[892] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ki masjid ke baad pehla juma Banu Abdul Qais ki masjid mein shuru hua, jo mulk Bahrain ke Juwatha muqam mein thi.[1221]

[893] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Tum mein se har shakhs nigraan hai*". Raawi-e-ahadees Hazrat Lais ne is hadees ko kuch izaafe ke saath bayan kiya hai: (Mere shaikh) Yunus ne kaha ke maine un dino'n waadi al qura mein Ibne Shihab Zohri ke saath tha, jab Ruzeeq bin Hakeem ne Imam Ibne Shihab ko likh bheja ke yahaa'n juma qaaem karne ke mutaalliq aap ki kya raae hai? Ruzeeq un dino'n (Hazrat Umar bin Abdul Aziz ؒ ki taraf se) Eelah[1222] ke governer the aur uske atraaf mein ek (1) zameen

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[1211] T: Qiyaam kiye hue [Rekhta]
[1212] Dekhiye: 948, 2104, 2612, 2619, 3054, 5841, 5981, 6081
[1213] Dekhiye: 7240
[1214] راجع: 245
[1215] 1389, 3100, 3774, 4438, 4446, 4449, 4450, 4451, 5217, 6510
[1216] Surah Sajda: 1-2
[1217] Surah Insan: 1
[1218] Dekhiye: 1068
[1219] T: (اِنعِقاد) Munaqqid kiya jaana, munaqqid hona [Rekhta]
[1220] T: (عَدَد) Ginti, taadaad [Rekhta]
[1221] Dekhiye: 4371
[1222] T: Elath: Located in Palestine near the city of Aqaba [RSB]

ke faaram[1223] mein kaasht-kaari karaate the. Wahaa'n habshiyo'n aur doosre logo'n ki ek jamat abaad thi. Andaree'n-haalaat[1224] Imam Ibne Shihab Zohri ne jawab likha ke waha'n iqaamat-e-juma ka ehtemam kare'n. Yunus kehte hain ke main unka jawab sun-raha tha. Unho'n ne Hazrat Ibne Umar ﵄ ye hadees bayan ki, ke Rasool Allah ﷺ ne farmaya: "*Tum mein se har ek nigraan hai, aur usse apni raiyyat*[1225] *ke mutaalliq baaz-purs hogi. Mard apne ghar ka nigraan hai, aur usse apne ahle-khaana ke mutaalliq sawaal hoga. Aurat apne shauhar ke ghar ki nigraan hai, aur usse uski raiyyat ke mutaalliq poocha jaaega. Khaadim apne aaqa ke maal ka nigraan hai aur usse uski raiyyat ke mutaalliq poocha jaaega*". Raawi kehta hai ke mere guman ke mutaaibq aap ne ye bhi kaha: Insan apne baap ke maal ka nigran hai aur usse uske mutaalliq baaz-purs hogi, tum mein se har shakhs nigran hai aur har ek se uski riaayat ke mutaallaiq sawal hoga.[1226]

Baab 12: Kya Un Aurto'n Aur Baccho'n Waghaira Ke Liye Ghusl-e-Juma Zaroori Hai Jinhe'n Juma Ke Liye Aana Zaroori Nahi?

Hazrat Ibne Umar ﵄ bayan karte hain ke ghusl un logo'n ke liye zaroori hai jin par juma adaa karna waajib hai.

[894] Hazrat Abdullah bin Umar ﵄ se riwayat hai, unho'n ne kaha: Maine Rasool Allah ﷺ ko ye farmate hue suna: "*Tum ham se jo shakhs juma ki namaz ke liye aae to wo ghusl kare*".[1227]

[895] Hazrat Abu Saeed Khudri ﵁ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Juma ke din ghusl karna har baaligh mard ke liye zaroori hai*".[1228]

[896] Hazrat Abu Huraira ﵁ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Ham baad mein aae hain lekin qiyamat ke din sabse aage ho'nge. Farq sirf is qadar hai ke unhe'n ham se pehle kitab di gai aur hame'n baad mein mili, chunache juma ka ye din jiske mutaalliq ahle kitab ne ikhtelaaf kiya. Lekin Allah Ta'ala ne hame'n uski rahnumaai kardi, is liye kal ka din yahood ke liye, aur parso'n ka din nasaara ka liye hai. Phir thodi der khamosh rahe*".[1229]

[897] Uske baad Rasool Allah ﷺ ne farmaya: "*Har musalman ke liye zaroori hai ke wo saat (7) din mein ek din ghusl kare, jis mein apne sar aur jism ko dhoe*".[1230]

[898] Hazrat Abu Huraira ﵁ hi se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Allah Ta'ala ka har musalman par ye haq hai ke wo har saat (7) din mein ek din zaroor ghusl kare*".[1231]

Baab 13: Bila-unwaan

[899] Hazrat Ibne Umar ﵄ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Raat ke waqt aurto'n ko masjid mein jaane ki ijaazat de do*".[1232]

[900] Hazrat Ibne Umar ﵄ hi se riwayat hai, unho'n ne farmaya ke Syedna Umar ﵁ ki zauja-e-mohtarma fajr aur isha ki namaz adaa karne ke liye masjid mein jaatee'n aur jamat mein shareek hoti thee'n. Unse kaha gaya ke tum baahar kyou'n nikalti ho, jabke tumhe'n maaloom hai ke Syedna Umar ﵁ ko ye naa-gawaar guzarta hai aur unhe'n us par ghairat aati hai? Zauja-e-Mohtarma ne jawab diya ek wo mujhe rokte kyou'n nahi hain. Unke liye kya rukawat hai? Unho'n ne kaha ke Rasool Allah ﷺ ka ye farmaan baais-e-rukawat hai: "*Allah ki bandiyo'n ko Allah ki masjido'n se mat roko*".[1233]

[1223] T: (فارم) Zameen ka raqba (tukda) jo kaasht ke liye makhsoos kiya jaae, angrezi mein ise farm kehte hain [RSB]

[1224] T: (اندرین حالات) Is haalat mein [RSB]

[1225] T: (رَعِیَّت) Naukar, ghulam [Rekhta]

[1226] Dekhiye: 2409, 2554, 2558, 2751, 5188, 5200, 7138

[1227] راجع: 877

[1228] راجع: 858

[1229] راجع: 238

[1230] Dekhiye: 898, 3487

[1231] راجع: 897

[1232] راجع: 865

[1233] راجع: 865

Baab 14: Agar Baarish Ho Rahi Ho To Juma Mein Haazri Zaroori Nahi

[901] Hazrat Abdullah bin Haaris jo Muhammad bin Sireen ke chacha-zaad hain, se riwayat hai ke Hazrat Abdullah bin Abbas ﷺ ne bearish ke wqt apne moazzin se kaha ke "أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ" *Ash Hadu Anna Muhammadar Rasoolullah* ke baad "حَيَّ عَلَىْ الصَّلَاة" *Haiyya A'alas Salaah* mat kehna. Balke uske bajaae "صَلُّوْا فِيْ بُيُوْتِكُمْ" *Sallu Fee Buyootikum* kehna, yaane apne gharo'n mein namaz padh lo. Logo'n ne us par ta'ajjub kiya to unho'n ne farmaya ke aisa us shakhsiyat ne kiya jo mujhse kaheen behtar thi. Namaz-e-juma agarche farz hai, lekin mujhe ye pasand nahi ke tumhe'n (tangi mein mubtalaa karte hue) is haalat mein gharo'n se nikaaloo'n ke tum kaeechad aur phislan mein phisalte raho.[1234]

Baab 15: Irshad-e-Baari Ta'ala: Jab Juma Ke Din Namaz Ke Liye Azaan Di Jaae To Allah Ke Zikr Ki Taraf Chale Aao[1235] Uske Pesh-e-Nazar Kitni Masaafat Se Juma Ke Liye Aana Chaahiye Aur Kis Par Juma Waajib Hai?

Ataa bin Abi Rabaah ne kaha ke jab tum kisi basti mein ho jaha'n juma ki namaz hoti ho aur juma ke din namaz ke liye azaan di jaae to tum par namaz-e-juma ke liye haazir hona zaroori hai. Khwah tum azaan suno yaa na suno. Hazrat Anas bin Maalik ﷺ apne qasr (mahel) mein rehte the, jo-ke zaawiya[1236] mein basra se 6 meel ke faasle par tha, aap kabhi waha'n juma padhte aur kabhi na padhte the. (Balke basra ki jaame masjid mein juma ke liye tashreef le jaate the).

Faaeda: Iska matlab ye hai ke Hazrat Anas ﷺ ke nazdeek agar shahr se teen (3) meel daur ho to usey shahr mein juma padhna zaroori hai aur agar usse ziyaada masaafat ho to juma padhne ke liye shahr mein aana zaroori nahi. Yehi wajah hai ke qasr mein juma padhne ya na padhne ka ikhteyar marwi hai, jabke zar-ee[1237] farm par is qism ki takhayyir[1238] ki riwayat nahi milti.[1239] والله أعلم

[902] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﷺ se riwayat hai, unho'nne farmaya ke log apne gharo'n aur madina ke balaai ilaaqo'n se namaz-e-juma padhne ke liye baari-baari aate the. Choo'nke wo gard-o-ghubaar mein chal-kar aate, is liye unke badan se ghubaar aur paseene ki wajah se badboo aane lagti. Chunache un mein se ek (1) aadmi Rasool Allah ﷺ ke paas aaya, jabke aap us waqt mere ghar mein the. Tab Nabi ﷺ ne farmaya: "*Kaash ke tum log is mubarak din mein naha-dho liya karo*".

Baab 16: Jab Sooraj Dhal Jaae To Juma Ka Waqt Shuru Ho Jaata Hai

Hazrat Umar, Hazrat Ali, Hazrat Noman bin Basheer aur Hazrat Amr bin Harees ﷺ se isi tarah bayan kiya jaata hai.

[903] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya ke log apna kaam-kaaj khud kiya karte the aur jab juma ke liye aate to usi haalat mein chale aate. Andaree'n-halaat[1240] unse kaha gaya ke kaash tum ne ghusl kar liya hota.[1241]

[904] Hazrat Anas bin Maalik ﷺ se riwayat hai ke Nabi ﷺ sooraj dhlate hi namaz-e-juma adaa kar lete the.

[905] Hazrat Anas bin Maalik ﷺ hi se riwayat hai, unho'n ne farmaya ke ham log juma ke din subah sawere nikalte aur juma se faraghat ke baad qailoola[1242] karte the.[1243]

Baab 17: Jab Juma Ke Din Garmi Ziyaada Ho?

[906] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya: Jab sardi ziyada hoti to Nabi ﷺ namaz jaldi padh lete aur jab garmi ziyada hoti to aap kuch thandak hone par namaz padhte the. Isse muraad namaz-e-juma hai.

[1234] راجع: 616
[1235] Surah Juma: 9
[1236] T: (زاوِيَه) kona, gosha [Rekhta]
[1237] T: (زَرْعِی) Zaraa-ati, kaasth se mutaalliq [Rekhta]
[1238] T: (تَخْيِیر) Ikhtiyaar dena, tarjeeh dena [Rekhta]
[1239] Fath-ul-Baari: V2 P496
[1240] T: (اندریں حالات) Is haalat mein [RSB]
[1241] Dekhiye: 2071
[1242] T: (قَيلُولَه) Dopaher ko khaane ke baad aaraam karna [Rekhta]
[1243] Dekhiye: 940

Raawi-e-hadees Yunus bin Bukair ne Abu Khaldah se bayan kiya to unho'n ne juma ke zikr ke bajaae sirf namaz ka tazkira kiya.

Bishr bin Saabit ne jab Abu Khalda se ye riwayat bayan ki to farmaya ke hame'n ameer-e-waqt ne juma ki namaz padhaai, phir Hazrat Anas ﷺ se dariyaaft kiya ke Nabi ﷺ namaz-e-zohar kaise padhte the?

Baab 18: Juma Ke Liye Rawaangi Ka Bayan

Irshad-e-Baari Ta'ala hai: Jab Juma Ki Azaan Di Jaae To Allah Ke Zikr Ki Taraf Daud Pado.[1244] Baaz hazraat ka qaul hai ke saee[1245] se muraad amal karna aur chalna hai jaisa ke irshad-e-Baari Ta'ala hai: "*Jisne akhirat ke liye koshish aur mehnat ki*".[1246]

Hazrat Ibne Abbas ﷺ ka farmaan hai: Azaan-e-juma ke baad khared-o-farokht haram hai.

Hazrat Ataa bin Abi Rabaah ka qaul hai: Khareed-o-farokht ke saath-saath tamaam kaam aur mashaghil haraam hain.

Hazrat Ibrahim bin Saad ne Imam Zohri se naqal kiya hai ke juma ke din jab moazzin azaan de to musafir ke liye bhi zaroori hai ke wo juma mein shirkat kare.

[907] Hazrat Abaaya bin Rifaa-a se riwayat hai, unho'n ne kaha ke main namaz-e-juma ke liye jaa raha tha ke mujhe peeche se Hazrat Abu Abs (Abdur Rahman bin Jabr) ﷺ aakar mile. Unho'n ne farmaya ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Jis shakhs ke qadam Allah ke raaste mein ghubar-aalood ho gae Allah Ta'ala usey jahannum par haram kar de ga*".[1247]

Faaeda: Imam Bukhari ﷺ is hadees se juma ke liye paida jaane ki fazilat saabit karna chaahte hain ke sahaabi-e-rasool Hazrat Abu Abs ﷺ se usey jihad fee-sabilillah ke mutaradif[1248] qaraar diya hai. Imam Bukhari ﷺ ke nazdeek is mein umoom hai. Yaane fee-sabillillah mein har qism ki taa-at[1249] aajaati hai. Lekin hamaare nazdeek is qism ki taa-at ko mujahida to keh sakte hain, lekin usey jihad se taaber karna mahel-e-nazar hai.

[908] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke maine Rasool Allah ﷺ ko ye farmate hue suna: "*Jab namaz ke liye iqaamat kahi jaae to namaz ke liye daudte hue mat aao, balke itmenan aur sukoon se chalte hue aao. Wiqaar-o-tamaaniyat tum par laazim hai. Namaz ka jo hissa tumhe'n mil jaae usey padho aur jo naa miley usey poora karlo*".[1250]

[909] Hazrat Abu Qatada ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke Aap ne farmaya: "*Jab tak mujhe dekh na lo, namaz ke liye khade na hua karo, aur tum itmenan-o-sukoon ko khud par laazim karlo*".[1251]

Baab 19: Juma Ke Din Do (2) Aadmiyo'n Ke Darmiyan Judaai Na Kare

[910] Hazrat Salman Farsi ﷺ se riwayat hai, unho'n ne kaha ke Rasool Allah ﷺ ne farmaya: "*Jo shakhs juma ke din ghusl kare aur jis qadar mumkin ho safaai karke tel[1252] lagaae yaa khusbhoo istemaal kare, phir namaz-e-juma ke liye nikle aur do (2) aadmiyo'n ke darmiyan tafreeq na kare. Phir jitni namaz uski qismat mein ho adaa kare aur jab imam khutba dene lagey to khamosh rahe to uske wo gunah jo us juma se saabeqa juma ke darmiyan hue ho'n, sab moaaf kar diye jaae'nge*".[1253]

[1244] Surah Juma: 9
[1245] T: (سَعْی) Daud-dhoop, jaddo jahad, hajj ka ek rukn [Rekhta]
[1246] Surah al Isra: 19
[1247] 2811
[1248] T: (مُتَرَادِف) Mumaasil hona, ham-maane hona [Rekhta]
[1249] T: (طاعَت) Allah ki parastish, ibaadaat, bandagi, itaa-at [Rekhta]
[1250] راجع: 636
[1251] راجع: 637
[1252] T: Oil [RSB]
[1253] راجع: 883

Baab 20: Juma Ke din Apne Bhaai Ko Uthakar Khud Uski Jagah Baithne Ki Mumaaneat

[911] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne manaa farmaya hai ke koi shakhs apne bhai ko uski jagah se uthakar khud waha'n baith jaae. Raawi kehta hai ke maine Hazrat Naafe se dariyaaft kiya ke ye hukum imtenaai juma ke liye khaas hai? Unho'n ne kaha: Juma aur ghair-e-juma dono'n ke liye yehi hukum hai.[1254]

Baab 21: Juma Ke Din Azaan Dene Ka Bayan

[912] Hazrat Saaeb bin Yazeed ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ Hazrat Abu Bakar ؓ aur Hazrat Umar ؓ ke zamane mein juma ke din pehli azaan us waqt hoti thi, jab imam mimbar par baith jaata tha, lekin Hazrat Usman ؓ ke daur mein jab log ziyada ho gae to aap ne muqam-e-zarwa par teesri azaan ka izaafa farma diya.[1255]

Abu Abdullah (Imam Bukhari ؒ) kehte hain ke Zarwa madina ke bazaar mein waaqe ek (1) jagah ka naam hai.

Faaeda: "*Teesri azan ka izaafa*" yahaa'n teesri iqaamat ke etebaar se hai, yaane do (2) azaane'n aur iqaamat.

Baab 22: Juma Ke Din Ek Hi Moazzin Ho

[913] Hazrat Saaeb bin Yazeen ؓ se riwayat hai ke jab ahle madina ki abaadi ziyada ho gai to us waqt juma ke din teesri azaan ka ehtemaam karne waale Hazrat Usman ؓ the. Aur Nabi ﷺ ka to ek hi moazzin tha aur juma ke din us waqt azaan di jaati thi, jab imam mimbar baith jaata tha.[1256]

Baab 23: Imam Bhi Jab Mimbar Par Baitha Azaan Sune To Uska Jawab De

[914] Hazrat Muawiya bin Abi Sufiyan ؓ se riwayat hai ke wo juma ke din mimbar par tashreef farma the, to moazzin ne azan di. Jab usne Allahu Akbar, Allahu Akbar kaha to Hazrat Muawiya ؓ ne Allahu Akbar, Allahu Akbar kaha: Jab usne "أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ" Ash-hadu An Laa Ilaaha Illallahu kaha to Hazrat Muawiya ؓ ne kaha: Main bhi ye gawaahi deta hoo'n. Phir usne "أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ" Ash-hadu Anna Muhammadur Rasoolullah kaha to Hazrat Muawiya ؓ ne kaha: Main bhi yehi gawaahi deta hoo'n. Phir azaan khatam ho gai to Hazrat Muawiya ؓ ne kaha: Aye logo! Maine Rasool Allah ﷺ se usi muqaam par suna ke jab moazzin ne azaan di to aap bhi wohi farmate the, jo tum ne mujhe kehte hue suna hai.[1257]

Baab 24: Azan Ke Waqt (Khateeb Ka) Mimbar Par Baithna

[915] Hazrat Saaeb bin Yazeed ؓ se riwayat hai ke juma ke din azaan-e-saani ka hukum Hazrat Usman ؓ ne diya, jabke ahle masjid ki taadaad ziyada ho gai aur juma ke din azaan us waqt hoti thi jab imam (mimbar par) baith jaata tha.[1258]

Baab 25: Khutbe Ke Waqt Azaan Kehna

[916] Hazrat Saaeb bin Yazeed ؓ se riwayat hai, farmate hain ke juma ke din azaan ka aghaaz us waqt hota tha, jab imam-e-juma ke din (khutbe ke liye) mimbar par baith jaata. Rasool Allah ﷺ Hazrat Abu Bakar Siddiq ؓ aur Hazrat Umar ؓ ke zamane tak yehi maamool raha. Phir jab Hazrat Usman ؓ ki khilaafat ka daur aaya aur log bohot ziyada ho gae to Hazrat Usman ؓ ne juma ke din teesri azaan ka hukum diya. Ye azaan muqam-e-"zaura" par di gai, baad mein yehi dastoor qaaem raha.[1259]

Baab 26: Mimbar Par Khutba Dena

Hazrat Anas ؓ ne farmaya ke Nabi ﷺ ne mimbar par khutba diya.

[917] Hazrat Abu Haazim bin Dinar se riwayat hai ke kuch log Hazrat Sahal bin Saad Saa'di ؓ ke paas aae jinhe'n Rasool Allah ﷺ ke mimbar ke mutaalliq shak tha ke wo kis lakdi se taiyyaar hua tha? Unho'nne uski baabat Hazrat

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[1254] Dehiye: 6269, 6270

[1255] Dekhiye: 913, 915, 916

[1256] راجع: 912

[1257] راجع: 612

[1258] راجع: 912

[1259] راجع: 912

Sahal ﷺ se dariyaaft kiya to unho'n ne farmaya: Allah ki qasam! Mujhe khoob pehchaan hai ke wo kisse taiyyaar hua tha. Maine usey pehle din bhi dekha jab usey taiyyaar karke rakha gaya tha aur us waqt bhi dekha jab us par pehle din Rasool Allah ﷺ tashreef farma hue. Waaqea ye hai ke Rasool Allah ﷺ ne ek ansari aurat ki taraf paegham bheja, jiska naam Hazrat Sahal ﷺ ne liya tha, lekin main usey bhool gaya hoo'n: "*Tum apne badhai ghulam ko kaho wo mere liye lakdiyo'n ka ek (1) mimbar bana de, taake main jab logo'n se mukhatib hoo'n to us par baitha karoo'n*". Chunache us aurat ne apne ghualm ko ye hukum diya to wo ghaaba jungle ke jhaao se (mimbar) taiyyaar karke uske paas le aaya. Usne wo Rasool Allah ﷺ ki khidmat mein bhej diya. Aap ne hukum diya ke usey us jagah rakh diya jaae. Phir maine dekha ke Rasool Allah ﷺ ne us par namaz padhna shuru ki, takbeer-e-tehreema us par kahi, phir aap ne rukoo bhi usi par kiya. Phir ulte paao'n neeche utar aae aur mimbar ki jadd mein sajda kiya. Phir waapas mimbar par aagae. Jab aap namaz se faarigh hue to logo'n ki taraf mutawajja ho kar farmaya: "*Logo! Maine ye sab kuch is liye kiya hai taake tum meri iqteda karo aur meri namaz seekh lo*".[1260]

[918] Hazrat Jabir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya ke masjid mein ek (1) khajoor ka tanaa tha, jis par tek lagaakar Nabi ﷺ khade hote the. Jab aapke liye mimbar rakha gaya to ham ne us tanay se das (10) maah ki haamela oontni ke bilbilaane jaisee awaaz suni. Aakhir-kaar Nabi ﷺ mimar se utre aur us tanay par apna dast-e-mubarak rakha.[1261]

Sulaiman bin Bilal ne bhi Yahya bin Saeed se isi tarah bayan kiya hai (taaham unho'n ne Ibne Anas ka naam bhi zikr kiya hai).

[919] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke maine Nabi ﷺ se suna, jabke aap mimbar par khutba de rahe the: "*Jo shakhs juma ke liye aae wo ghusl zaroor kare*".[1262]

Baab 27: Khade Ho Kar Khutba Dena

Hazrat Anas ﷺ bayan karte hain ke Ek (1) Martaba Nabi ﷺ khade ho kar khutba de rahe the.

[920] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ khade ho kar khutba diya karte the, darmiyan mein kuch der baith jaate, phir khade ho jaate the, jaisa ke tum ab karte ho.[1263]

Baab 28: Khutbe Ke Waqt Imam Aur Hazireen Ka Ek Doosre Ki Tarf Mu'n Karna

Hazrat Ibne Umar aur Hazrat Anas ﷺ imam ke saamne baithkar mutwajaae hote the.

[921] Hazrat Abu Saeed Khudri ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ek (1) din mimbar par tashreef farma hue to ham aapke ird-gird baith gae.[1264]

Faaeda: Hamari masaajid mein to saff-bandi ke saath-saath isteqbal bhi ho jaata hai, albatta masjid-e-nabawi mein uski zaroorat hoti hai ke waha'n mihrab aur mimbar mein kuch faasla hai, darmiyan mein kuch safe'n hain waha'n isteqbal imam ki zaroorat hoti hai, kyou'nke imam unke peeche hota hai. Agli safo'n mein baithne waalo'n ko chaahiye ke wo imam ki taraf mutawajja ho kar baithe'n agarche aisee haalat mein qible ki taraf peeth ho jaaegi.

Baab 29: Khutbe Mein Hamd-o-Sana Ke Baad "أما بعد" Amma Ba'ad Kehna

Hazrat Ikrima ne Hazrat Ibne Abbas ﷺ se aur unho'n ne Nabi ﷺ se aisa hi riwayat kiya hai.

[922] Hazrat Asma bint Abi Bakr ﷺ se riwayat hai, unho'n ne farmaya ke main Hazrat Ayesha ﷺ ke paas aai jabke log namaz padh rahe the. Maine dariyaaft kiya ke logo'n ko kya ho gaya hai? Hazrat Ayesha ﷺ ne apne sar ke saath asman ki taraf ishaara farmaya. Maine arz kiya: Koi nishaani hai? To unho'n ne apne sar se ishaara kiya ke haa'n. Wo (Hazrat Asma ﷺ) kehti hain ke phir Rasool Allah ﷺ ne itni tawaalat ki, ke mujh par ghashi taari hone lagi. Mere pehlu

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[1260] راجع: 377
[1261] راجع: 449
[1262] راجع: 877
[1263] Dekhiye: 928
[1264] Dekhiye: 1465, 2842, 6427

mein paani ka ek (1) mashkeeza tha, maine usey khola aur usse paani le kar apne sar par daalne lagi. Phir Rasool Allah ﷺ jab namaz se faarigh hue to sooraj raushan ho chuka tha. Uske baad aap ne khutba diya. Us mein Allah ki hamd-o-sana bayan ki jiska wo mustahiq hai, phir "أما بعد" Amma Ba'ad kaha. Wo (Hazrat Asma ؓ) kehti hain ke ansaar ki kuch aurto'n ne shor karna shuru kiyato main unhe'n khamosh karane ke liye unki taraf mutawajja hui. Is asna mein maine Hazrat Ayesha ؓ se dariyaaft kiya ke Rasool Allah ﷺ ne kya farmaya hai? Hazrat Ayesha ؓ ne kaha ke Rasool Allah ﷺ ne farmaya: "*Koi cheez aisee nahi hai jo mujhe na dikhaai gai ho, maine usey aaj apni isi jagah se dekh liya hai, hatta ke maine jannat aur dozakh ko bhi dekh liya aur meri taraf ye wahee ki gai ke tumhara maseeh-e-dajjaal ke fitne ki tarah yaa uske qareeb-qareeb qabro'n mein imtehaan liya jaaega. Chunache tum mein se (har) ek (1) ke paas farishta aaega aur us (har ek (1)) se poocha jaaega ke us 'shaksiyat' ke mutaalliq tum kya jaante ho? Jo iman ya yaqeen waala hoga to wo kahega ke ye Allah ke Rasool Hazrat Muhammad ﷺ hain, jo hamaare paas hidayat ki baate'n aur khuli daleele'n le kar aae. Ham un par iman laae, unki daawat ko qubool kiya, nez unki pairawi aur tasdeeq ki. Phir us shakhs se kaha jaaega ke tu itmenan-o-sukoon se soja. Ham jaante hain ke tu yaqeen-o-imaan waala tha aur jo shakhs munafaqat ya shak rakhne waala hoga …Hisham ko shak hai... Usse kaha jaaega ke tu us shakhs ke mutaalliq kya maaloomaat rakhta hai? To wo kahega ke main to kuch nahi jaanta. Logo'n se ek (1) baat suntan tha, to main bhi waise hi keh deta tha*".

Hisham kehte hain ke mujhe Fatima bint Munzir ne jo kaha, maine usey khoob yaad kar liya. Albatta munafiqeen par ki jaane waali sakhtiyaa'n jo usne bayan ki thee'n, wo yaad na rahee'n.

[923] Hazrat Amr bin Taghlib ؓ se riwayat hai ke Rasool Allah ﷺ ke paas kuch maal ya koi aur cheez laai gai, jise aap ne taqseem farma diya, lekin aap ne kuch logo'n ko diya aur kuch ko na diya. Phir aap ko ittela mili ke jin ko aap ne nahi diya wo naa-khush hain. Aap ne Allah ki hamd-o-sana ke baad farmaya: "أما بعد" "*Amma Ba'ad! Allah ki qasam! Main kisi ko deta hoo'n aur kisi ko nahi deta, lekin jise chodh deta hoo'n wo mere nazdeek us shakhs se ziyada aziz hota hai jise deta hoo'n*". "*Nez, kuch logo'n ko is liye deta hoo'n ke un mein be-sabri aur bokhlaahat dekhta hoo'n aur kuch ko unki saer-chashmi*[1265] *aur bhalai ki wajah se chodh deta hoo'n jo Allah ne unke dilo'n mein paida ki hai. Amr bin Taghlib bhi unhi mein se hai*". Unka bayan hai ke Allah ki qasam! Main ye nahi chahta ke Rasool Allah ﷺ ke is kalme ke ewaz mujhe such oont mile'n.[1266]

[924] Hazrat Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ ek (1) martaba aadhi raat ke waqt ghar se nikle to masjid mein aakar namaz padhi. Kuch logo'n ne bhi aapke saath namaz adaa ki. Subhe ke waqt log baate'n karne lagey to doosre roz unse bhi ziyada log jamaa ho gae aur unho'n ne bhi Rasool Allah ﷺ ke hamraah namaz adaa ki. Subah ko logo'n ne ek (1) doosre se bayan kiya to teesri raat unse bhi ziyada log ekatthe ho gae. Chunache Rasool Allah ﷺ tashreef laae to logo'n ne aapke saath namaz adaa ki. Phir jab chauthi raat hui to log is qadar jamaa hue ke masjid mein gunjaesh na rahi. Rasool Allah ﷺ namaz-e-fajr ke liye baahar tashreef laae. Jab fajr ki namaz se faarigh hue to logo'n ki taraf tawajjo farmaai. Tasshahud, yaane khutba padhte hue farmaya: "أما بعد" "*Amma Ba'ad! Beshak tumhara ijtema mujhse makhfi na tha, lekin mujhe khauf hua ke mabaada tum par farz ho jaae to phir tum uske adaa karne se aajiz ho jaaoge".* Iski Yunus bin Yazid ne mataaba-at ki hai.[1267]

[925] Hazrat Abu Humaid Sa'adi ؓ se riwayat hai ke Rasool Allah ﷺ ek (1) raat namaz ke baad khade ho gae aur Allah Ta'ala ki aisee hamd bayan ki, jo uske shayaan-e-shaan thi. Phir farmay: "أما بعد" "*Amma Ba'ad!"* (Imam Zohri ke saath) Abu Muawiya aur Abu Usama ne is riwayat ki mataaba-at (Hisham se) ki hai, isi tarah Adni bhi Sufyan se riwayat karte hue lafz-e-amma ba'ad bayan karne mein uski mataaba-at ki hai.[1268]

[926] Hazrat Miswar bin Makhrama ؓ se riwayat hai, unho'n ne farmaya ke ek (1) martaba Rasool Allah ﷺ khade hue, jab aap ne tasshahud, yaane khutba padha to maine aap ko "أما بعد" "*Amma Ba'ad!"* kehte suna.

[1265] T: (سَیر چَشْمی) Tabiyyat mutmaeen hona, qanaa-at [Rekhta]

[1266] Dekhiye: 3145, 7535

[1267] راجع: 729

[1268] Dekhiye: 1500, 2597, 6636, 6979, 7174, 7197

Zubaidi ne Imam Zohri se bayan karne mein Shuaib ki mataaba-at ki hai.[1269]

[927] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ mimbar par tashreef farma hue aur ye aap ki aakhri nashisht thi, jis mein aap shareek hue. Aap ne apne shaano'n par badi chaadar daale hue sar par chikni patti baandhe hue the. Aap ne Allah ki hamd-o-sana ke baad farmaya: "*Logo! Mere qareeb ho jaao*". Chunache log aapke qareeb jama ho gae, to aap ne farmaya: "أما بعد" "*Amma Ba'ad! Deegar log to badhte jaae'nge, magar qabila-e-ansaar kam hota jaaega. Lehaza ummat-e-muhammadiya ﷺ mein se jo shakhs kisi bhi shakl mein hukumat kare, jiski wajah se doosro'n ko nafaa yaa nuqsaan pohonchne ka ikhteyar rakhta ho to usey chaahiye ke ansaar ke nekukaaro'n ki neki qubool kare aur khatakaaro'n ki laghzisho'n se darguzar kare*".[1270]

Baab 30: Juma Ke din Do (2) Khutbo'n Ke Darmiyan Baithne Ka Bayan

[928] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ do (2) khutbe dete aur unke darmiyan baithe the.[1271]

Baab 31: Juma Ke din Khutba Ba-ghaur Sunna

[929] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Jab juma ka din hota hai to farishte masjid ke darwaze par khade ho jaate hain, pehle aur uske baad aane waalo'n ke sawab ko likhte rehte hain. Subah sawere aane waale ko oont ki qurbani dene waale ki tarah, uske baad gae zibah karne waale ki misl, phir mendha qurbani karne waale ki tarah, uske baad murgha aur uske baad anda Allah ki raah mein dene ka sawab milta hai. Lekin jab imam khutbe ke liye bar-aamad[1272] hota hai to farishte apne dafaatir lapet kar zikr-e-ilaahi sunne mein masroof ho jaate hain*".[1273]

Faaeda: Is hadees ke pesh-e-nazar khutba-e-juma sunna waajib hai. Albatta imam ba-waqt-e-zaroorat dauran-e-khtba kisi ko koi baat yaa kaam keh sakta hai, us par koi qad-ghan[1274] nahi. والله أعلم

Baab 32: Dauran-e-Khutba Mein Agar Imam Kisi Ko Aate Dekhe to Usey Do (2) Rakat Adaa Karne Ka Hukum De

[930] Hazrat Jabir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya ke juma ke din ek (1) shakhs us waqt aaya jab Nabi ﷺ logo'n se khitab farma rahe the. Aap ne poocha: "*Aye falaa'n! Kya toone namaz padhi hai?*" Usne arz kiya: Nahi. Aap ne farmaya: "*Khade ho kar namaz adaa karo*".[1275]

Bab 33: Agar Koi Dauran-e-Khutba Mein Aae To Usey Chaahiye Ke Halki-phulki Do (2) Rakate'n Padh Le

[931] Hazrat Jabir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya ke juma ke din ek (1) shakhs us waqt aaya jab Nabi ﷺ khutba irshad farma rahe the. Aap ne usse poocha: "*Kya toone namaz padhi hai?*" Usne jawab diya: Nahi. To aap ne farmaya: "*(Khade ho kar) do (2) rakate'n padho*".[1276]

[1269] Dekhiye: 3110, 3714, 3729, 3767, 5230, 5278

[1270] Dekhiye: 3627, 3800

[1271] راجع: 920

[1272] T: (بَرْ آمد) Baahar aaya hua, nikaala hua, khurooj [Rekhta]

[1273] Dekhiye: 3211

[1274] T: (قَدْغَن) Rok-tok, mumaaneat, paabandi, bandish [Rekhta]

[1275] Dekhiye: 931, 1166

[1276] راجع: 930

Baab 34: Khutbe Mein Dono Haatho'n Ka Uthaana

[932] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya ke juma ke din Nabi ﷺ khutba de rahe the, ke us asna[1277] mein achanak ek (1) aadmi uth-khada hua aur usne arz kiya: Allah ke Rasool! Maal-maweshi aur bakriya'n halaak ho gae. Allah Ta'ala se dua keejiye ke ham par baarish barsaae. Chunache aap ne dono haath phaila kar dua farmaai.[1278]

Baab 35: Khutba-e-Juma Ke Dauran Mein Barish Ke Liye Dua Karna

[933] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ke zamane mein ek (1) martaba log qahet[1279] mein mubtalaa hue. Daree'n-asna Nabi ﷺ juma ke din khutba irshad farma rahe the ke ek (1) eraabi[1280] ne khade ho kar arz kiya: Allah ke Rasool! Maal talaf[1281] ho gaya aur bacche bhooko'n marne lagey, aap Allah se hamaare liye dua farmaiye. Aap ne dua ke liye apne dono haath uthaae aur us waqt hame'n aasmaan par abr ka ek tukda bhi nazar nahi aa-raha tha. Magar us zaat ki qasam jiske haath mei meri jaan hai! Aap apne haatho'n ko neeche bhi na kar paae the ke pahaado'n jaisa baadal ghir-aaya[1282]. Phir aap mimbar se bhi na utre the ke maine aap ki daadhi mubarak par barish ke qatro'n ko tapakte dekha. Us din khoob baarish hui, aur doosre-teesre din bhi, phir chauthe din bhi, yahaa'n tak ke doosre juma tak ye silsila jaari raha. Uske baad wohi eraabi yaa koi doosra shakhs khada hua aur arz karne laga: Allah ke Rasool! Makanaat gir-gae aur maal garq ho gaya, is liye aap Allah se hamaare liye dua kare'n. Chunache aap ne (dono'n) haath uthakar farmaya: "*Aye Allah! Hamaare aas-paas baarish ko barsa, magar ham par na barsa*". Phir aap us waqt abr ke jis tukde ki taraf ishaara farmate wo hat-jaata, aakhir-kaar madina talaab ki tarah ho gaya aur waadi-e-qanaat mahina-bhar khoob behti rahi, phir jis taraf se bhi koi shaksh aata wo barish ki kasrat bayan karta tha.[1283]

Faaeda: Istisqa or Istisqa ki teen (3) soorate'n hain: ✽ Ba-qaaeda bahar kisi khule maidaan mein jaakar namaz padhna, phir ek (1) makhsoos tareeqe se dua karna. ✽ Kisi bhi namaz ke baad baarish ke liye Allah Ta'ala se dua karna. ✽ Dauran-e-khutba mein kisi ki darkhwaast par haath utha kar baarish ke liye dua karna. Imam Bukhari ؒ ne is akhri soorat ko yahaa'n bayan kiya hai.

Baab 36: Juma Ke Din Dauran-e-Khutba Mein Khamoshi Ikhteyar Karna

Jab koi dauran-e-khutba apne saathi ko khamoshi ikhteyar karne ke mutaalliq kehta hai to yaqeenan wo laghoo baat karta hai. Hazrat Salman ؓ Nabi ﷺ se riwayat karte hue kehte hain ke aap ne farmaya: "*Jab imam guftagu karta hai to wo khamoshi ikhteyar karta hai*".

[934] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Agar toone dauran-e-khutba mein apne saathi se keh diya ke khamosh reh, to toone laghoo aur be-hooda baat ki*".

Baab 37: Us Ghadi Ka Bayan Jo Juma Ke Din Hoti Hai

[935] Hazrat Abu Huriara ؓ se riwayat hai ke Rasool Allah ﷺ ne juma ke dauran wa'az[1284] farmaya: "*Is mein ek (1) aisee ghadi hai, ke agar theek us ghadi mein banda-e-muslim khada ho kar namaz padhe aur Allah Ta'ala se koi cheez maange to Allah Ta'ala usko wo cheez zaroor ataa karta hai*". Aur aap ne apne haath se ishaara karke bataaya ke wo ghadi thodi der ke liye aati hai.[1285]

Faaeda: Is ghadi ki taayyun ke mutaalliq Haafiz Ibne Hajar ؒ ne 42 aqwaal zikr kiye hain. Un mein do (2) qaul ziyada mash-hoor hain: ✽ Wo ghadi imam ke mimbar par baithne se le kar ikhtetaam salah al juma tak hai. Is qaul ko Imam

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[1277] T: (اَثْنا) (waqt, zamaana, kalaam, muqaam, wagahria ka) darmiyaan [Rekhta]
[1278] Dekhiye: 933, 1113, 1019, 1029, 1033, 3582, 6093, 9342
[1279] T: (قَحْط) Khush-saali, sookha, bohot ziyaada kami [Rekhta]
[1280] T: (اَعْرابی) Arab ka sehra-nasheen, arab ka baddu, dehaati [Rekhta]
[1281] T: (تَلَف) Zaae, barbaad [Rekhta]
[1282] T: (گِھر آنا) Umand aana, chaa-jaana, jhoom kar aana [Rekhta]
[1283] راجع: 932
[1284] T: (وَعظ) Naseehat, talqeen, hidaayat, mazhabi taqreer [Rekhta]
[1285] Dekhiye: 5294, 6400

Muslim ne Hazrat Abu Moosa Ashari ﵁ se bayan kiya hai. ❁ Asr ke baad se le kar ghuroob-e-shams tak hai. Is par eteraaz hota hai ke asr ke baad koi namaz nahi hoti, jabke us ghadi ke mutaalliq hai ke insan us waqt haalat-e-namaz mein hota hai? Yehi ishkal ek (1) sahaabi ne doosre sahaabi ke saamne rakha to unho'n ne jawab diya ke kya Rasool Allah ﷺ ka ye irshad nahi hai ke jo namaz ka intezar karta hai, wo namaz hi mein shumaar hota hai.

Baab 38: Agar Namaz-e-Juma Mein Kuch Log Imam Ko Chodkar Chale Jaae'n To Imam Aur Baaqi-maanda Namaziyo'n Ki Namaz Saheeh Hogi

[936] Hazrat Jabir bin Abdullah ﵁ se riwayat hai ke unho'n ne farmaya ke ham Nabi ﷺ ke hamraah namaz padh rahe the ke achanak ek tijarati qaafila aaya, jin ke saath oonto'n par ghalla[1286] lada hua tha. Log us qaafile ki taraf daud pade, hatta ke Nabi ﷺ ke hamraah sirf 12 aadmi reh gae. Us par ye aayat naazil hui: "Aur Jab Wo (log) Tijarat Ka Maal Yaa Khel-kood Ka Saamaan Dekhte Hain To Aapko Khada Chod Kar Uski Taraf Daud Jaate Hain".[1287].[1288]

Baab 39: Juma Ke Baad Aur Usse Pehle Sunnate'n Padhna

[937] Hazrat Abdullah bin Umar ﵄ se riwayat hai ke Rasool Allah ﷺ zohar se pehle do (2) rakate'n aur uske baad do (2) rakate'n, nez maghrib ke baad apne ghar mein do (2) rakate'n aur namaz-e-isha ke baad do (2) rakate'n padhte the. Juma ke baad namaz nahi padhte the, ta-aa'nke ghar laut aate. Waapas aakar do (2) rakate'n padhte the.[1289]

Baab 40: Irshad-e-Baari Ta'ala Ke "Jab Namaz Poori Ho Jaae To Zameen Mein Phail Jaao Aur Allah Ka Fazal Talash Karo".[1290]

[938] Hazrat Sahal bin Saad Saa'di ﵁ se riwayat hai, unho'nne farmaya ke ham mein ek aurat thi, jisne choti si neher ke kinare apne khet mein chuqandar[1291] kaasht[1292] kar rakhe the. Jab juma ka din hota to chuqandar ke chand paode jado'n se kheench laati aur unhe'n handiya mein daal kar pakaati. Uske oopar mutthi bhar jao[1293] ka aata daalti j usne pees kar rakha hua tha. Taiyyaar hone ke baad wo chuqandar (zaaeqe mein) you'n lagte jis tarah haddi par laga gosht hota hai. Jab ham namaz-e-juma se faarigh hote to us aurat ke paas aakar usey salaam karte aur wo taiyyaar shuda khana hamaare paas laakar rakh deti thi, to ham usey tanaawul karte the, chunache ham logo'n ko uske us khane ki wajah se juma ke din ki tamanna hoti thi.[1294]

[939] Hazrat Sahal bin Saad ﵁ hi se riwayat hai, wo mazkoora hadees ke saath ye bhi farmate the ke ham namaz-e-juma ke baad hi dopaher ka khana tanaawul karte aur qaeloola karte the.[1295]

Baab 41: Juma Ke Baad Qaeloola Karna

[940] Hazrat Anas ﵁ se riwayat hai, farmate hain ke ham juma ki namaz jaldi adaa kar lete, phir (faraaghar ke baad) qaeloola karte the.[1296]

[941] Hazrat Sahal bin Saad ﵁ se riwayat hai, unho'n ne farmaya ke ham log Nabi ﷺ ke hamraah namaz-e-juma padhte the, phir hamaara qaeloola hota tha.[1297]

[1286] T: (غَلَّه) Anaaj, daana jo zameen se ugey [Rekhta]
[1287] Surah Juma: 11
[1288] Dekhiye: 258, 264, 4899
[1289] Dekhiye: 1165, 1172, 1180
[1290] Surah Juma: 10
[1291] T: (چُقَنْدَر) Shaljam ki qism mein se surkh rang ki ek (1) tarkaari [Rekhta]
[1292] T: (کاشْت) Kheti, ziraa-at [Rekhta]
[1293] T: (جَو) Ek (1) qism ka anaaj jo zardi-maael safed rang ka chilkedaar hota hai, iski shakl gehoon se kisi qadar mukhtalif hoti hai [Rekhta]
[1294] Dekhiye: 939, 941, 2349, 5403, 6248, 6279
[1295] راجع: 938
[1296] راجع: 905
[1297] راجع: 938

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

12: Abwaabu Salaat al Khaufi (Namaz-e-Khauf Se Mutaalliq Ahkaam-o-Masaael) أَبْوَابُ صَلَاةِ الْخَوْفِ

Baab 1: Namaz-e-Khauf Ka Bayan

Irshad-e-Baari Ta'ala hai: "Aur Jab Tum Zameen Mein Safar Karo To Tumhare Liye Namaz Qasr Karne Mein Koi Harj Nahi Hai, Khusoosan Jab Tumhe'n Andesha Ho Ke Kaafir Tumhe'n Tashweesh Mein Daal De'nge, Kyou'nke Kaafir To Bila-shubha Tumhare Khule Dushman Hain, Aur Jab Aap Musalmano Mein Maujood Ho'n Aur Unhe'n (jungi haalaat mein) Namaz Padhane Ke Liye Khade Ho'n To Ek Giroh Aapke saath Namaz Ke Liye Khada Ho Aur Wo Apne Hathiyaar Paas Rakhe'n, Jab Ye Giroh Sajda Kar Chuke To Peeche Hat Jaae Aur Doosra Giroh Jisne Abhi Tak namaz Adaa Nahi Ki Aage Aae Aur Aapke saath Namaz Adaa Kare. Unhe'n Bhi Chaahiye Ke Wo Apna Difaa Ka Saamaan Aur Hathiyaar Apne saath Rakhe'n. Kaafir Chaahte Hain Ke Tum Apne Hathiyaaro'n Aur Saamaan-e-Difaa Se Ghaafil Ho Jaao, Taake Wo Tum Par Yak-baargi Hamla Kar De'n. Haa'n! Koi Harj Nahi Agar Tum Baarish Ki Wajah Se Yaa Bimaari Ki Binaa Par Hathiyaar Pehenne Mein Takleef Mehsoos Karo To Unhe'n Utaar Sakte Ho, Phir Bhi Apne Bachaao Ka Poor Poora Khayaal Rakho, Allah Ta'ala Ne Yaqeenan Kaafiro'n Ke Liye Ruswa Karne Waala Azaab Taiyyaar Kar Rakha Hai".[1298]

[942] Imam Zohri ﵀ se (raawi-e-hadees) Shuaib ne poocha: Kya Nabi ﷺ ne namaz-e-khauf padhi hai? Unho'n ne jawab diya: Mujhe Saalim ne khabar di ke Hazrat Abdullah bin Umar ﵄ ne farmaya: Main ek (1) dafa Nabi ﷺ ke hamraah najd ki taraf jihad ke liye gaya. Jab ham dushman ke saamne saff-aara hue to Rasool Allah ﷺ hame'n namaz padhane ke liye khade hue. Ek (1) giroh to aapke saath khada hua aur doosra giroh dushman ke muqable mein data raha. Phir Rasool Allah ﷺ ne apne hamraah giroh ke saath ek (1) rukoo aur do (2) sajde kiye. Uske baad ye log us giroh ki jagah chale gae jisne namaz nahi padhi thi. Jab wo aae to Rasool Allah ﷺ ne unke saath bhi ek (1) rukoo aur do (2) sajde adaa kiye aur salaam pher diya. Phir un mein se har aadmi khada hua aur ek (1) rukoo aur do (2) sajde apne apne taur par kiye.[1299]

Baab 2: Paidal Aur Sawaar Ho Kar Namaz-e-Khauf Padhna Raajil (رَاجِلٌ) Ke Maane Paidal Chalne Waala Hain

[943] Hazrat Naafe se riwayat hai, wo Hazrat Ibne Umar ﵄ se Mujahid ke qaul ki tarah bayan karte hain ke jab musalmano ki dushman se mudbhed ho jaae too khade-khade hi namaz padh le'n. Albatta Hazrat Ibne Umar ﵄ ne Nabi ﷺ se ye izaafa bayan kiya hai: "*Agar dushman ziyaada ho'n to musalman khade-khade yaa sawaar ho kar, yaane jis tarah bhi mumkin ho sakey namaz padhe'n*".[1300]

Baab 3: Namaz-e-Khauf Adaa Karte Waqt Ek Doosre Ki Hifaazat Ka Khayaal Rakhna

[944] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne farmaya ke ek (1) dafa Nabi ﷺ namaz ke liye khade hue to log bhi aap ke saath khade ho gae. Jab aap ne takbeer-e-tehreema kahi to unho'n ne bhi aapke saath takbeer-e-tehreema kahi. Phir aap ne rukoo kiya aur logo'n mein se chand-ek (1) ne rukoo kiya. Phir aap ne sajda kiya to un logo'n ne bhi aapke saath sajda kiya. Phir jab aap doosri rakat ke liye khade hue to wo log bhi aapke hamraah khade ho gae. Jinho'n ne sajda kar liya tha aur wo apne bahiyyo'n ki hifaazat karne lagey. Chunache doosra giroh aaya aur unho'n ne aapke hamraah rukoo aur sajka kiya, daree'n-asna tamaam log namaz mein the, lekin ek-doosre ki hifaazat karte the.

Baab 4: Qilo'n Par Chadaai Aur Dushman Se Muqaable Ke Waqt Namaz Ka Bayan

Imam Auzaai ﵀ ka bayan hai ke agar fatah qareeb ho aur mujahideen namaz padhne par qaadir na ho sake'n to har mujahid alag-alag ishaare se namaz padhe. Agar ishaare se bhi padhne ki qudrat na ho to namaz ko muakh-khar kar de'n yahaa'n tak ke ladaai ka faisla ho jaae aur mujahideen mehfooz ho jaae'n. To phir do (2) rakat adaa kare'n, agar

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[1298] Surah Nisa: 101-102

[1299] Dekhiye: 943, 4132, 4133, 4535

[1300] راجع: 942

do (2) rakat padhne ki fursat na ho, to ek (1) rukoo aur do (2) sajde kar le’n. Agar us par bhi qaadir na ho’n to unhe’n mahez “*Allahu Akbar*” kehna kaafi nahi hoga, balke aman ke waqt tak usey muakh-khar kar de’n. Makhool taabai ka bhi ye hi qaul hai.

Hazrat Anas bin Maalik ؓ bayan karte hain ke main qila sushtar[1301] par chadhaai ke waqt waha’n maujood tha, jabke fariqain ki jung fajr raushan hone ke waqt shuroo hui. Ghamsaan ki jung jaari thi, mujahideen namaz-e-subah adaa karne par qaadir na the, chunache ham ne namaz-e-fajr ko tuloo-e-aftaab ke baad adaa kiya. Ham ne Hazrat Abu Moosa Ashari ؓ ke hamraah namaz padhi, jabke wo qila fatah ho gaya. Hazrat Anas ؓ ne mazeed farmaya ke us namaz ke ewaz hame’n duniya aur uski tamaam cheeze’n bhi khush na kar sakee’n.

[945] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho’n ne farmaya ke ghazwa-e-khandaq ke din Hazrat Umar ؓ tashreef laae aur kuffaar-e-quraish ko bura-bhala kehte hue kehne lagey: Allah ke Rasool! Main namaz-e-asr nahi padh saka, ta-aa’nke sooraj ghuroob ke qareeb ho gaya. Nabi ﷺ ne farmaya: “*Allah ki qasam! Main bhi abhi tak namaz-e-asr nahi padh saka hoo’n*”. Uske baad aap waadi-e-buthaan mein utre, wazoo kiya aur sooraj ghuroob hone ke baad namaz-e-asr adaa ki aur uske baad namaz-e-maghrib padhi.[1302]

Baab 5: Jo Dushman Ki Talaash Mein Nikle Yaa Dushman Uski Talaash Mein Ho To Uska Sawaari Par Ishare Se Namaz Padhna

Hazrat Waleed bin Muslim bayan karte hain ke maine Imam Auzaai ؒ se Hazrat Sharjeel bin Simti aur unke saathiyo’n ke sawaari par namaz padhne ka zikr kiya to unho’n ne farmaya ke jab namaz ke qazaa hone ka andesha ho to uska hukum hamaare nazdeek aisa hi hai. Hazrat Waleed bin Muslim is mauqif ki taaeed mein Nabi ﷺ ka darj-e-zel irshad pesh kiya karte the: “*Tum mein se koi bhi namaz-e-asr Banu Quraiza ke alaawa kahee’n na padhe*”.

[946] Hazrat Ibne Umar ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ jab ghazwa-e-khandaq se waapas hue to hame’n hukum farmaya: “*Koi bhi namaz-e-asr Banu Quraiza ke alaawa kahee’n aur na padhe*”. Chunache baaz logo’n ko raaste mein asr ka waqt aagaya to kuch ne kaha ke ham to banu quraiza pohonch kar namaz padhe’nge aur kuch kehne lagey ke Rasool Allah ﷺ ka maqsad ye na tha ke ham namaz qazaa kar de’n, lehaaza ham to namaz padhe’nge. Jab is waaqe ka zikr Nabi ﷺ se hua to aap ne kisi ko malaamat na ki.[1303]

Faaeda: Baaz Sahaaba Ikram ؓ ne Rasool Allah ﷺ ke farmaan ka ye matlab liya ke raaste mein kisi jagah padaao kiye baghair ham jaldi pohche’n. Unho’n ne namaz qasr na ki, aur usye sawaari hi par adaa kar liya, jabke doosre ashaab ؓ ne aap ke irshad-e-giraami ko zaahir par mahmool[1304] kiya, ke agar taameel-e-hukum mein namaz der se bhi adaa hui to ham gunahgaar nahi ho’nge. Choo’nke fariqain ki niyyat durust thi, is liye koi bhi qaabil-e-malaamat na thehre.

Baab 6: Ba-waqt-e-Jung Allahu Akbar Kehna Aur Namaz-e-Fajr Mu’n-andhere Padhna, Nez Ghaarat-giri Aur Ladaai Ke Waqt Namaz Adaa Karna

[947] Hazrat Anas ؓ se riwayat hai ke Rasool Allah ﷺ ne namaz-e-fajr sawere mu’n-andhere[1305] padhi, phir sawaar hue, uske baad farmaya: “*Allahu Akbar, Khybar wiraan ho gaya, yaqeenan jab ham kisi qaum ke maidaan mein utarte hain to tambeeh-karda logo’n ki subah bohot buri hoti hai*”. Chunache wo log, yaane yahoodi gali-koochoo’n mein ye kehte hue daudne lagey: Muhammad apne lashkar samet aagaya. Bahar-haal Rasool Allah ﷺ ne un par fatah haasil ki, jungjoo logo’n ko qatal kar diya, aurto’n aur baccho’n ko qaidi bana liya. Hazrat Safiyya ؓ, Dihyah Kalbi ke hisse mein aaee’n, phir Rasool Allah ﷺ ke liye ho gaee’n, jin se baad mein aap ne nikah kar liya aur unki aazaadi hi

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[1301] T: Shoostar, located near Ahwaz, Iran [RSB]

[1302] راجع: 596

[1303] Dekhiye: 4119

[1304] T: (مَحْمُول) Gumaan kiya gaya, zann kiya gaya, qiyaas [Rekhta]

[1305] T: (مُنّہ آندھیرے) Subah sawere, din nikalne se pehle [Rekhta]

ko unka haq-e-maher qaraar diya. (Raawi-e-hadees) Abdul Aziz ne apne shaikh Saabit se dariyaaft kiya: Aye Abu Muhammad! Aap ne Hazrat Anas ﵁ se poocha tha ke Rasool Allah ﷺ ne un (Syeda Safiyya ﵂) ka haq-e-maher kya muqarrar kiya tha? Unho'n ne muskuraate hue farmaya ke unki zaat-e-giraami hi ko unka haq-e-maher qaraar diya gaya tha.[1306]

[1306] راجع: 371

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

13: Kitab-ul-Eidain (Eidain Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ الْعِيْدَيْنِ

Baab 1: Eidain Aur Un mein Zeb-o-Zeenat Ka Bayaan

[948] Hazrat Abdullah bin Umar ﷠ se riwayat hai, unho'n ne farmaya ke Hazrat Umar ﷠ ne ek (1) reshmi jubba liya jo bazaar mein farokht ho raha tha, phir usey le kar Rasool Allah ﷺ ki khidmat mein haazir hue. Arz kiya: Allah ke Rasool! Aap isey khareed le'n, taake eid ke din aur wufood ki aamad ke waqt zeb-tan farma kar khud ko aarasta kiya kare'n. Aap ne farmaya: "*Ye to un logo'n ka libaas hai, jin ka aakhirat mein koi hissa nahi*". Hazrat Umar ﷠ jis qadar Allah ko manzoor tha, thehre rahe, phir Rasool Allah ﷺ ne unke paas ek reshmi jubba bheja. Hazrat Umar ﷠ usey le kar Rasool Allah ﷺ ki khidmat mein haazir hue aur arz kiya: Ya Rasool Allah! Aap ne to farmaya tha: "*Ye un logo'n ka libaas hai, jin ka aakhirat mein koi hissa nahi*". Uske ba-wujood aap ney jubba mere yahaa'n bhej diya? Rasool Allah ﷺ ne Hazrat Umar ﷠ se farmaya: "*Isey farokht karke apni koi zaroorat poori karlo*".[1307]

Baab 2: Eid Ke Din Barchiyo'n Aur Dhaalo'n Se Jihaadi Mashq Karna

[949] Hazrat Ayesha ﷠ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ mere yahaa'n tashreef laae. Us waqt mere paas do (2) ladkiyaa'n baethi jung-e-buaas[1308] ke geet gaa rahi thee'n. Aap chehra-e-mubarak doosri taraf pher kar let gae. Itne mein Abu Bakar Siddiq ﷠ tashreef laae. Unho'n ne mujhe daa'nt-te hue kaha ke Rasool Allah ﷺ ke paas ye shaitaani awaaze'n che-maane-daarid?[1309] Us par Rasool Allah ﷺ ne unki taraf mutwajje ho kar farmaya: "*Unhe'n apne haal par chod-do*". Phir Abu Bakar Siddiq ﷠ ne tawajjo hataai to maine un ladkiyo'n ko ishaara kiya, chunache wo waha'n se chali gaee'n.[1310]

[950] (Hazrat Ayesha ﷠ se hi riwayat hai, unho'n ne farmaya ke) Choo'nke wo eid ka din tha, is liye habshi dhaalo'n aur barcho'n se khel rahe the. Maine Rasool Allah ﷺ se darkhwaast ki yaa aap ne khud farmaya: "*Kya tum ye khel dekhna chahti ho?*" Maine haa'n mein jawaab diya, to aap ne mujhe apne peeche khada kiya, mera rukhsaar aapke dosh[1311] par tha. Aap ne farmaya: "*Aye Banu Arfida! Apna kaam jaari rakho*". yahaa'n tak ke jab main ukta gai to aap ne mujh se farmaya: "*Bas tujhe kaafi hai?*" Maine arz kiya: Ji haa'n. Aap ne farmaya: "*Ab chali jaao*".[1312]

Faaeda: Is hadees se baaz raushan-khayaal hazraat ne gaane-bajaane aur alaat-e-mosiqi ke jaaez hone par istedlaal kiya hai. Uske mutaalliq hamari guzarishaat ye hain ke gaane waali bacchiyaa'n pesha-war gulu-karaae'n nahi thee'n, balke wo apne aslaaf ki shujaa-at-o-bahaaduri par mushtamil ashaar baghair saazindo'n[1313] aur mosiqi ke padh rahi thee'n, jaisa ke ek riwayat mein uski wazaahat hai.[1314]

Baab 3: Ahle Islam Ke Liye Eidain Ka Tareeqa

[951] Hazrat Baraa bin Aazib ﷠ se riwayat hai, unho'n nekaha ke maine Nabi ﷺ ko khutba dete hue suna, aap ne farmaya: "*Sab se pehli cheez jisse ham aaj ke din ka aghaaz kare'n wo hamaara namaz padhna hai. Phir ghar waapas jaakar qurbani karna hai, jisne is tarah kiya usne hamari sunnat ko paa liya*".[1315]

[952] Hazrat Ayesha ﷠ se riwayat hai, unho'n ne farmaya ke mere paas Hazrat Abu Bakar Siddiq ﷠ us waqt tashreef laae jab ansaar ki do (2) bacchiyaa'n wo sher gaa rahi thee'n, jo ansaar ne jung-e-buaas ke mauqa par ek-doosre ke mutaalliq padhe the. Hazrat Ayesha ﷠ ne wazaahat ki, ke wo bacchiyaa'n maaroof gulu-kaaraae'n na thee'n. Hazrat

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[1307] راجع: 886

[1308] T: Jung-e-Buaas: Madina Munawwara ke Qabila Aws aur Khazraj ke darmiyan ek taweel jung hai, jo hijrat se pehle waaqe hui. [RSB]

[1309] T: (چه معنی دارد) Kya sabab hai, kya wajah hai, kya baat hai, kya matlab (kisi baat ki khoj lagaane ya wajah maaloom karne ke mauqa par bolte hain) [Urduban.com]

[1310] Dekhiye: 952, 987, 2907, 3530, 3931

[1311] T: (دوش) Kandhe par [RSB]

[1312] راجع: 454

[1313] T: (سَازِنْدَوں) Saaz dene waale, mosiqi-kaar, tabla-nawaaz [Rekhta]

[1314] Saheeh Bukhari: Al Eidain: H952

[1315] Dekhiye: 955, 965, 976, 983, 5545, 5556, 5557, 5560, 5563, 6673

Abu Bakar ﵁ ne ye dekh kar farmaya: Ye Shaitaani saaz, Rasool Allah ﷺ ke ghar mein maujood hain, baais-e-taajjub hai. Ye waqea eid ke din ka hai. Rasool Allah ﷺ ne farmaya: "*Aye Abu Bakar! Har qaum ke liye eid hoti hai (jis din wo khushiyaa'n manaate hain) ye hamaara eid ka din hai (is liye unhe'n khushiya'n manaane do)*".[1316]

Baab 4: Eid-ul-Fitr Ke din Eidgaah Mein Jaane Se Qabl Kuch Khaana

[953] Hazrat Anas bin Maalik ﵁ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ eid-ul-fitr ke din jab tak chand khajoore'n tanaawul[1317] na farma lete, namaz ke liye na jaate the.

Hazrat Anas ﵁ hi se ek (1) riwayat mein hai ke Nabi ﷺ taaq adad mein khajoore'n khaate the.

Baab 5: Eid-ul-Adha Ke Din Khane Ka Bayan

[954] Hazrat Anas ﵁ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Jis shakhs ne namaz-e-eid se pehle qurbani ko zibah kar liya wo dobaara qurbani kare*". Ek (1) shakhs khada ho kar arz karne laga ke aaj ke din gosht ki bohot khwahish hoti hai aur usne apne padosiyo'n ka tazkira kiya… Nabi ﷺ ne uski baato'n par mohr-e-tasdeeq-sabt[1318] farmaai. Usne arz kiya ke mere paas ek bakri ka baccha hai, jo gosht ki do (2) bakriyo'n se mujhe ziyada mehboob hai. Nabi ﷺ ne usey zibah karne ki ijaazat marhammat farmaai. Raawi kehta hai ke ab mujhe pataa nahi ke ye ijaazat uske alaawa doosre logo'n ko bhi hai yaa nahi.[1319]

[955] Hazrat Baraa bin Aazib ﵁ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne eid-ul-adha ke din namaz ke baad hamaare saamne khutba dete hue irshad farmaya: "*Jo shakhs hamaare jaisi namaz padhe aur hamaare jaisi qurbani kare to uska fareeqa poora ho gaya, aur jisne namaz se qabl qurbani ki to wo namaz se pehle hone ki binaa par qurbani nahi hai*". Us par Hazrat Baraa ﵁ ke maamu Abu Burdah bin Niyaar ﵁ ne arz kiya: Allah ke Rasool! Maine apni bakri namaz se pehle hi zibah kardi hai, kyou'nke mere ilm mein tha ke aaj khaane peene ka din hai. Is liye meri khwahish thi ke sabse pehle mere hi ghar mein bakri zibah ki jaae, is binaa par maine apni bakri zibah kardi aur namaz ke liye aane se qabl kuch naashta bhi kar liya. Aap ne farmaya: "*Tumhari bakri to sirf gosht ki bakri thehri (qurbani nahi hai)*". Unho'n ne arz kiya: Allah ke Rasool! Hamaare paas bhed ka ek (1) saala baccha hai, jo mujhe do (2) bakriyo'n se ziyaada aziz hai. Kya wo mere liye kaafi ho jaaega? Aap ne farmaya: "*Haa'n! lekin tumhare alaawa kisi doosre ko kaafi na hoga*".[1320]

Baab 6: Eid-gaah Mein Mimbar Ke Baghair Jaana

[956] Hazrat Abu Saeed Khudri ﵁ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ eid-ul-fitr aur eid-ul-adha ke din eid-gaah tashreef le jaate to pehle jo kaam karte, wo namaz hoti, usse faraaghat ke baad aap logo'n ke saamne khade hote. Log apni safo'n mein baethe rehte. Tab aap unhe'n naseehat-o-talqeen karte aur acchi baato'n ka hukum dete. Phir agar aap koi lashkar bhejna chaahte to usey taiyaar karte, yaa jis kaam ka hukum karna chaahte us kaam ka hukum de dete. Uske baad ghar laut aate. Hazrat Abu Saeed ﵁ farmate hain ke uske baad bhi log aisa hi karte rahe, yahaa'n tak ke main ek (1) dafa Marwan ke hamraah eid-ul-fitr yaa eid-ul-adha padhne gaya. Wo un dino'n Madina ka governer tha. Jab ham eid-gaah pohche to ek (1) mimbar waha'n rakha hua tha, jise Kaseer bin Salti ne taiyyaar kiya tha. Marwan ne chaaha ke achanak namaz padhne se qabl us par chadhe, chunache maine uska kapda pakad kar kheencha, lekin usne mujhe jhatak diya. Phir wo mimbar par chadh gaya, baad-azaa'n usne namaz se pehle khutba diya to maine usse kaha: Allah ki qasam! Tum logo'n ne sunnat-e-nabawi ko badal diya hai. Usne jawab diya: Abu Saeed! Wo baat jaati rahi jo tum jaante ho. Maine jawaaban kaha: Allah ki qasam! Jo main jaanta hoo'n wo usse

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[1316] راجع: 949

[1317] T: (تَناوُل) Khana-khaana, khana nosh karna, khaana khaane ka amal [Rekhta]

[1318] T: (مُہر تَصدِیق ثَبت کرنا) Kisi baat ya amr ki tauseeq karna, taaeed karna, tasdeeq karna, sadaaqat ki sanad ataa karna [Rekhta]

[1319] Dekhiye: 984, 5546, 5549, 5561

[1320] راجع: 951

kahee’n behtar hai jise main nahi jaanta. Us par Marwan goya hua: Baat dar-asl ye hai ke log hamaare khutbe ke liye namaz ke baad baithte nahi, lehaaza maine khutbe ko namaz se pehle kar diya.[1321]

Baab 7: Eid Ke Liye Paidal Yaa Sawaar Ho Kar Jaana, Khutbe Se Pehle Namaz Adaa Karna Aur Azaan-o-Iqaamat Ke Baghaer Namaz Padhna

[957] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ eid-ul-adha aur eid-ul-fitr mein namaz padhte the, phir namaz ke baad khutba dete the.[1322]

[958] Hazrat Jabir bin Abdullah ؓ se riwayat hai ke Nabi ﷺ eid-ul-fitr ke din eid-gaah ki taraf tashreef le gae aur khutbe se pehle namaz padhi.[1323]

[959] Ataa ؒ farmate hain ke Hazrat Ibne Abbas ؓ ne Hazrat Abdullah bin Zubair ؓ ki taraf paeghaam bheja, jabke unke liye bait li jaa rahi thi ke eid-ul-fitr ke din namaz ke liye azaan nahi kahi jaati thi aur khutba namaz ke baad hota tha.

[960] Hazrat Ataa se riwayat hai, wo Hazrat Ibne Abbas aur Hazrat Jabir ؓ se bayan karte hain, unho’n ne farmaya ke eid-ul-fitr aur eid-ul-adha ke din azaan nahi di jaati thi.

[961] Hazrat Jabir bin Abdullah ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ khade hue, pehle namaz padhi, phir logo’n ke saamne khutba diya. Jab Nabi ﷺ khutbe se faarigh hue to utar kar aurto’n ke paas aae aur unhe’n naseehat farmaai. Jabke aap ne Hazrat Bilal ؓ ke haath ka sahaara liya hua tha aur Bilal apna kapda phailaae hue the, aurte’n us mein apne sadaqaat daal rahi thee’n.

(Raawi-e-hadees kehte hain ke) Maine Hazrat Ataa se kaha ke ab bhi aap imam ke liye zaroori samajhte hain ke wo namaz se faarigh ho kar aurto’n ke paas aae aur unhe’n naseehat kare? Unho’n ne jawab diya ke ye unki zimmedaari to hai, lekin ab unhe’n kya ho gaya hai ke wo apni zimmedaari poori nahi karte.[1324]

Baab 8: Namaz Ke Baad Khutba Dena

[962] Hazrat Ibne Abbas ؓ se riwayat hai, unho’n ne farmaya ke maine namaz-e-eid Rasool Allah ﷺ, Hazrat Abu Bakar ؓ, Hazrat Umar ؓ aur Hazrat Usman ؓ ke saath padhi hai. Ye sab hazraat khutbe se pehle namaz-e-eid padhte the.[1325]

[963] Hazrat Ibne Umar ؓ se riwayat hai, unho’n ne farmaya ke Rasool Allah ﷺ, Hazrat Abu Bakar ؓ, Hazrat Umar ؓ eidain ki namaz khutbe se pehle padhte the.[1326]

[964] Hazrat Ibne Abbas ؓ se riwayat hai ke Nabi ﷺ ne eid-ul-fitr ke din do (2) rakat namaz padhi, usse pehle aur uske baad koi namaz adaa na ki. Phir aurto’n ki taraf tashreef laae aur aap ke hamraah Hazrat Bilal ؓ the. Aurto’n ko aapne sadqa karne ka hukum diya, to wo khairaat daalne lagee’n, hatta ke aurte’n apni baaliyaa’n aur haar tak daalne lagee’n.[1327]

[965] Hazrat Baraa bin Aazib ؓ se riwayat hai, unho’n ne kaha ke Nabi ﷺ ne farmaya: “*Sabse pehli cheez jisse ham aaj ke din ka aghaaz kare’n wo ye hai ke ham namaz padhe’n, phir gharo’n ko waapas ho’n aur qurbani kare’n. Jisne aisa kiya, usne hamari sunnat ko paa liya, aur jisne namaz se pehle qurbani zibah ki to wo sirf gosht hai, jo usne apne ghar waalo’n ke liye taiyyaar kiya, qurbani nahi hai*”. Ansar ke ek (1) aadmi ne kaha, jise Abu Burdah bin niyaar kaha jaata tha: Allah ke Rasool! Main to qurbani ka jaanwar zibah kar chuka hoo’n, ab mere paas ek (1) saala bakri ka

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[1321] راجع: 304
[1322] Dekhiye: 963
[1323] Dekhiye: 961, 978
[1324] راجع: 958
[1325] راجع: 98
[1326] راجع: 957
[1327] راجع: 98

baccha hai, jo do (2) daante[1328] se behtar hai. Aap ne farmaya: "*Isey uski jagah zibah kar do, magar tumhare baad kisi doosre ke liye kaafi nahi hoga*".[1329]

Baab 9: Eidain Aur Haram-e-Paak Mein Hathiyaar Uthaana Makrooh Hai

Hazrat Hasan Basri ﷺ farmate hain ke musalmano ko eid ke din hathiyaar uthaane se rok diya gaya. Haa'n! Agar dushman ka khatra ho to ijaazat hai.

[966] Hazrat Saeed bin Jubair ﷺ se riwayat hai, unho'n ne kaha ke main Hazrat Ibne Umar ﷺ ke hamraah tha, jab unke paao'n ke talwe nezay[1330] ki nok chubh gai aur unka paao'n rikaab se chimat gaya. Chunache main neeche utra aur usey paao'n se nikaala, ye waaqea mina mein hua tha. Hajjaaj bin Yusuf ko jab iski ittela mili to wo aap ki iyaadat ke liye aaya aur kehne laga: Kaash! Hame'n maaloom ho jaae ke kisne aap ko ye takleef pohchaai hai. Hazrat Ibne Umar ﷺ ne jawab diya ke toone khud hi mujhe ye takleef pohchaai hai. Usne kaha: Aisa kyou'nkar ho sakta hai? Hazrat Ibne Umar ﷺ ne jawab diya ke toone hi us din hathiyaar uthaae, jis din hathiyaar nahi uthaae jaate aur toone hi haram mein hathiyaar daakhil kiye, halaa'nke haram mein hathiyaar nahi laae jaate.[1331]

[967] Hazrat Saeed bin Amr se riwayat hai, unho'n ne kaha ke Hajjaaj, Hazrat Ibne Umar ﷺ ki khidmat mein haazir hua, us waqt main bhi aapke paas tha, usne aap ka haal poocha to aap ne farmaya: Theek hoo'n. Usne poocha ke aap ko ye takleef kisne pohchaai? Aap ne jawab diya ke mujhe us shakhs ne takleef pohchaai hai, jis ne aise din hathiyaar uthaane ki ijaazat di, jis din hathiyaar uthaana jaaez na tha. Unho'n ne Hajjaaj ko muraad liya.[1332]

Baab 10: Namaz-e-Eid Ke Liye Subah Sawere Jaana

Hazrat Abdullah bin Busr ﷺ bayan karte hain ke ham to is waqt namaz-e-eid se faarigh ho jaate the, aap ne ye baat ba-waqt-e-chaasht farmaai, jis waqt nafil padhna jaaez hota hai.

[968] Hazrat Baraa bin Aazib ﷺ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne qurbani ke din hame'n khutba diya to farmaya: "*Sab se pehle ham jis kaam se is din ka aghaaz karte hain wo namaz padhna hai, phir waapas jaa kar qurbani karna. Jis ne aisa kiya usne hamari sunnat ko paa liya aur jis ne namaz se pehle qurbani zibah kardi to wo gosht hai, jo usne apne ghar waalo'n ke liye jaldi taiyyaar kar liya hai, qurbani nahi hai*". Mere maamoo'n Hazrat Burdah bin Niyaar khade hue aur kaha: Allah ke Rasool! Maine apni qurbani ko qabl-az-namaz zibah kar diya hai aur mere paas bakri ka ek (1) saala baccha hai, jo do (2) daante se behtar hai. A[1333]ap ne farmaya: "*Usey pehle ki jagah par karde…*" ya farmaya "*Uski jagah zibah karde, lekin tere baad kisi doosre ke liye aisa karna jaaez nahi hoga*".

Faaeda: In riwayaat-o-asaar se ye maaloom hota hai ke eid padhne ka waqt tuloo-e-aftaab ke baad hai, aur wo chaasht ka waqt hai aur chaasht ka waqt sooraj ke ek (1) neza buland hone par ho jaata hai. Is mein bila-wajah takheer durust nahi. Sahaba Ikraam ﷺ is takheer ka inkaar karte the. Eid-ul-adha ke din qurbani karni hoti hai, is liye usey kuch waqt pehle padhne mein chandaa'n harj nahi.

Baab 11: Aiyyam-e-Tashreeq Mein Amal Ki Fazilat

Hazrat Ibne Abbas ﷺ bayan karte hain ke irshad-e-Baari Ta'ala: "وَيَذْكُرُوا اسْمَ اللهِ فِي أَيَّامٍ مَّعْلُومَاتٍ" "Maaloom Dino'n Mein Allah Ta'ala Ko Khoob Yaad Kare'n".[1334] Mein ayyaam-e-maaloomaat se muraad Dhul Hajja ke pehle 10 din hain aur aiyyam-e-ma'adoodaat (أَيَّامُ الْمَعْدُوْدَاتُ) se muraad aiyyam-e-tashreeq hain.

[1328] T: Umr guzarne ke saath saath jis ke agle do (2) daant gir chuke ho'n [RSB]

[1329] راجع: 951

[1330] T: (نيزَه) Ek (1) hathiyaar jiske aage lohe ka ek nok-daar phal hota hai aur peeche ek (1) bohot lamba baans hota hai, ise haath se pakad kar door phenkte ya dushman ko maarte hain, bhaala [Rekhta]

[1331] Dekhiye: 967

[1332] راجع: 966

[1333] راجع: 951

[1334] Surah Hajj: 28

Hazrat Ibne Umar aur Hazrat Abu Huraira ؓ un das (10) dino’n mein bazaar jaate to takbeer kehte the. Log bhi unki takbiraat ke saath Allahu Akbar kehte the aur Muhammad bin Ali nafli namazo’n ke baad bhi takbiraat kehte the.

[969] Hazrat Ibne Abbas ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: “*Jo amal un (10) dino’n mein kiya jaae, uske muqaable mein doosre dino’n ka kaoi amal Afzal nahi hai*”. Logo’n ne arz kiya: Kya jihad bhi unke baraabar nahi? Aap ne farmaya: “*Jihad bhi unke baraabar nahi, siwaae us shakhs ke jisne apni jaan aur maal ko khatre mein daala aur koi cheez waapas le kar na lauta*”.

Baab 12: Ayyaam-e-Mina Aur Arafaat Ki Taraf Jaate Waqt Takbeer Kehna

Hazrat Umar ؓ Mina ke dino’n apne kheme[1335] hi mein takbeer kehte the, jise ahle masjid sunte aur wo bhi takbeer kehte. Ahle sooq, yaane bazaar waale bhi Allahu Akbar kehte, yahaa’n tak ke mina ki fizaa Allahu Akbar ki sadaa se goonj uthti. Hazrat Ibne Umar ؓ bhi un dino’n namazo’n ke baad, apne bistar par, apne khema mein, apni majlis mein, aur raasta chalte waqt. Al-gharz un tamaam dino’n mein takbiraat kehte the. Ummul momineen Hazrat Maimoona ؓ yaum-un-nahr, yaane daswee’n (10th) Dhul Hajja ko takbeer kehti thee’n. Doosri khawateen bhi tashreeq ki raato’n mein Hazrat Abaan bin Usman aur Hazrat Umar bin Abdul Aziz ke peeche mardo’n ke saath masjid mein takbiraat kehti thee’n.

[970] Hazrat Muhammad bin Abu Bakar Thaqafi se riwayat hai, unho’n ne kaha: Jab ham subah ke waqt mina se arafaat jaa rahe the, to maine Hazrat Anas bin Maalik ؓ se talbiya ke mutaalliq sawaal kiya. Ke aap hazraat Nabi ﷺ ke hamraah jaate waqt kis tarah karte the? Unho’n ne jawab diya ke labbaik kehne waala labbaik kehta, to us par koi eteraaz na karta aur isi tarah takbeer kehne waala takbeer kehta to usey manaa nahi kiya jaata tha.[1336]

[971] Hazrat Umme Atiya ؓ se riwayat hai, unho’n ne farmaya: Hame’n hukum diya jaata tha ke eid ke din ghar se nikle’n, hatta ke kuwaari ladkiyo’n ko unke pardo’n ke saath nikaale’n aur haaeza aurto’n ko bhi gharo’n se bar-aamad kare’n. Chunache wo mardo’n ke peeche rehtee’n, unki takbeer ke saath takbeer kehtee’n. Nez, mardo’n ki dua ke saath duaae’n maangtee’n aur us din ki barkat aur tahaarat ki ummed rakhti thee’n.[1337]

Baab 13: Eid Ke Din Nezay Ki Aad Mein Namaz Padhna

[972] Hazrat Ibne Umar ؓ se riwayat hai ke Nabi ﷺ ke saamne eid-ul-fitr aur eid-ul-adha ke mauqa par neza gaad diya jaata tha, phir aap uski taraf mu’n karke namaz padhte the.[1338]

Baab 14: Eid Ke din Chota Neza Ya Barchi Imam Ke Aagey-Aagey Uthaana

[973] Hazrat Ibne Umar ؓ se riwayat hai, unho’n ne farmaya ke Nabi ﷺ subah sawere eidgaah ki taraf tashreef le jaate aur neza aapke aagey-aagey uthaaya jaata tha. Usey eidgaah mein aap ke saamne gaad diya jaata, to aap uski taraf mu’n karke namaz padhte the.[1339]

Baab 15: Aurto’n Aur Haaeza Khawateen Ka Eidgaah Jaana

[974] Hazrat Umme Atiya ؓ se riwayat hai, unho’n ne kaha: Hame’n hamaare Nabi ﷺ ne hukum diya ke ham (namaz-e-eid ke liye) un jawaan aurto’n ko bhi nikaale’n jo parda-nasheen hain.

Hazrat Hafsa bint Sireen se marwi ek (1) hadees mein hai ke naujawaan aur parda nasheen aurto’n ko eid ke liye nikaale’n, albatta haaeza aurte’n namaz ki jagah se alag rahe’n.[1340]

Faaeda: Eidgaah mein us qism ki aurto’n ko alag baethne ka hukum is liye diya gaya hai, taake namaz padhne waali aurto’n ke darmiyan be-zaabtagi[1341] na ho. Kuch padhe’n aur kuch waise hi baethi rahe’n usse namaz ka zaahiri husn

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[1335] T: (خَیمے) Kapde ki moti aur mazboot chaadar ya chamde ka aarzi qiyaam ke liye bana hua makaan [Rekhta]

[1336] Dekhiye: 1659

[1337] راجع: 324

[1338] راجع: 494

[1339] راجع: 494

[1340] راجع: 324

[1341] T: (بے ضابِطَگی) Be-qaaedgi [Rekhta]

majrooh hota hai. Is liye unhe'n alaaheda baethne ka hukum diya gaya hai. Nez us mein dosori aurto'n aur muqaddas jagah ka bhi khayaal rakha gaya hai, taake wo muqaam-e-najaasat se alood na ho jaae, jahaa'n namaz padhni hai yaa saath waali aurat ko karaahat na ho.[1342]

Baab 16: Baccho'n Ka Eidgaah Jaana

[975] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne farmaya: Main ek (1) dafa eid-ul-fitr yaa eid-ul-adha ke mauqa par Nabi ﷺ ke hamraah nikla. Aap ne namaz padhi, phir khutba diya, uske baad aap aurto'n ke paas aae aur waaz-o-naseehat farmaane ke baad unhe'n sadqa-o-khairaat ka hukum diya.[1343]

Baab 17: Khutba-e-Eidain Mein Imam Ka Logo'n Ki Taraf Mu'n Karna

Hazrat Abu Saeed Khudri ﵁ bayan karte hain ke Nabi ﷺ logo'n ke saamne khade hue.

[976] Hazrat Baraa bin Aazib ﵁ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ eid-ul-adha ke din nikle aur do (2) rakat namaz-e-eid adaa ki. Phir hamari taraf mu'n karke khade hue aur farmaya: "*Hamari is din sabse pehli ibaadat ye honi chaahiye ke ham namaz padhe'n, phir waapas ho'n aur qurbani kare'n. Jisne aesa kiya usne hamari sunnat ke mutaabiq kaam kiya aur jisne namaz se pehle qurbani zibah kardi to wo gosht hai jo usne apne ghar waalo'n ke liye taiyyaar kiya hai. Qurbani nahi hai*". Us dauran mein ek (1) shakhs khada hua aur arz karne laga: Allah ke Rasool! Maine to (namaz se pehle qurbani) zibah kardi hai aur ab mere paas ek (1) saala bhed ka baccha hai jo do (2) daante se kahee'n behtar hai. Aap ne farmaya: "*Tum usi ko zibah kar do, lekin tumhare baad kisi aur ke liye kaafi nahi hoga*".[1344]

Baab 18: Eidgaah Mein Koi Alaamat Muqarrar Karna

[977] Hazrat Ibne Abbas ﵄ se riwayat hai, unse poocha gaya: Kya aap Nabi ﷺ ke hamraah namaz-e-eid mein shareek hue hain? To unho'n ne farmaya: Agar mera chote hone ki wajah se Aap ﷺ ke yahaa'n martaba aur muqaam na hota to main eid ka mushaahada na kar sakta. Bahar-haal aap (namaz-e-eid ke liye) nikle, yahaa'n tak ke us nishaan ke paas aae jo Kaseer bin Salti ke ghar ke paas tha, namaz padhi, phir khutba diya, uske baad aap aurto'n ke paas tashreef laae, aap ke hamraah Hazrat Bilal ﵁ bhi the. Aap ne un aurto'n ko waaz-o-naseehat farmaai aur sadqe ka hukum diya. Chunache maine aurto'n ko dekha ke wo apne haath jhuka kar apne zewaraat Hazrat Bilal ﵁ ke kapde mein daalti thee'n. Uske baad Aap ﷺ aur Hazrat Bilal ﵁ apne ghar ki taraf rawaana ho gae.[1345]

Faaeda: Hazrat Shah Waliullah Mohaddis Dehelwi farmate hain: Saheeh riwayaat se maaloom hota hai ke Rasool Allah ﷺ ke zamane mein eidgaah ke andar koi jhanda waghaira nasab nahi tha. Is liye hadees ka matlab ye hai ke jaha'n hamaare zamane mein jhanda gaada jaata hai, waha'n Rasool Allah ﷺ namaz-e-eid padha karte the. Choo'nke zaahir hadees se yehi saabit hota hai ke Rasool Allah ﷺ ke ahd-e-mubarak mein waha'n jhanda naseeb hota tha. Is liye musannif (Imam Bukhari ؒ) ne unhi alfaaz se unwaan qaaem kiya hai. Mere nazdeek waazeh baat ye hai ke musannif eidgaah mein jhanda nasab karne ka jawaaz saabit karna chaahte hain.

Baab 19: Eid Ke Din Imam Ka Aurto'n Ko Naseehat Karna

[978] Hazrat Jabir bin Abdullah ﵁ se riwayat hai, unho'n ne farmaya ke eid-ul-fitr ke din Nabi ﷺ khade hue aur namaz padhi, yaane namaz se aghaaz kiya, phir khutba diya, jab faarigh hue to utre aur aurto'n ki taraf tashreef le gae, unhe'n naseehat farmaai. Jabke aap Hazrat Bilal ﵁ ke haath ka sahara liye hue the aur Hazrat Bilal ﵁ apna kapda phailaae hue the, jis mein aurte'n khaeraat daal rahi thee'n. (Raawi kehta hai:) Maine Hazrat Ataa se dariyaaft kiya: Wo sadqa-e-fitr daal rahi thee'n? Unho'n ne farmaya: Nahi, us waqt waise hi khaeraat kar rahi thee'n. Agar ek (1) aurat apni anghoti daalti to doosri aurate'n bhi daalti thee'n. Maine (Ataa se) dariyaaft kiya: Aap ke khayaal ke

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[1342] Umdatul Qaari: V5 P193

[1343] راجع: 98

[1344] راجع: 951

[1345] راجع: 98

mutaabiq kya imam ke liye zaroori hai ke wo aurto'n ko naseehat kare? Farmaya: Haa'n unke zimme to hai, lekin na maaloom wo kyou'n nahi karte?[1346]

[979] Hazrat Ibne Abbas ﷺ se riwayat hai, unho'n ne farmaya ke main eid-ul-fitr ke mauqa par Nabi ﷺ, Hazrat Abu Bakar Siddiq ﷺ, Hazrat Umar Farooq ﷺ aur Hazrat Usman ﷺ ke saath shareek hua. Ye tamaam hazraat namaz-e-eid khutba se pehle padhte, phir khutba diya jaata tha. Ek (1) dafa Nabi ﷺ baahar tashreef laae, goya main ab bhi aap ko dekh raha hoo'n, jab aap apne haath ke ishare se logo'n ko bitha rahe the. Phir aap safo'n ko cheerte hue aurto'n ke paas aae. Aap ke hamraah Hazrat Bilal ﷺ the. Aap ne ye aayat tilaawat farmaai: "يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ" "*Aye Nabi! Jab Aap Ke Paas Ahle Imaan Khwateen Baiyet Ke Liye Haazir Ho'n…*". Phir jab aap uski tilaawat se faarigh hue to farmaya: "*Tum sab is wade par qaaem ho?*" To un aurto'n mein se sirf ek (1) aurat ne haa'n mein jawab diya. Uske alaawa kisi aurat ne aap ki baat ka jawab na diya. (Raawi-e-hadees) Hasan kehte hain ke us aurat ke mutaalliq ilm nahi wo kaun thi? Aap ne farmaya: "*Tum sadqa-o-khaeraat kiya karo*". Hazrat Bilal ﷺ ne apna kapda phaila diya aur kaha ke tum laao, mere maa'n baap tum par qurban ho'n! Chunache wo aurte'n apni anghotiya'n aur challe Bilal ke kapde mein daalne lage'n.

Imam Abdul Razzaq ne kaha hai: "اَلْفَتَخُ" *Al Fatkhu* se muraad badi anghotiya'n hain jin ka ahd-e-jaahiliyyat mein riwaaj tha.[1347]

Faaeda: Agar aurte'n door ho'n aur Imam ka khutba-e-eid na sun sake'n to aaj bhi unhe'n alag naseehat ki jaa sakti hai. Ba-sharte ke kisi qism ke fasaad yaa khatre ka andesha na ho. Aaj kal loud speaker ne is masle ko hal kar diya hai.

Baab 20: Jab Kisi Aurat Ke Paas Eid Ke Liye Chaadar Na Ho (to kya kare?)

[980] Hazrat Hafsa bint Sireen se riwayat hai, unho'n ne farmaya ke ham apni jawan ladkiyo'n ko eid ke din baahar nikalne se manaa karti thee'n. Chunache ek (1) aurat Qasr-e-Bani Khalaf mein aakar muqeem hui, to main uske paas pohchi. Usne bayan kiya ke uska behnoi Nabi ﷺ ke hamraah baarah (12) ghazwaat mein shareek hua tha. Uski behen bhi che (6) ghazwaat mein uske hamraah thi. Hamsheera ne bayan kiya ke hamaara kaam mareezo'n ki khabar-geeri aur zakhmiyo'n ki marham-patti karna tha. Unho'n ne arz kiya: Allah ke Rasool! Agar kisi aurat ke paas badi chaadar na ho, aise halaat mein agar wo eid ke liye baahar na jaae to koi harj hai? Rasool Allah ﷺ ne jawab diya: "*Uski saheli apni chaadar mein se kuch hissa usey pehna de, taaham unhe'n chaahiye ke wo aumoor-e-khair aur ahle iman ki duaao'n mein zaroor shumooliyat kare'n*".

Hazrat Hafsa bin Sireen ne kaha: Jab Hazrat Umme Atiya ﷺ tashreef laae'n to main unki khidmat mein haazir hui aur unse arz kiya: Aap ne is masle ke mutaalliq kuch suna hai? To unho'n ne farmaya: Haa'n, aap par mere maa-baap qurban ho'n, aur wo jab bhi Nabi ﷺ ka naam letee'n to ye jumla zaroor kehtee'n ke mere maa-baap aap par qurban ho'n. Rasool Allah ﷺ ne farmaya: "*Parda-nasheen doshizaae'n yaa parda-nasheen aur naujawaan ladkiyaa'n ehed ke liye zaroor jaae'n… alfaaz ke mutaalliq (raawi-e-hadees) Hazrat Ayyub ko shak hai… Balke haaeza aurte'n bhi shareek ho'n, lekin wo namaz ki jagah se alag-thalag rahe'n. Bahar-haal khawateen ko umoor-e-khair aur ahle iman ki duaao'n mein zaroor shareek hona chaahiye*". Hafsa bint Sireen ka bayan hai ke maine unse arz kiya: Haez waali bhi shareek ho'n, kya ya aurte'n maedan-e-arafaat aur falaa'n-falaa'n mein haazir nahi hotee'n?[1348]

Baab 21: Haaeza Aurto'n Ka Eidgaah Mein Namaz Ki Jagah Se Alag Rehna

[981] Hazrat Umme Atiya ﷺ se riwayat hai, unho'n ne farmaya: Hame'n hukum diya gaya tha ke eid ke liye khud bhi nikle'n aur haaeza, naujawan aur parda-nasheen aurto'n ko bhi nikaale'n… raawi-e-hadees Ibne Awn ne kaha ke parda-nasheen naujawan aurate'n… chunache haaeza aurte'n musalmano ki jamaat aur unki duaao'n mein shareek hoti thee'n, albatta namaz padhne ki jagah se alaaheda rehti thee'n.[1349]

[1346] راجع: 958
[1347] راجع: 97
[1348] راجع: 324
[1349] راجع: 324

Baab 22: Qurbani Ke Din Eidgaah Mein Nahr Aur Zibah Karna

[982] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Nabi ﷺ oont yaa kisi aur jaanwar ki qurbani eidgaah mein kiya karte the.[1350]

Baba 23: Khutba-e-Eid Ke Dauran Imam Aur Muqtadi Hazraat Ka Guftagu Karna Aur Jab Imam Se Dauran-e-Khutba Sawaal Kiya Jaae (To uska jawab dena)

[983] Hazrat Baraa bin Aazib ؓ se riwayat hai, unho'n ne farmaya ke eid-ul-adha ke din Rasool Allah ﷺ ne hame'n namaz ke baad khutba diya. Aap ne farmaya: "*Jis ne hamaare jaisee namaz padhi aur hamari tarah qurbani ki to usne hamaare tareeqa-e-qurbani ko haasil kar liya. Aur jis ne namaz se pehle qurbani ki to ye ek (1) gosht ki bakri hai*". Hazrat Abu Burdah bin Niyaar uthe aur arz kiya: Allah ki qasam! Maine namaz ke liye nikalne se pehle qurbani kardi hai aur maine socha ke aaj ka din khane peene ka din hai, is liye maine jaldi ki, khud khaya, nez ahle-khana aur ham-saayo'n ko khilaaya. Rasool Allah ﷺ ne farmaya: "*Ye to gosht ki bakri hai (qurbani nahi)*". Maine arz kiya: Mere paas ek (1), ek (1)-saala bakri ka baccha hai, jo do (2) barkiyo'n ke gosht se behtar hai. Kya wo mujhe qurbani se kaafi hoga? Aap ne farmaya: "*Haa'n! Lekin tere baad kisi ke liye kaafi nahi hoga*".[1351]

[984] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ ne eid-ul-adha ke din namaz padhai, phir khutba diya, aap ne khutbe mein hukum diya: "*Jis ne namaz se pehle qurbani ki, wo dobaara kare*". Ansaar mein se ek (1) shakhs khada hua aur usne arz ki: Allah ke Rasool! Mere padosi hain jo mohtaj hain, ya kaha: faqeer hain. Lehaza maine unki wajah se qabl-az-namaz apni qurbani ko zibh kar diya aur mere paas ek (1) saala bakri ka baccha hai, jo mujhe gosht ki do (2) barkiyo'n se mehboob-tar hai. Aap ne usey whi zibah karne ki ijaazat dedi.[1352]

[985] Hazrat Junudb ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ ne eid-ul-adha ke din namaz padhi, phir khutba diya, phir qurbani ki aur dauran-e-khutba mein farmaya: "*Jisne namaz se pehle (qurbani ka jaanar) zibah kiya to usey doosra jaanwar zibah karna chaahiye aur jisne namaz se pehle zibah nahi kiya, usey chaahiye ke ab Allah ka naam le kar zibah kare*".[1353]

Baab 24: Eid Ke din Waapsi Par Raasta Badalna

[986] Hazrat Jabir ؓ se riwayat hai, unho'n ne farmaya ke jab eid ka din hota to Nabi ﷺ raasta tabdeel karte, yaane ek raaste se jaate to waapsi ke waqt doosra raasta ikhtiyar karte.

Hazrat Abu Huraira ؓ se bhi isi tarah marwi hai, lekin Hazrat Jabir ؓ ki riwayat ziyada saheeh hai.

Baab 25: Jab Kisi Se Namaz-e-Eid Faut Ho Jaae To Wo Do (2) Rakat Padhe

Isi tarah khawateen aur wo log jo gharo'n aur dehaato'n mein rehte hain, wo bhi do (2) rakat padhe'n. Kyou'nke Nabi ﷺ ka irshad-e-giraami hai: "*Aye Ahle Islam! Ye hamari eid ka din hai*".

Hazrat Anas bin Maalik ؓ ne zaawiya mein apne ghulam Ibne Abi Utbah ko hukum diya to usne unke ghar waalo'n aur beto'n ko jama kiya, phir wo shahr waalo'n ki tarah namaz padhte aur un jaisee takbiraat kehte the. Hazrat Ikrima ne kaha ke dehaat ke log eid mein jamaa ho'n aur imam ki tarah do (2) rakat padhe'n. Hazrat Ataa ne kaha: Jab kisi ki namaz-e-eid faut ho jaae to wo do (2) rakat padh le.

[987] Hazrat Ayesha ؓ se riwayat hai ke unke yahaa'n Hazrat Abu Bakar Siddiq ؓ tashreef laae to aiyyam-e-mina mein us waqt do (2) lakdiya'n daff bajaa kar geet gaa rahi thee'n aur Nabi ﷺ ne apna chehra kapde se dhaanp rakha tha. Hazrat Abu Bakar ؓ ne un ladkiyo'n ko daa'nta to Nabi ﷺ ne apne chehre se kapda hataa kar farmaya: "*Aye Abu Bakar! Unhe'n apni haalat mein rehne do, is liye ke ye eid ke din hain*". Aur ye mina ke dino'n ki baat hai.[1354]

[1350] Dekhiye: 1710, 1711, 5551, 5552

[1351] راجع: 951

[1352] راجع: 954

[1353] Dekhiye: 5500, 5562, 6674, 7400

[1354] راجع: 949

[988] Hazrat Ayesha hi se riwayat hai, unho'n ne farmaya ke maine Nabi ﷺ ko dekha ke aap ne mujhe chupa rakha tha aur main ahle habsha ki taraf dekh rahi thi, jabke wo masjid mein khel rahe the. Unhe'n Hazrat Umar ne daa'nta to Nabi ﷺ ne farmaya: "*Unhe'n apni haalat par rehne do, Aye Banu Arfida! Tum itmenan se apne kartab jaari rakho*". Hadees mein lafz "أَمْنِ" ke maane bila-khauf-o-khatar ke hain.

Faaeda: Hadees ke aakhir mein lafz "أَمْنًا" ko "أمن" se maakhuz [1355] bataya gaya hai. Iska matlab ye hai ke amaan se maakhuz nahi, kyou'nke lafz-e-amaan ka itlaaq kuffaar-o-mushrikeen par kiya jaata hai. Agar isey maakhuz kiya jaae to eid ki khushiyaa'n sab ke liye ho'ngi, khwah wo mushrik ho'n ya kaafir, aman se maakhuz hone ka maqsad ya hai ke Hazrat Umar ne ahle habsha ko daa'nt-dapat karke harasaa'n[1356] kar diya tha. Rasool Allah ﷺ ne uska izaala karte hue farmaya ke unhe'n aman ki haalat mein rehne do, jo kuch karte hain unhe'n karne do. Yaane, Aye Bani Arfida! Aman-o-itmenan ke saath khelte raho.

Baab 26: Namaz-e-Eid Se Pehle Aur Uske Baad Namaz Padhne Ki Haisiyat

Abu Moalla bayan karte hain ke maine Saeed bin Jubair ko Hazrat Ibne Abbas se bayan karte hue suna, wo eid se pehle namaz ko makrooh khayaal karte the.

[989] Hazrat Ibne Abbas se riwayat hai ke Nabi ﷺ eid-ul-fitr ke din baahar tashreef le gae. Wahaa'n do (2) rakat namaz-e-eid padhi, lekin usse pehle aur uske baad kuch nahi padha. Aap ke hamraah Hazrat Bilal the.

Faaeda: Eidgaah mein namaz-e-eid se pehle aur namaz-e-eid ke baad nawaafil padhne makrooh hain, kyou'nke Rasool Allah ﷺ se eidgaah mein nawaafil padhna saabit nahi. Albatta ghar aakar do (2) nafil padhna Rasool Allah ﷺ se saabit hai. Jaisa ke Hazrat Abu Saeed ka bayan hai ke Rasool Allah ﷺ namaz-e-eid se pehle nawaafil nahi padhte the, jab ghar waapas aajaate to do (2) rakat adaa karte.[1357]

[1355] T: (ماخُوذ) Akhaz kiya hua, jo cheez kaheen se li gai ho, liya gaya [Rekhta]

[1356] T: (ہِراساں) Dehshat-zada, khaufzada, pareshaan [Rekhta]

[1357] Sunan Ibne Majah: Iqaamat as Salah: H1293

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

14: Abwaab-ul-Witr (Witro'n Se Mutaalliq Ahkaam-o-Masaael) أَبْوَابُ الْوِتْرِ

Baab 1: Witr Ke Mutaalliq Jo Waarid Hai

[990] Hazrat Ibne Umar ﷠ se riwayat hai, ke ek (1) shakhs ne Rasool Allah ﷺ se namaz-e-shab ke mutaalliq dariyaaft kiya to aap ne farmaya: "*Raat ki namaz do-do (2-2) rakat hai, jab tum mein sekisi ko subah ho jaane ka khadsa ho, to ek (1) rakat padhle, wo uski namaz ko witr bana degi*".[1358]

[991] Hazrat Naafe se riwayat hai ke Hazrat Abdullah bin Umar ﷠ namaz-e-witr mein ek (1) aur do (2) rakat ke darmiyan salaam pherte the, hatta ke apni baaz zarooriyaat ko poora karne ka hukum farmate the.

Faaeda: Is hadees ke pesh-e-nazar baaz hazraat ka mauqif hai ke ek (1) witr padhne ke liye shart hai ke usse pehle kuch na kuch namaz padhi gai ho, sirf ek (1) rakat par iktefa saheeh nahi. Lekin ye mauqif saheeh ahadees ke khilaaf hai, kyou'nke hadees mein hai ke Rasool Allah ﷺ ne farmaya: "*Witr bar-haq hain, is liye jo chaahe 5 padhle yaa 3 padhle yaa 1 witr padh le*".[1359]

[992] Hazrat Ibne Abbas ﷠ se riwayat hai ke unho'n ne apni khala Ummul Momineen Hazrat Maimoona ﷠ ke yahaa'n raat basar ki. Farmate hain: Main bistar ke arz mein lait gaya, jabke Rasool Allah ﷺ aur aap ki ahliya mohtarma uske tool[1360] mein mahoo-e-isteraahat hue. Aap aadhi yaa uske lag-bhag raat tak soe rahe, phir jab bedaar hue to chehre par haath pher kar neend ke asaraat door kiye. Uske baad aap ne Surah Aale Imran ki 10 ayaat tilaawat farmaee'n. Phir aap paani se bhari hui awezaa'n puraani mashak[1361] ki taraf aae. Usse acchi tarah wazoo kiya aur namaz ke liye khade ho gae. Main bhi usi tarah karta hue aapke pehlu mein jaa khada hua. Aap ne apna daayaa'n haath mere sar par rakha aur mera kaan pakad kar usey marodne lagey. Phir aap ne do (2) rakat padhee'n, uske baad do (2) rakat, phir do (2) rakat, baad azaa'n do (2) rakat, phir do (2) rakate'n padhee'n, phir do (2) rakate'n mazeed adaa kee'n, phir witr padhkar aap lait gae. Ta-aa'nke aapke paas moazzin (namaz ki ittela dene) aaya to aap khade hue aur do (2) rakate'n (sunnat-e-farj) padhee'n. Phir bahar tashreef le gae aur fajr ki namaz padhai.

[993] Hazrat Abdullah bin Umar ﷠ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Namaz-e-shab do-do (2-2) rakat hai. Jab tu namaz khatam karne ka iraada kare to ek rakat padh le, ye rakat teri saabeqa namaz ko witr bana degi*". Qasim bin Muhammad bin Abi Bakar kehte hain: Ham ne jawan hone tak logo'n ko dekha ke wo teen (3) rakat witr padhte the. Yaqeenan (teen (3) yaa ek (1)) har ek (1) mein wus-at hai. Mujhe ummeed hai ke us mein chandaa'n harj nahi.[1362]

[994] Hazrat Ayesha ﷠ se riwayat hai, unho'n ne bataya ke Rasool Allah ﷺ (raat ko) 11 rakat padha karte the. Aap ki namaz-e-shab yehi hoti thi. Un rakaat mein aap ka sajda itna tawel hota tha, ke aap ke sar uthaane se pehle tum mein se koi bhi 50 ayaat padh sakta tha. Namaz-e-fajr se pehle aap do (2) rakate'n padhte the, phir apne daae'n pehlu par lait rehte, ta-aa'nke moazzin namaz ki ittela dene ke liye aap ke paas aata.[1363]

Baab 2: Auqaat-e-Witr Ka Bayan

Hazrat Abu Huraira ﷠ bayan karte hain ke mujhe Rasool Allah ﷺ ne wasiyyat farmaai ke sone se pehle witr padh liya karu'n.

[995] Hazrat Amas bin Sireen se riwayat hai, unho'n ne kaha: Maine Hazrat Ibne Umar ﷠ se dariyaaft kiye ke namaz-e-subah se qabl do (2) rakat ke mutaalliq aapka kya khayaal hai. Kya ham un mein lambi qirat kar sakte hain? Unho'n

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[1358] راجع: 472

[1359] Sunan Abu Dawood: Al Witr: H1422

[1360] T: (طُول) Lambaai [Rekhta]

[1361] T: (مَشَک) Paani bharne aur le jaane ke liye kisi jaanwar ki saalim khaal ka bana hua thaile ki shakl ka zuroof (bartan) jis ka mu'n chota hota hai, wo bakri ya bhed ki sili hui khaal jis se saqqe paani bharte hain. [Rekhta]

[1362] راجع: 472

[1363] راجع: 626

ne jawab diya ke Nabi ﷺ namaz-e-shab do-do (2-2) rakat padhte. Phir aakhir mein ek (1) rakat padhkar usey taaq bana lete. Subah ki namaz se pehle do (2) rakat to is tarah adaa karte goya azaan, yaane iqaamat ki awaaz aapke kaan mein pad rahi hai.

(Raawi-e-hadees) Hammad ne kaha ke isse muraad jaldi-jaldi padhna hai.[1364]

[996] Hazrat Ayesha رضی اللہ عنہا se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ne raat ke har hisse mein namaz-e-witr adaa ki hai, bil-aakhir aap ki namaz-e-wtir waqt-e-seher tak pohonch gai.

Baab 3: Nabi ﷺ Ka apne Ahle Khana Ko Witr Ke Liye Bedaar Karna

[997] Hazrat Ayesha رضی اللہ عنہا se riwayat hai, aap ne farmaya: Nabi ﷺ tahajjud ki namaz padhte rehte jabke main aap ke bistar par leti-soi hoti. Jab aap witr padhne ka iraada karte to mujhe bedaar kar dete to main witr padh leti.[1365]

Baab 4: (Namazi Ko) Chaahiye Ke Wo Apni (Raat Ki) Aakhri Namaz, Witr Ko Banaae

[998] Hazrat Ibne Umar رضی اللہ عنہما se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Logo! Raat ki akhirat namaz, witr ko banaao*".

Faaeda: Raat ki aakhri namaz, witr ko banane ke mutaalliq mazkoora amr-e-nabawi istehbaab[1366] ke liye hai, kyou'nke Rasool Allah ﷺ se namaz-e-witr ke baad do (2) rakat padhna bhi saabit hai. Chunache Hazrat Umme Salama رضی اللہ عنہا se riwayat hai ke Rasool Allah ﷺ witr ke baad do (2) Rakat padha karte the.[1367] Aur Rasool Allah ﷺ ne ummat ko witr ke baad do (2) rakat padhne ki targheeb bhi di hai, jaisa ke hadees mein hai ke aap ne farmaya: "*Subah ke waqt namaz-e-shab ke liye bedar hona bohot giraa'n*[1368] *aur mashaqqat ka baais hai, is liye witr ke baad do (2) rakat padhli jaae'n. Agar bedaar ho jaae to behtar, ba-soorat-e-deegar uske liye kaafi hain*".[1369]

Baab 5: Sawaari Par Witr Padhna

[999] Hazrat Saeed bin Yasaar se riwayat hai, unho'n ne kaha: Main tareeq-e-makkah mein Hazrat Abdullah bin Umar رضی اللہ عنہما ke hamraah safar kar raha tha. Saeed kehte hain: Jab mujhe subah hone ka khadsha laahiq hua to sawaari se utar kar maine witr adaa kiye, phir unse jaa mila. Hazrat Abdullah bin Umar رضی اللہ عنہما ne farmaya: Kaha'n gae the? Maine arz kiya: Mujhe subah ka khadsha[1370] laahiq hua to utar kar witr adaa karne laga tha. Us par unho'n ne kaha: Kya tumhare liye Rasool Allah ﷺ ki zaat-e-giraami mein accha namoona nahi hai? Maine kaha: Allah ki qasam! Kyou'n nahi! To unho'n ne farmaya ke Rasool Allah ﷺ oont par sawaar ho kar witr padh liya karte the.[1371]

Baab 6: Dauran-e-Safar Mein Witr Padhna

[1000] Hazrat Ibne Umar رضی اللہ عنہما se riwayat hai, unho'n ne farmaya: Nabi ﷺ safar ke dauran mein namaz-e-shab apni sawaari par ishare se padhte the. Uska jidhar ko bhi mu'n ho jaata, usi tarah namaz-e-witr bhi apni sawaari par padh lete, lekin farz namaz us par na padhte the.[1372]

Baab 7: Rukoo Se Pehle Aur Uske Baad Qunoot Ka Bayan

[1001] Hazrat Anas bin Maalik رضی اللہ عنہ se dariyaaft kiya gaya ke kya Nabi ﷺ ne namaz-e-fajr mein qunoot padhi hai? Unho'n ne jawab diya: Haa'n. Phir poocha gaya: Aaya aap ne rukoo se pehle qunoon padhi thi? Unho'n ne jawab diya rukoo ke baad thode dino'n ke liye aisa kiya tha.[1373]

[1364] راجع: 472

[1365] راجع: 382

[1366] T: (اِسْتِحْباب) Kisi amr ka mustahab, yaane shariyat ki roo se mujib-e-sawaab hona, wo kaam jiske karne mein sawaab ho, lekin na karne mein azaab na ho [Rekhta]

[1367] Jaame Tirmizi: As Salah: H471

[1368] T: (گِراں) Naa-gawaar, takleef-deh, dushwaar, mushkil [Rekhta]

[1369] Saheeh Ibne Khuzaima: V2 P159

[1370] T: (خَدْشَہ) Fikr, andesha, khatra [Rekhta]

[1371] Dekhiye: 1000, 1095, 1096, 1098, 1105

[1372] راجع: 999

[1373] 1002, 1003, 1300, 2801, 2814, 3064, 3170, 4088, 4089, 4090, 4092, 4094, 4096, 6394, 7341

[1002] Aasim bin Sulaiman se riwayat hai ke, maine Hazrat Anas ﷺ se qunoot ke mutaalliq sawal kiya to unho'n ne jawab diya: Bila-shubha qunoot padhi jaati thi. Maine poocha: Rukoo se pehle yaa baad? Unho'n ne kaha: Qab-az-rukoo padhi jaati thi. Phir unse poocha gaya ke falaa'n shakhs to aap se bayan karta hai ke aap ne rukoo ke baad farmaya hai. Hazrat Anas ﷺ bole: Wo ghalat kehta hai, kyou'nke Rasool Allah ﷺ ne sirf ek (1) mahina rukoo ke baad qunoot padhi thi. Mere khayaal ke mutaaibq Rasool Allah ﷺ ne mushrikeen ki taraf taqriban 70 aadmi rawaana kiye, jinhe'n Qurra kaha jaata tha. (Mushrikeen ne unhe'n qatal kar diya). Ye (qatal karne waale) mushrik log un mushrikeen ke alaawa the, jinke aur Rasool Allah ﷺ ke darmiyan muaahada-e-sulah[1374] tha. Rasool Allah ﷺ ne qunoot padhne ka ehtemaam kiya aur ek (1) maah tak unke khilaaf bad-dua karte rahe.[1375]

Malhooza:

إِلٰى قَوْمٍ مُشْرِكِيْنَ دُوْنَ أُوْلَئِكَ وَكَانَ بَيْنَهُمْ وَبَيْنَ رَسُوْلِ اللهِ صَلى اللهُ عَلَيْهِ وَسَلَّمْ عَهْدٌ.

Ye ibaarat mubham hai. Iske tarjuma hadees ke deegar turq ko madde-nazar rakh kar kiya gaya hai, taake fahem-e-hadees mein diqqat pesh na aae. Iske tafseel kel iye mulaahaza farmae'n.[1376]

[1003] Hazrat Anas ﷺ hi se ek (1) aur raiwayat hai, unho'n ne farmaya: Nabi ﷺ ne ek (1) maah tak dua-e-qunoot padhi aur qabila-e-ri-lin (رِعْلٍ)-o-zakwaan ke khilaaf bad-dua karte rahe.[1377]

[1004] Hazrat Anas ﷺ hi se riwayat hai, unho'n ne farmaya: Qunoot, maghrib aur fajr ki namaz mein padhi jaati thi.

Faaeda: Namaz-e-witr mein dua-e-qunoot ke mahel[1378] ki taayyun ke mutaalliq hamaara mauqif ye hai ke rukoo se pehle hai. Iske mutaalliq Rasool Allah ﷺ ka waazeh amal aur khula farmaan hamaare liye qatai faisle ki haisiyat rakhta hai. Uske alaawa beshtar Sahaba Ikraam ﷺ se bhi yehi baat manqool hai. Agar witr ki dua ko hangaami halaat ke pesh-e-nazar qunoot-e-naazila ki shakl dedi jaae to rukoo ke baad jawaz ki gunjaaesh hai. Jaisa ke Hazrat Ubai bin Kaab ﷺ hangaami halaat ke pesh-e-nazar namaz-e-witr mein mukhalifeen-e-islam ke khilaaf bad-dua, Rasool Allah ﷺ par durood-o-salaam aur aam musalmano ki falaah-o-bahbood[1379] ke liye dua karne ke baad Allahu Akbar kehte aur sajde mein chale jaate.[1380]

[1374] T: (صُلْح) Musaalahat, samjhota, jung ki zidd [Rekhta]

[1375] راجع: 1001

[1376] Fath-ul-Baari: V7 P489 tahat H4096

[1377] راجع: 1001

[1378] T: (مَحَل) Mauqa, waqt, jagah [Rekhta]

[1379] T: (فَلاح و بَہْبُود) Faaeda-o-bhalaai, logo'n ke liye jo mufeed aur bhalaa ho [Rekhta]

[1380] Saheeh Ibne Khuzaima: V2 P156

بِسْمِ ٱللَّهِ ٱلرَّحْمَـٰنِ ٱلرَّحِيمِ

15: Abwaab-ul-Istisqa (Baarish Ki Dua Aur Namaz-e-Istisqa Se Mutaalliq Ahkaam-o-Masaael) أَبْوَابُ الْإِسْتِسْقَاءِ

Baab 1: Baarish Ki Dua Karna Aur Uske Liye Nabi ﷺ Ka Baahar Tashreef Le Jaana

[1005] Hazrat Abbaad bin Tameem ؓ apne chacha se riwayat karte hain, unho'n ne farmaya: Nabi ﷺ barish ki dua ke liye baahar tashreef le gae aur waha'n jaakar apni chaadar ko palta.[1381]

Baab 2: Nabi ﷺ Ki Bad-dua Ke (mushrikeen par) Aisee Qahet-saali Daal Jaisee Hazrat Yusuf ؑ Ke Zamane Mein Thi

[1006] Hazrat Abu Huraira ؓ se riwayat hai ke Nabi ﷺ jab aakhri rakat (ke ruko) se apna sar uthaate to dua karte: "*Allah! Ayyash bin Abi Rabeea ko najaat de. Allah! Salama bin Hisham ko najaat de. Allah! Waleed bin Waleed ko najaat de. Aye Allah! Bebas aur naa-tawaa'n ahle iman ko najaat de. Aye Allah! Qabila-e-muzar par apni giraft sakht farma. Allah! Un par aisee qahet-saali daal jaisee Hazrat Yusuf ؑ ke zamaane mein thi*". Aur Nabi ﷺ ne farmaya: "*Qabila-e-ghaffar ko A ne bakhsh diya aur qabila-e-aslam ko Allah Ta'ala ne salaamat rakha*".[1382]

Raawi-e-ahadees Abu Zanaada apne baap se bayan karte hue farmate hain ke mazkoora duaae'n subah ki namaz mein thee'n.

[1007] Hazrat Abdullah bin Masood ؓ se riwayat hai ke jab Nabi ﷺ ne logo'n ki islam se sartaabi[1383] dekhi to bad-dua ki: "*Aye Allah unhe'n saat (7) baras tak qahet-saali mein mubtalaa karde, jaisa ke Hazrat Yusuf ؑ ke zamane mein qahet pada tha*". Chunache qahet ne unhe'n aisa dabocha ke har cheez neesth-o-naabood ho gai. yahaa'n tak ke logo'n ne chamde, murdaar aur galey, sadey jaanwar khane shuru kar diye aur un mein se agar koi aasmaan ki taraf dekhta to bhook ki wajah se usey dhuwaa'n sa dikhaai deta. Aakhir Abu Sufiyan ne aakar aap ki khidmat mein arz ki: Aye Muhammad! Aap Allah ki itaa-at aur aqraba-parwari[1384] ka hukum dete hain, aap ki qaum mari jaa rahi hai, aap unke liye Allah se dua farmae'n. Us par Allah Ta'ala ne farmaya:

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ta إِنَّكُمْ عَائِدُونَ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَىٰ.

"Aye Nabi! Us Din Ka Intezaar Karo Jab Asmaan Se Ek (1) Saaf Dhuaa'n Zaahir Hoga" is farmaan-e-Ilaahi tak: "Jab Ham Unhe'n Sakhti Se Padke'nge"[1385]

Hazrat Abdullah bin Masood ؓ keht ehain: "البطشة" *Al Batshah* yaane sakht pakad badr ke sin hui. Quran-e-Majeed mein jis dhue'n, pakad aur qaid ka zikr hai, usi tarah aayat-e-rome ka misdaaq, sab waaqe ho chuke hain.[1386]

Baab 3: Qahet Ke Zamaane Mein Logo'n Ka Imam Se Baraan-e-Rahmat Ke Liye Dua Ki Appeal Karna

[1008] Abdullah bin Dinar ؓ se riwayat hai ke Hazrat Abdullah bin Umar ؓ (aksar) janab Abu Taalib ka sher padha karte the: "Wo gorey mukhde waala, jiske rukh-e-zeba ke waaste se abr-e-rahmat ki duaae'n maangi jaati hain. Wo yateemo'n ka sahaara, bewaao'n aur miskeeno'n ka sarparast hai".[1387]

[1381] 1011, 1012, 1023, 1024, 1025, 1026, 1027, 1028, 6343

[1382] راجع: 797

[1383] T: (سَرتابی) Sarkashi, naa-farmaani, hukum-udooli, baghaawat, inheraaf [Rekhta]

[1384] T: (اَقْرِبا پروَری) Aziz-o-aqaarib-o-rishtedaaron ko paalna, unki parwarish karna, unke saath husne sulook karna [RSB]

[1385] Surah ad Dukhan 44: 10-16

[1386] 1020, 4693, 4767, 4774, 4809, 4820, 4821, 4822, 4823, 4824, 4825

[1387] 1009

[1009] Hazrat Abdullah bin Umar ؓ hi se riwayat hai, unho'n ne farmaya ke jab main Nabi ﷺ ke chehra-e-anwar ko dua-e-istisqa karte waqt dekhta hoo'n to aksar mujhe shaaer (Abu Talib) ka sher yaad aajaata hai. Aap mimbar se na utar paate the ke tamaam parnaale tezi se behne lagte. Wo sher ye hai: "Wo gorey mukhde waala, jiske rukh-e-zeba ke waaste se abr-e-rahmat ki duaae'n maangi jaati hain. Wo yateemo'n ka sahaara, bewaao'n aur miskeeno'n ka sarparast hai".[1388]

Faaeda: Rukh-e-zeba ke waaste se muraad aapka dua karna hai. Ye sher Abu Taalib ke us qaside se hai jo 110 ashaar par mushtamil hai. Jise unho'n ne Rasool Allah ﷺ ki shaan mein padha tha. Nez in ahadees mein ye adab bayan hua hai ke agar qahet aajaae to log apne imam se dua-e-istisqa ki appeal kare'n aur uske saath mil kar dua ka ehtemam kare'n.[1389]

[1010] Hazrat Anas ؓ se riwayat hai ke Hazrat Umar ؓ ki ye aadat thi ke jab log qahet-saali mein mubtalaa hote to Hazrat Abbas bin Abdul Muttalib ؓ se dua-e-istisqa ki appeal karte aur Allah ke huzoor you'n dua karte: "Aye Allah! Pehle ham apne Nabi ﷺ se dua-e-istisqa ki appeal kiya karte the, to (unki dua ke nateeje mein) tu baarish barsaa deta tha. Ab ham tere Nabi ke chacha (ki dua) ke zariye se baarish ki iltija karte hain, tu (ab bhi rahem farmakar) baarish barsaa de". Raawi kehta hai ke phir baarish barasne lagti thi.[1390]

Baab 4: Baaraan-e-Rahmat Talab Karte Waqt Chaadar Palatna

[1011] Hazrat Abdullah bin Zaid ؓ se riwayat hai ke Nabi ﷺ ne baarish ke liye dua ki aur apni chaadar ulta di.[1391]

[1012] Hazrat Abdullah bin Zaid ؓ se riwayat hai ke Nabi ﷺ eidgah ki taraf tashreef le gae aur baarish ke liye dua ki. Aap qibla-roo hue, apni chaadar palti, aur do (2) rakat adaa kee'n.

Abu Abdullah (Imam Bukhari ؒ) kehte hain: Shaikh Ibne Uyaynah kaha karte the ke mazkoora Abdullah bin Zaid saaheb-e-zaan hain. Lekin ye unka wahem hai, kyou'nke ye Abdullah bin Zaid Aasim Maazini hain, jo ansaar ke qabila-e-maazin se taalluq rakhte hain.[1392]

Baab 5: Jab Allah Ki Hurmato'n Ko Paamaal Kiya Jaae To Wo Qahet Ke Zariye Se Logo'n Ko Saza Deta Hai

Wazaahat: Is unwan ke tahat Imam Bukhari ؒ ne koi hadees yaa asar bayan nahi kiya. Is unwan ke hasb-e-haal Hazrat Abdullah bin Masood ؓ se marwi hadees hai ke jab Rasool Allah ﷺ ne logo'n ki taraf se deen-e-islam ke mutaalliq sartaabi dekhi to unke khilaaf bad-dua farmaai, phir wo log qahet mein mubtalaa hue.[1393] Iska matlab ye hai ke Allah Ta'ala ke inteqaam ka koda us waqt harkat mein aata hai, jab uske ahkaam se sartaabi ki jaae, aur uski paabandiyo'n ki parwah na ki jaae. Hazrat Ibne Masood ؓ ki hadees mein jo qurani ayaat hain, un mein Allah ki taraf se inteqam ka poora zaabta bayan hua hai, jin ka tarjuma mundarja-zel hai: "Aap Us din Ka Intezar Kare'n Jab Asmaan Se Saaf Dhuaa'n Zaahir Hoga Jo Logo'n Par Chaa Jaaega. Ye Alamnaak[1394] Azaab Hoga. Aye Hamaare Rabb! Ham Se Us Azaab Ko Door Karde, Ham Imaan Laaen Hain. Us Waqt Unhe'n Naseehat Kaha'n Kaargar[1395] Hogi, Halaa'nke Unke Paas Rasool-e-Mubeen Accha, Phir Unho'n Ne Usse Roo-gardaani[1396] Ki Aur Kehne Lagey: Ye To Sikhaya Padhaya Diwaana Hai. Ham Thodi Der Ke Liye Azaab Hata De'nge, Magar Tum Phir Wohi Karoge Jo Pehle Karte Rahe, Phir Jis Din Ham Sakht Giraft Kare'nge To Phir Inteqam Lekar Rahe'nge".[1397]

[1388] راجع: 1008
[1389] Fath-ul-Baari: V2 P638-639
[1390] Dekhiye: 3710
[1391] راجع: 1005
[1392] راجع: 1005
[1393] Saheeh Bukhari: Al Istisqa: H1007
[1394] T: (اَلَم ناک) Ranj-o-gham se bharaa hua, ghamnaak [Rekhta]
[1395] T: (کار گر) Muassar, mufeed, faaeda-mand [Rekhta]
[1396] T: (رُوگَردانی) Mukhaalifat, inheraaf karna [Rekhta]
[1397] Surah ad Dukhaan 44: 10-16

Baab 6: Jaame Masjid Mein Baarish Ke Liye Dua Karna

[1013] Hazrat Anas bin Maalik ﷺ se riwayat hai ke ek (1) aadmi juma ke din masjid-e-nabawi mein us darwaze se daakhil hua, jo mimbar ke bilkul saamne tha. Jabke Rasool Allah ﷺ khade khutba de rahe the. Wo Rasool Allah ﷺ ke saamne khada ho kar arz karne laga: Allah ke Rasool! Maal-maweshi halaak ho gae aur raaste toot-phoot gae hain. Aap Allah se dua kare'n ke Allah ham par baarish barsaae. Rasool Allah ﷺ ne haath uthaa kar you'n dua farmaai: "*Aye Allah! Ham par baarish barsa. Aye Allah! Ham par baarish naazil farma. Aye Allah! Hame'n baraan-e-rahmat ataa farma*". Hazrat Anas ﷺ bayan karte hain ke: Allah ki qasam! Hame'n door-door tak aasmaan par koi chota ya badaa baadal ka tukda nazar nahi aaraha tha, aur na hamaare aur sala'a (سلع)[1398] pahaad ke peeche se dhaal ki tarah ek (1) baadal numudaar hua. Jab wo aasmaan ke wast[1399] mein aaya to idhar-udhar phail gaya. Phir wo barasne laga. Allah ki qasam! Ham ne hafta-bhar sooraj na dekha. Doosre juma ko phir usi darwaze se ek (1) aadmi masjid mein daakhil hua, jabke Rasool Allah ﷺ khade khutba de rahe the, usne aapke saamne aakar arz kiya: Allah ke Rasool! Maal talaf[1400] ho gae aur raaste band ho gae hain. Allah se dua keejiye ke wo hamse baarish ko rok le. Hazrat Anas ﷺ kehte hain ke phir Rasool Allah ﷺ ne apne dono haath uthaa kar dua farmaai. "*Aye Allah! Ab ye baarish hamaare ird-gird to ho, lekin ham par na barse. Aye Allah! Isey teelo'n, pahaado'n, maidaano'n, waadiyo'n aur baagho'n par barsa*". Raawi kehte hain ke baarish fauran band hogai aur ham dhoop mein chalne phirne lagey.

(Raawi-e-hadees) Shareek kehte hain ke maine Hazrat Anas ﷺ se poocha: Ye wohi pehla shakhs tha? Unho'n ne farmaya: Mujhe maaloom nahi.[1401]

Baab 7: Khutba-e-Juma Mein Qibla-roo Hue Baghair Baarish Ki Dua Karna

[1014] Hazrat Anas ﷺ se riwayat hai ke ek (1) shakhs juma ke din masjid mein us darwaze se daakhil hua jo dar-e-qazaa ki taraf tha, jabke Rasool Allah ﷺ khade khutba de rahe the. Wo shakhs Rasool Allah ﷺ ke saamne khada ho kar arz karne laga: Allah ke Rasool! Maal-maweshi tabaah ho gae aur raaste toot-phot gae hain, Allah se dua keejiye ke wo ham par baarish barsaae. Rasool Allah ﷺ ne dono haath uthaae aur dua ki: "*Aye Allah! Ham par baarish barsa. Aye Allah! Hame'n baaraan-e-rahmat ataa farma. Aye Allah! Ham par baarish barsa*". Hazrat Anas kehte hain: Allah ki qasam! Hame'n door-door tak koi baadal ka chota ya bada tukda nazar nahi aaraha tha, aur na hamaare aur sala'a pahaad ke darmiyan koi ghar ya haweli hi haael thi. Achanak sala'a pahaad ke peeche se dhaal ki tarah ek (1) chota sa baadal numudaar hua. Jab wo aasmaan ke darmiyan aaya to phail gaya, phir barasne laga. Allah ki qasam! Ham ne hafta-bhar sooraj na dekha. Phir agle juma ek (1) shakhs us darwaze se daakhil hua, jabke Rasool Allah ﷺ khade khutba de rahe the. Wo aapke saamne khada ho kar arz karne laga: Allah ke Rasool! Maal-maweshi halaak ho gae aur raaste toot-phoot gae, Allah se dua keejiye ke wo ham se baarish rok le. Hazrat Anas ﷺ kehte hain ke Rasool Allah ﷺ ne dono haath uthaae aur dua ki: "*Aye Allah! Ab ye baarish hamaare ird-gird to ho, lekin ham par na barse. Aye Allah! Teelo'n, pahaado'n, waadiyo'n aur darakhto'n ke ugne ki jagho'n par baarish barsa*". Hazrat Anas farmate hain ke baarish ruk gai aur ham dhoop mein chalne lagey.

Shareekne kaha: Maine Hazrat Anas ﷺ se poocha: Kya ye wohi pehla shakhs tha? Unho'n ne farmaya: Mujhe maaloom nahi.[1402]

Baab 8: Mimbar Par (khade-khade) Baarish Ki Dua Karna

[1015] Hazrat Anas ﷺ se riwayat hai ke ek (1) martaba juma ke din Rasool Allah ﷺ khutba de rahe the ke ek (1) shakhs aaya aur arz karne laga: Allah ke Rasool! Baarish nahi ho rahi, aap Allah se dua kare'n ke wo ham par baraan-e-rahmat naazil farmae. Aap ne dua farmaai to ham par baarish barasne lagi. Ham badi mushkil se apne gharo'n ko pohche, chunache aainda juma tak ham par baarish barasti rahi. Hazrat Anas ﷺ ne farmaya ke (agle juma) wohi

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[1398] T: Aaj-kal isey Sela pahaadi yaa jabl sela ke naam se pukaara jaata hai, Madina Munawwara mein waaqe hai.

[1399] T: (وَسْط) Beech, darmiyaan, kisi cheez ke beech ka hissa, mutawassit [Rekhta]

[1400] T: (تَلَف) Zaae, barbaad [Rekhta]

[1401] راجع: 932

[1402] راجع: 932

shaksh yaa koi doosra khada hua aur arz karne laga: Allah ke Rasool! Allah se dua kare'n ke ham se baarish rok le. Chunache Rasool Allah ﷺ ne dua farmaai: "*Aye Allah! Hamaare ird-gird baarish ho, ham par na ho*". Hazrat Anas ؓ kehte hain ke maine baadal ko chatt kar daae'n-baae'n jaate dekha, phir doosre logo'n par to baarish hoti rahi, lekin ahle madina par nahi ho rahi thi.[1403]

Baab 9: Baarish Ki Dua Ke Liye Namaz-e-Juma Par Iktefa Karna

[1016] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya ke ek (1) shakhs Nabi ﷺ ke paas haazir ho kar arz karne laga: Maweshi halaak hone lagey aur raaste masdood[1404] ho gae hain, chunache Rasool Allah ﷺ ne baarish ki dua ki to doosre juma tak ham par baarish hoti rahi, phir koi shaksh aaya aur kehne laga ke (baarish ki wajah se) makanaat girne lagey, aur raaste toot-phoot gae hain. Allah se dua kare'n ke wo baarish rok le. Rasool Allah ﷺ ne dua farmaai: "*Aye Allah! Teelo'n, pahaado'n, waadiyo'n aur baagho'n par baarish barsa*". Chunache madina munawwara se kapda phatne ki tarah baadal chatt gae.[1405]

Baab 10: Jab Kasrat-e-Baarish Se Raaste Masdood Ho Jaae'n To (uske ruk jaane ki) Dua Karna

[1017] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya: Ek (1) shakhs Rasool Allah ﷺ ki khidmat mein haaizr ho kar arz karne laga: Allah ke Rasool! Qahet-saali ki wajah se maal-maweshi halaak ho gae aur raaste toot-phoot gae hain, aap Allah se (baarish ki) dua farmae'n. Chunache Rasool Allah ﷺ ne dua farmaai to ek (1) juma se doosre juma tak un par baarish barasti rahi. Phir ek (1) aadmi haazir hua aur arz karne laga: Allah ke Rasool! Kasrat-e-baaraa'n se ghar mandham, raaste tabaah aur maweshi halaak ho gae hain. Rasool Allah ﷺ ne dua farmaai: "*Aye Allah! Pahaado'n ki chotiyo'n, reit ke teelo'n, nashebi waadiyo'n aur darakht ugne ke muqamaat par baarish barsa*". Uske baad madina munawwara se is tarah baadal chatt gae jis tarah kapda phat kar tukde-tukde ho jaata hai.[1406]

Baab 11: Is Baat Ki Haqeeqat Ke Nabi ﷺ Juma Ke Din Baarish Ki Dua Karte Waqt Chaadar Nahi Palti

[1018] Hazrat Anas ؓ se riwayat hai ke ek (1) aadmi ne Nabi ﷺ ke yahaa'n maal ke halaak hone aur ahle-o-ayaal ke mashaqqat mein mubtalaa hone ki shikaayat ki, to aap ne Allah Ta'ala se baarish ki dua farmaai.

Hazrat Anas ؓ ne chaadar palatne yaa isteqbal-e-qibla ka zikr nahi kiya.[1407]

Baab 12: Jab Log Imam Se Baarish Ke Liye Dua Ki Appeal Kare'n To Wo Usey Mustarad Na Kare

[1019] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya: Ek (1) aadmi Rasool Allah ﷺ ki khidmat mein haazir hua aur arz karne laga: Allah ke Rasool! Maweshi tabaah aur raaste band ho gae hain. Aap Allah se baarish ki dua farmae'n. Rasool Allah ﷺ ne Allah se dua farmaai. Uske nateeje mein us juma se aainda juma tak baarish hoti rahi. Phir ek (1) shakhs Nabi ﷺ ke paas aaya aur arz kiya: Allah ke Rasool! Makanaat mandham ho gae, raaste toot-phoot gae, aur maweshi tabaah ho gae hain. Chunache Rasool Allah ﷺ ne dua farmaai: "*Aye Allah! Pahaado'n ki chotiyo'n, reit ke teelo'n, nadiyo'n aur baagho'n par baash*[1408] *(baarish) barsa*". Uske baad baadal madina se is tarah chatt gaya, jis tarah kapda paht-kar tukde-tukde ho jaata hai.[1409]

Baab 13: Qahet Ke Waqt Jab Mushrikeen, Ahle Islam Se Dua Ki Darkhwaast Kare'n

[1020] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne farmaya: Jab quraish ne islam qubool karne mein takheer ki, to Nabi ﷺ ne unke khilaaf bad-dua farmaai. Uske baad unhe'n khushk-saali aur qahet ne aaliya[1410], hatta ke wo halaak hone lagey, aur murdaar, aur haddiyaa'n waghaira khane par majboor ho gae. Us dauran mein Abu

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[1403] راجع: 932

[1404] T: (مَسْدُود) Band, band kiya hua, ruka hua, mauqoof [Rekhta]

[1405] راجع: 932

[1406] راجع: 932

[1407] راجع: 932

[1408] T: Typing karte hue بارش se ر choot gaya tha. Is typing misktake waali ghalati ko maine saheeh kar diya hai [RSB].

[1409] راجع: 932

[1410] T: Ki giraft mein aagae [RSB]

Sufiyan aap ke paas aaya aur kehne laga: Muhammad! Aap (logo'n ko to) sila-rehmi ka hukum karte hain, lekin aap ki apni qaum tabaah ho rahi hai. Allah Ta'ala se dua farmae'n, Rasool Allah ﷺ ne ye aayaat padhee'n: "Us Din Ka Intezaar Karo Jab Asmaan Par Numayaa'n Dhuaa'n Chaa Jaaega".[1411] Phir wo (quraish) kufr ki taraf laut gae, chunache irshad-e-Baari Ta'ala hai: "Jis Roz Ham Unhe'n Buri Tarah Sakht Andaaz Mein Pakde'nge"[1412], yaane badr ke din.

(Raawi-e-hadees) Asbaat ne apne Shaikh Mansoor se bayan karte hue kaha ke Rasool Allah ﷺ ne dua farmaai to un par baarish hui, phir saat (7) din baarish hoti rahi. Aakhir-kaar logo'n ne kasrat-e-baarish ki shikaayat ki to aap ne dua farmaai: "*Aye Allah! Hamaare ird-gird baarish ho, ham par na barse*". Chunache baadal aapke sar-e-mubarak se chatt gaya aur ird-gird logo'n par khoob baarish hui.[1413]

Baab 14: Jab Baarish Ziyaada Ho To "حوالينا ولا علينا" Ke Alfaz Ke saath Dua Karni Chaahiye

[1021] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ek (1) dafa juma k din khutba de rahe the to kuch log uth kar bol pade. Unho'n ne fariyaad ki: Allah ki Rasool! Baarish nahi ho rahi, darakht peele ho gae aur maweshi marne lagey, Allah se dua farmae'n ke wo ham par baarish barsaae. Aap ne do (2) martaba farmaya: "*Aye Allah! Hame'n saeraab farma*". Allah ki qasam! Hame'n aasmaan par baadal ka koi tukda dikhaai nahi deta tha ke achaanak abr numudaar hua aur barasne laga. Rasool Allah ﷺ mimbar se utre aur namaz padhi, phir waapas ghar ko laute ye baarish agle juma tak barasti rahi. Doosre juma jab Nabi ﷺ khutba dene ke liye khade hue to kuch log phir buland awaaz se bolne ke makanaat gir gae aur raaste band ho gae, aap Allah se dua kare'n ke wo us baarish ko ham se rok de. Nabi ﷺ muskuraae aur dua farmaai: "*Aye Allah! Hamaare ird-gird baarish ho, ham par na ho*". Uske baad madina se baadal chatt gae. Uske aas-paas baarish hoti rahi. Madine mein baarish ka ek qatra bhi nahi baras raha tha. Maine madina munawwara ko dekha ke taaj ki tarah uske ird-gird baadal the aur ye darmiyan mein tha.[1414]

Baab 15: Baarish Ke Liye Khade Ho Kar Dua Karna

[1022] Abu Ishaq As Subee farmate hain ke Hazrat Abdullah bin Yazeed ؓ, Hazrat Baraa bin Aazib aur Zaid bin Arqam ؓ ke hamraah baahar tashreef le gae. Wahaa'n mimbar ke baghair apne paao'n par khade ho kar baarish ki dua ki. Phir do (2) rakate'n padhee'n aur un mein ba-awaaz-e-buland qirat ki. Uske liye azaan aur takbeer ka ehtemaam na kiya.

(Raawi-e-hadees) Abu Ishaq kehte hain ke Abdullah bin Yazid Ansari ne Nabi ﷺ ko dekha hai.

[1023] Hazrat Abbaad bin Tameem ؒ ke chacha… aur wo Nabi ﷺ ke sahaabi the… se riwayat hai ke Nabi ﷺ baarish ki dua karne ke liye logo'n ke hamraah baahar tashreef le gae. Aap ne khade ho kar dua ki, phir qible ki taraf mutawajja hue aur apni chadar ko ulat-palat kiya, chunache logo'n par khoob baarish hui.[1415]

Baab 16: Namaz-e-Istisqa Mein Ba-Awaaz-e-Buland Qirat Karna

[1024] Hazrat Abbaad bin Tameem ؒ ke chacha se riwayat hai, unho'n ne kaha ke Nabi ﷺ logo'n ke hamraah baarish ki dua karne ke liye baahar tashreef le gae. Aap ne qible ki taraf mu'n karke dua maangi, apni chaadar ulat-palat kiya, phir do (2) rakat namaz adaa ki aur un mein qirat buland awaaz se ki.[1416]

Baab 17: Nabi ﷺ Ne Logo'n Ki Taraf Apni Pusht Kaise Pheri?

[1025] Hazrat Abbaad bin Tameem ؒ ke chacha se riwayat hai, unho'n ne farmaya: Jis din Nabi ﷺ baarish ki dua ke liye baahar tashreef le gae, to maine aapko dekha ke aap ne logo'n ki taraf apni peeth pheri aur qible ki taraf mu'n karke dua karne lagey, phir apni chaadar ko palta. Uske baad aap ne hame'n do (2) rakat padhaeen, jis mein ba-awaaz-e-buland qirat ki.[1417]

[1411] Surah ad Dukhaan 44: 10
[1412] Surah ad Dukhaan 44: 16
[1413] راجع: 1007
[1414] راجع: 932
[1415] راجع: 1005
[1416] راجع: 1005
[1417] راجع: 1005

Baab 18: Namaz-e-Istisqa Do (2) Rakat Hai

[1026] Hazrat Abbaad bin Tameem ﵁ ke chacha hi se riwayat hai ke Nabi ﷺ ne dua-e-istisqa ke mauqa par do (2) rakat namaz padhi aur apni chaadar ko palta.[1418]

Baab 19: Eidgaah Mein Baarish Ki Dua Karna

[1027] Hazrat Abbaad bin Tameem ﵁ apne chacha se riwayat karte hain, unho'n ne farmaya: Nabi ﷺ dua-e-istisqa ke liye eidgaah tashreef le gae aur qibla-roo ho kar do (2) rakate'n adaa kee'n, phir apni chadar ko palta.

Raawi kehta hai ke Rasool Allah ﷺ ne apni chaadar ke daae'n kinaare ko baaee'n jaanib kar liya.[1419]

Faaeda: Is hadees mein chaadar ko ulat-palat karne ka tareeqa bhi zikr hua hai, ke uske daae'n kinaare ko baae'n kandhe par aur baae'n kinaare ko daae'n kandhe par kar liya jaae. Nez, ek (1) hadees mein chaadar ke oopar waale hisse ko neeche aur neeche waale ko oopar karne ka zikr bhi hai. والله أعلم

Baab 20: Baarish Ki Dua Karte Waqt Qibla-roo Hona

[1028] Hazrat Abdullah bin Zaid Ansari ﵁ se riwayat hai ke Nabi ﷺ namaz-e-istisqa ke liye eidgaah tashreef le gae aur jab dua karne lagey to qible ki taraf mu'n kar liya aur apni chaadar ko ulat-palat kiya.

Abu Abdullah (Imam Bukhari ﵀) farmate hain ke Abdullah bin Zaid Maazin qabile se taalluq rakhte hain aur pehle Abdullah kufa ke rehne waale hain jo Yazeed ke bete hain.[1420]

Baab 21: Dua-e-Istisqa Mein Log Bhi Imam Ke saath Apne Haath Uthaae'n

[1029] Hazrat Anas bin Maalik ﵁ se riwayat hai, unho'n ne farmaya: Ek dehaati Rasool Allah ﷺ ki khidmat mein haazir hua aur arz karne laga: Allah ke Rasool! Maweshi halaak, ahel-o-ayaal tabah ho gae aur log marne lagey hain. Rasool Allah ﷺ ne dua ke liye haath utha liye, log bhi aapke saath haath utha kar dua karne lagey. Hazrat Anas ﵁ ka bayan hai ke abhi ham masjid se baahar nahi nikle the ke baarish shuru ho gai, phir ye baarish doosre juma tak jaari rahi. Tab ek (1) aadmi Rasool Allah ﷺ ki khidmat mein haazir hua aur arz karne laga: Allah ke Rasool! Musafir tang aagae aur raaste band ho gae hain.[1421]

[1030] Hazrat Anas ﵁ hi se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne dua ke liye dono haath uthaae, hatta ke maine aap ki baghlo'n ki safedi dekhi.

Baab 22: Baarish Ki Dua Karte Waqt Imam Ka apne Haath Uthaana

[1031] Hazrat Anas ﵁ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ baarish ki dua ke alaawa aur kisi mauqa par dua karte waqt (ziyada) haath nahi uthaate the. Aur baarish ki dua mein is qadar haath buland karte ke baghlo'n ki safedi nazar aajaati.[1422]

Faaeda: Is hadees se maaloom hota hai ke baarish ki dua karte waqt imam ko mubaalghe ki hadd tak haath oonche uthaane chaahiye. Nez Saheeh Muslim ki hadees ke mutaabiq baarish ki dua karte waqt haatho'n ki pusht aasmaan ki taraf karni chaahiye.

Baab 23: Baarish Ke Waqt Kya Padhna Chaahiye?

Hazrat Ibne Abbas ﵄ bayan karte hain ke "كَصَيِّبٍ"[1423] se muraad baarish hai. Aur deegar ne kaha hai ke ye lafz "صَابَ", "يَصُوْبُ" aur "أَصَابَ" se mushtaq[1424] hai.

[1418] راجع: 1005
[1419] راجع: 1005
[1420] راجع: 1005
[1421] راجع: 932
[1422] Dekhiye: 3565, 6341
[1423] Surah Baqara: 19
[1424] T: (مُشْتَق) Akhaz kiya hua, maakhuz, nikaala hua [Rekhta]

[1032] Hazrat Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ jab baarish hoti dekhte to dua karte: "اَللّٰهُمَّ صَيِّبًا نَّافِعًا" *Allahumma Saiyyiban Naafia* "Aye Allah! Nafa-aawar Baarish Barsa".

Is hadees ki mataaba-at Qasim bin Yahya ne Obaidullah Umri se ki hai, nez isey Imam Auzaai aur Aqeel ne Hazrat Naafe se bayan kiya hai.

Baab 24: Jo Shakhs Baarish Mein Nahaae Ta-aa'nke Uski Daadhi Se Paani Tapakne Lagey

[1033] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ke ahd-e-mubarak mein ek (1) dafa sakht qahet pada. Chunache aap juma ke din khutba de rahe the ke us dauran ek (1) dehaati khada ho kar arz karne laga: Allah ke Rasool! Maal-maweshi tabah ho gae aur bacche bhook se marne lagey, aap Allah se dua farmae'n ke wo ham par baarish barsaae. Rasool Allah ﷺ ne (ye sun kar) dono haath utha liye, jabke us waqt aasmaan par baadal ka ek tukda bhi nahi tha. Hazrat Anas ؓ ne kaha ke baadal aise utha jase pahaad hote hain. Abhi Rasool Allah ﷺ mimbar se utre nahi the ke maine dekha ke baarish aap ki daadhi-e-mubarak se tapak rahi thi. Tamam din baarish hoti rahi, kal, parso'n, aur tarso'n, baad azaa'n doosre juma tak baarish hoti rahi. Phir wo dehati yaa koi aur shaksh khada hua aur arz karne laga: Allah ke Rasool! Makanaat girne lagey aur maweshi doobne lagey, Allah Ta'ala se hamaare liye dua farmae'n, chunache Rasool Allah ﷺ ne apne dono'n haath uthaae aur dua ki: "*Aye Allah! Hamaare ird-gird baarish barsa, ham par na barsa*". Hazrat Anas bayan karte hain ke Rasool Allah ﷺ asman ki jis taraf ishaara farmate udhar se baadal chatt jaata, hatta ke madina munawwara dhaal ki tarah ho gaya aur waadi-e-qanaata mahina bhar behti rahi. Hazrat Anas ؓ farmate hain ke madine ke atraaf se jo shakhs bhi aata wo kasrat-e-baarish ki khabar deta.[1425]

Baab 25: Jab Aandhi Chale (to kya karna chaahiye?)

[1034] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya: Jab tez aandhi chalti to Nabi ﷺ ke chehra-e-anwar par khauf ke asaar numaayaa'n hote.

Faaeda: Aandhi ke baad aksar baarish hoti hai, is munasibat se Imam Bukhari ؒ ne is hadees ko yahaa'n bayan ki yahaa'n bayan farmaya hai. Qaum-e-aad par aandhi ki shakl mein azaab aaya tha, is liye aandhi ke waqt azaab-e-ilaahi ka tasawwur farma kar aap ghabra jaate aur ghutno'n ke bal gir jaate, jaisa ke hadees mein hai ke jab tez aandhi chalti to aap you'n dua karte: "*Ya Allah! Main is aandhi mein tujhse khair ka sawaal karta hoo'n aur uske nateeje mein bhi khair hi chahta hoo'n. Yaa Allah! Main uski buraai se panaah chahta hoo'n aur uske nateeje mein jo buraai posheeda hai, usse bhi teri panaah chahta hoo'n*".[1426] Quran-e-Majeed mein lafz-e-riyaah (رياح) rahmat ki hawaa aur lafz-e-reeh (ريح) azaab ki hawaa par bola gaya hai.

Baab 26: Farman-e-Nabawi ﷺ Ke Baad-e-Saba Se Meri Madad Ki Jaati Hai

[1035] Hazrat Ibne Abbas ؓ se riwayat hai ke Nabi ﷺ ne farmaya: "*Baad-e-saba se meri madad ki gai, aur qaum-e-aad ko maghribi hawaa se halak kiya gaya*".[1427]

Baab 27: Zalzalo'n Aur Alamaat-e-Qiyaamat Ke Mutaalliq Kya Hidayaat Hain?

[1036] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Qiyamat qaaem na hogi, hatta ke ilm utha liya jaaega, zalzale ba-kasrat aae'nge, waqt kam hota jaaega, fitno'n ka zuhoor hoga, aur qatl-o-ghaarat aam hogi, yahaa'n tak ke tumhare yahaa'n maal-o-daulat ki bohtaat hogi, yaane wo aam ho jaaega*".[1428]

[1037] Hazrat Ibne Umar ؓ se riwayat hai, wo bayan karte hain ke Rasool Allah ﷺ ne farmaya: "*Aye Allah! Hamaare Sham aur Yemen mein barkat ataa farma*". Logo'n ne arz kiya: Hamaare najd ke liye bhi barkat ki dua kare'n. To aap ne dobaara farmaya: "*Aye Allah! Hamaare Sham aur Yemen mein barkat ataa farma*". Logo'n ne phir arz kiya aur

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[1425] راجع: 932

[1427] Dekhiye: 3205, 3343, 4105

[1426] Saheeh Muslim: As Salah: H2084(899)

[1428] راجع: 85

hamaare najd mein bhi. To aap ne farmaya: "*Wahaa'n zalzale aur fitne barpa ho'nge, nez shaitan ka giroh bhi wahee'n hoga*".[1429]

Faaeda: Rasool Allah ﷺ ne arz-e-fitan ki nishaan-dahi karte waqt mashriq ki taraf ishaara farmaya tha. Isse maaloom hota hai ke isse muraad najd-e-iraq hai, jo shuru hi se fitno'n ki amaajgah[1430] hai. Usi ilaaqe se musalmano ke ifteraaq[1431] aur inteshar ka aghaaz hua, jo aaj tak jaari-o-saari hai. Isse muraad najd-e-hijaz nahi, jaisa ke bidati hazraat ki taraf se tassur[1432] diya jaata hai, kyou'nke us ilaaqe se to aisee tehreek ne janam liya hai jisne khulafa-e-rashideen ki yaad taazah kardi.

Baab 28: Irshad-e-Baari Ta'ala: "Tum Ne (deen-e-islam ki) Takzeeb Ko Zariya-e-Moaash Bana Liya Hai"[1433], Ki Wazaahat

Hazrat Ibne Abbas ؓ bayan karte hain ke rizq se muraad shukar hai.

[1038] Hazrat Zaid bin Khalid Johni ؓ se riwayat hai, unho'n ne farmaya: Hudaibiya ke muqam par hame'n Rasool Allah ﷺ ne subah ki namaz padhai, jabke raat ko baarish ho chuki thi. Nabi ﷺ namaz se faraaghat ke bad logo'n ki taraf mutawajja hue aur dariyaaft kiya: "*Kya tum jaante ho ke tumhare Rabb ne is waqt kya farmaya hai?*" Logo'n ne jawab diya: Allah aur uska rasool hi behtar jaante hain. Aap ne farmaya: "*(Rabb-e-Ta'ala ne farmaya hai ke) Kuch Mere Bande Mujh Par Imaan Laane Waale Bane, Aur Kuch Ne Mere saath Kufr Kiya, Jinho'n ne Kaha Ke Ham Par Sif Allah Ke Fazal Aur Uski Rahmat Se Mina Barasa Hai, To Wo Mujh Par Imaan Laane Waale Aur Sitaaro'n Se Kufr Karne Waale Hain, Aur Jinho'n Ne Kaha Ke Falaa'n Sitaare Ke Baais Baarish Hui Hai, Wo Mere saath Kufr Karne Waale Aur Sitaaro'n Par Imaan Laane Waale Thehre*".[1434]

Baab 29: Allah Ta'ala Ke Siwa Koi Nahi Jaanta Ke Baarish Kab Hogi

Hazrat Abu Huraira ؓ Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*5 cheezo'n ka lim Allah ke siwa kisi ko nahi hai*".

[1039] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Ghaib ki chaabiyaa'n paanch (5) hain, jinhe'n Allah Ta'ala ke siwa aur koi nahi jaanta: Koi nahi jaanta ke kal kya hoga? Koi nahi jaanta ke shikam-e-maadar mein kya hai? Kisi ko pataa nahi ke wo kal kya karega? Kisi koi lm nahi ke wo kaha'n marega? Kisi ko khabar nahi ke baarish kab barsegi?*"[1435]

Fawaaed-o-Masaael: ①Is markazi unwan ke ikhtetaam par Imam Bukhari ؒ ne is silsile mein ek (1) nazariyaati islah ko zaroori khayaal kiya hai aur ye saabit kiya hai ke baarish hone ka ilm sirf Allah Ta'ala ko hai. Uske siwa koi nahi jaanta ke falaa'n din, ya falaa'n waqt yaqeeni taur par baarish ho jaaegi. Mohkama-e-mausamiyaat bhi apne zann-o-takhmeen[1436] se pesh-goi karta hai, jo ghalat bhi ho jaati hai. Mundarja-zel aayat-e-karima mein bhi is haqeeqat ko bayan kiya gaya hai:

إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۖ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ۖ وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ.

Beshak Qiyamat Ka Ilm Allah Hi Ke Paas Hai. Wohi Baarish Barsaata Hai, Wohi Jaanta Hai Ke Shikam-e-Maadar Mein Kya Hai. Naa Hi Koi Ye Jaanta Hai Ke Kal Kya Kaam Karega Aur Na Ye Jaanta Hai Ke Kis Sarzameen Mein Marega. Allah Ye Sab Kuch Jaanne Waala Aur Bada Ba-khabar Hai.[1437] ②Aaj-kal rehm-e-maadar ke mutaalliq bohot buland-baang daawe kiye jaate hain ke jadeed aalaat ke zariye se bacche ke nar aur maada hone ka pataa laga liya jaata hai,

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[1429] Dekhiye: 7094
[1430] T: (آماجْ گاہ) Maidaan, maidaan-e-jung, kisi kaifiyat waghaira ke waarid hone ki jagah [Rekhta]
[1431] T: (اِفْتِراق) Doori, phoot, tafraqa, nifaaq [Rekhta]
[1432] T: (تَأثُّر) Asar, asar-pazeeri ki kaifiyat [Rekhta]
[1433] Surah Waqea: 82
[1434] راجع: 846
[1435] Dekhiye: 4627, 4697, 4778, 4379
[1436] T: (ظَنْ و تَخْمِیْن) Gumaan-o-andaaza, shak-o-shubha, wahem-o-qiyaas, khayaal [Rekhta]
[1437] Surah Luqman 31: 34

halaa'nke maa'n ke pait mein sirf nar-maada nahi, balke us mein ye bhi shaamil hai ke jab farishta janeen[1438] mein rooh daalta hai to uski umr uski rozi, wo nek-bakht hoga ya bad-bakht. Al-gharz ye tamaam baate'n bhi rehm-e-maadar ke maraahil mein shaamil hain, nez jadeed aalaat se jo kuch pataa lagaya jaa sakta hai wo bhi yaqeeni aur hatmi[1439] nahi hota. Roz-marra ke saikdo'n waqeaat-o-mushedaat iski taaeed karte hain. Waise bhi is tarah ki maaloomaat ke mutaalliq dilchaspi rakhna be-sood hai. Basa-auqaat aisa hota hai ke doctor hazraat ki pesh-goi ki binaa par ghar mein taqribaat ki taiyyaariya'n urooj par hoti hain ke achanak ladke ke bajaae ladki ki paedaesh unke liye sohaan-e-rooh[1440] ban jaati hai. Is liye ultra-sound ke zariye se maaloomaat lena fuzool shauq ke alaawa aur kuch bhi nahi. والله أعلم

[1438] T: (جَنِین) Wo baccha jo shikam ya rehm-e-maadar mein ho [Rekhta]
[1439] T: (حَتْمی) Mustaqil, pukhta, mazboot [Rekhta]
[1440] T: (سوہانِ رُوح) Aziyyat naak, dardnaak, intehaai takleef-deh [Rekhta]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

16: Abwaab-ul-Kusoof (Grahan Aur Namaz-e-Grahan Ke Mutaalliq Ahkaam-o-Masaael) أَبْوَابُ الْكُسُوْفِ

Baab 1: Sooraj Grahan Ke Waqt Namaz Padhna

[1040] Hazrat Abu Bakrah ﷺ se riwayat hai, unho'n ne farmaya: Ham Nabi ﷺ ke paas baithe the ke aftaab gahan[1441] (grahan) ho gaya. Aap fauran uthe, dar-aa'n haalyeke aap ki chadar ghisat rahi thi aur masjid mein daakhil hue. Ham bhi masjid mein aae. Aap ne hame'n do (2) rakat namaz padhai, yahaa'n tak ke aftaab raushan ho gaya. Phir aap ne farmaya: "*Suraj aur chaand kisi ke marne se grahan-zada nahi hote, jab tum une'n grahan laga dekho to namaz padho aur dua karo yahaa'n tak ke tumhare yahaa'n se taareeki door ho jaae*".[1442]

[1041] Hazrat Abu Masood ﷺ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Sooraj aur chaand logo'n mein se kisi ke marne ki wajah se be-noor nahi hote. Balke ye Allah ki nishaniyo'n mein se do (2) nishaniya'n hain. Jab tum unhe'n is haalat mein dekho to khade ho kar namaz padho*".[1443]

[1042] Hazrat Ibne Umar ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain: "*Shams-o-qamar kisi shakhs ki maut-o-hayaat ki binaa par be-noor nahi hote, balke ye Allah ki nishaniyo'n mein se do (2) alaamate'n hain, lehaaza tum unhe'n gahan (grahan-zada) dekho to namaz padho*".[1444]

[1043] Hazrat Mugheera bin Shu'ba ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ki hayaat-e-taiyyaba mein sooraj grahan us din hua jis din aap ke lakht-e-jigar Ibrahim ﷺ ki wafat hui thi. Logo'n ne kaha ke Hazrat Ibrahim ki wafat ke sabab sooraj be-noor hua hai. Rasool Allah ﷺ ne farmaya: "*Sooraj aur chaand kisi ke marne aur paida hone se grahan-zada nahi hote. Jab tum grahan dekho to namaz padho aur Allah se dua karo*".[1445]

Baab 2: Grahan Ke Waqt Sadqa-o-Khairat Karna

[1044] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ke ahd-e-mubarak mein ek (1) dafa sooraj grahan hua to Rasool Allah ﷺ ne logo'n ko namaz padhai aur us mein bohot taweel qiyaam kiya, phir rukoo kiya to wo bhi bohot taweel kiya. Rukoo ke baad qiyaam kiya to wo bhi bohot taweel tha, lekin pehle qiyaam se kuch mukhtasar. Phir aap ne taweel rukoo kiya, jo pehle rukoo se qadre[1446] kam tha. Phir sajda bhi bohot taweel kiya. Doosri rakat mein bhi aisa hi kiya, jaisa ke pehli rakat mein kiya tha. Phir jab namaz se faarigh hue to aftaab saaf ho chuka tha. Uske baad aap ne logo'n ko khutba diya aur Allah ki hamd-o-sana ke baad farmaya: "*Bila-shubha ye sooraj aur chaand Allah ki nishaniyo'n mein se do (2) nishaniya'n hain. Jis waqt tum aisa dekho to Allah se dua karo, uski kibriyaai ka eteraaf karo, namaz padho, aur sadqa-o-khairat karo*". Phir Aap ne farmaya: "*Aye ummat-e-muhammd! Allah se ziyada koi ghairat-mand nahi hai, ke uska Ghulam ya auski baandi badkaari kare. Aye ummat-e-muhammad! Allah ki qasam! Agar tum is baat ko jaan lo jo main jaanta hoo'n to tumhe'n hansi bohot kam aae aur rona bohot ziyada aae*".[1447]

Baab 3: Grahan Ke Waqt *As Salahtul Jaamiah* "الصلاة جامعة" Ke Alfaaz Se Elaan Karna

[1045] Hazrat Abdullah bin Amr ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ke ahd-e-mubarak mein jab sooraj grahan hua to you'n elaan kiya gaya: اَلصَّلَاةُ جَامِعَةٌ.[1448]

[1441] T: (چانْد گرْہَن) Zameen aur sooraj ke darmiyan chaand haael ho jaane se sooraj ka juzuwi ya kullu taur par taareek nazar aana. [Rekhta]
[1442] Dekhiye: 1048, 1062, 1063, 5785
[1443] Dekhiye: 1057, 3204
[1444] Dekhiye: 3201
[1445] Dekhiye: 1060, 6199
[1446] T: (قَدْرے) Thoda sa, qaleel, zara, kuch, kisi qadar [Rekhta]
[1447] 1046, 1047, 1050, 1056, 1058, 1064, 1066, 1212, 3203, 4624, 5221, 6631
[1448] Dekhiye: 1051

Baab 4: Namaz-e-Kusoof Ke Waqt Imam Ka Khutba Dena

Hazrat Ayesha ﵂ aur Hazrat Asma ﵂ farmati hain ke Nabi ﷺ ne (sooraj gahan (grahan) ke waqt) khutba irshad farmaya.

[1046] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﵂ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ki hayaat-e-taiyyaba mein sooraj be-nor hua to aap masjid mein tashreef laae. Logo'n ne aap ke peeche safe'n bana lee'n. Aap ne takbeer-e-tehreema kahi, phir lambi qirat farmaai. Uske baad Allahu Akbar kehkar ek (1) taweel rukoo kiya. Phir " سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ" *Samiallahu liman hamida* kaha to khade rahe aur sajda na kiya, balke taweel qirat ki, jo pehli qirat se qadre kam thi. Phir Allahu Akbar kehkar taweel rukoo kiya, jo pehle rukoo se qadre kam tha. Uske baad aap ne " سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ" kaha aur sajde mein chale gae. Phir doosri rakat mein bhi aise hi kiya. Is tarah aap ne chaar (4) rukoo aur chaar (4) sajdo'n ke saath namaz mukammal ki. Namaz khatam hone se pehle pehle sooraj raushnat ho chuka tha. Phir aap khade hue aur Allah Ta'ala ke shayaan-e-shaan hamd-o-sana bayan ki. Uske baad farmaya: "*Ye dono'n (sooraj aur chaand) Allah ki nishaniyo'n mein se do (2) nishaniya'n hain. Unhe'n kisi ki maut-o-hayaat ki wajah se grahan nahi lagta. Jab tum unhe'n baae'n-haalat*[1449] *dekho to Allah se ilteja karte hue namaz ki taraf aajaao*".

Kaseer bin Abbas bayan karte hain ke Hazrat Abdullah bin Abbas ﵄ ne bho sooraj grahan ke mutaalliq isi tarah hadees bayan ki, jis tarah Hazrat Urwah bin Zubair ﵁ ne Hazrat Ayesha ﵂ se bayan ki thi. Maine Hazrat Urwah se kaha: Jis din madina taiyyaba mein sooraj ko grahan laga tha, to aap ke bhai Hazrat Abdullah bin Zubair ﵄ ne namaz-e-kusoof mein fajr ki tarah do (2) se ziyaada rukoo nahi kiye the. Unho'n ne jawab diya: Haa'n, lekin unho'n ne sunnat ke khilaaf kiya hai.[1450]

Baab 5: Sooraj Grahan Ke Liye Kasaf (كَسَفَ) Yaa Khasf (خَسَفَ) Kaunsa Lafz Istemaal Karna Chaahiye؟

Allah Ta'ala ka irshad hai:

وَخَسَفَ الْقَمَرُ.

"*Jab Chaand Ko Gahan (Grahan) Lag Jaaega*".[1451]

[1047] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﵂ se riwayat hai, unho'n ne bataya: Jis din sooraj ko grahan laga to Rasool Allah ﷺ namaz ke liye khade hue. Aap ne Allahu Akbar kaha aur lambi qirat farmaai, phir taweel rukoo kiya, uske baad apna sar-e-mubarak uthaya aur "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ" *Samiallahu liman hamida* kaha aur aise khade ho gae jaise (rukoo se) pehle khade the, phir lambi qirat farmaai jo p pehli qirat se kam thi. Phir taweel rukoo kiya, jo pehle rukoo se qadre kam tha, puske baad aap ne lamba sajda kiya, phir aap ne doosri rakat ko bhi isi tarah adaa kiya. Uske baad aap ne salaam phera to sooraj raushan ho chuka tha. Aap ne khutba diya aur shams-o-qamar ke grahan ke mutaalliq farmaya: "*Ye dono Allah ki nishaniyo'n mein se do (2) nishaniya'n hain, jo kisi ki maut-o-hayaat ki wajah se be-noor nahi hote. Tum jab unhe'n is haalat mein dekho to khaufzada hoka rnamaz ki taraf tawajjo karo*".[1452]

Baab 6: Farman-e-Nabawi ke "Allah Ta'ala Kusoof Ke Zariye Se Apne Bando'n Ko Daraata Hai"

Hazrat Abu Moosa Ashari ﵁ ne Nabi ﷺ se isi tarah riwayat kiya hai.

[1048] Hazrat Abu Bakrah ﵁ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Sooraj aur chaand Allah ki ayaat mein se do (2) nishaniya'n hain. Ye dono kisi ki maut ki wajah se be-noor nahi hote, balkey Allah Ta'ala unke zariye se apne bando'n ko daraata hai*".

[1449] T: (بائیں حالت) Is haalat, aisi haalat [RSB]

[1450] راجع: 1104

[1451] Surah al Qiyaama: 8

[1452] راجع: 1104

Abu Abdullah (Imam Bukhari ﷺ) kehte hain: Abdul Waris, Shoba, Khalid bin Abdullah aur Hammad bin Salama ne Yunus se ye alfaaz zikr nahi kiye: "*Unke zariye se Allah Ta'ala apne bando'n ko daraata hai*".

Ash-at ne Hasan se mazkoora alfaaz bayan na karne mein Yunus ki mataaba-at ki hai. Moosa ne Mubarak ke waaste se mazkoora alfaaz bayan karne mein Yunus ki mataaba-at ki hai. Wo (Mubarak) Hasan Basri se bayan karte hain, unho'n ne kaha: Mujhe Abu Bakrah ne Nabi ﷺ se bayan kiya: Aap ne farmaya: "*Unke zariye se Allah Ta'ala apne bando'n ko daraata hai*".[1453]

Baab 7: Grahan Ke Waqt Azaab-e-Qabr Se Panaah Maangna

[1049] Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ﷺ se riwayat hai ke unke paas ek yahoodi aurat kuch maangne ke liye haazir hui aur usne dua di ke Allah Ta'ala aapko azab-e-qabr se panaah de. Hazrat Ayesha ﷺ ne Rasool Allah ﷺ se dariyaaft kiya: Aaya logo'n ko qabro'n mein azaab diya jaaega? Us par Rasool Allah ﷺ ne farmaya: "*Maine azaab-e-qabr se Allah ki panaah talab karta hoo'n*".[1454]

[1050] Phir Rasool Allah ﷺ ek (1) roz subah ke waqt kahee'n jaane ke liye sawaari par sawaar hue to sooraj ko grahan lag gaya. Rasool Allah ﷺ ne chaasht ke waqt waapas tashreef laae aur aap ka guzar azwaaj-e-mutahharaat ke hujro'n ke darmiyan se hua. Uske baad aap ne khade ho kar namaz padhna shuroo kardi, aur log bhi aap ke peeche khade ho gae. Aap ne aweel qiyaam farmaya, phir taweel rukoo kiya, uske baad rukoo se uth kar taweel qiyaam kiya jo pehle se qadre kam tha. Phir taweel rukoo kiya jo pehle rukoo se kuch kam tha. Uske baad rukoo se apna sar uthaaya aur sajda kiya, phir taweel qiyaam kiya jo pehle qiyaam se kam tha. Uske baad aap ne taweel rukoo kiya jo pehle rukoo se kam tha, phir rukoo se apna sar uthaaya aur sajda kiya, phir uske baad taweel qiyaam farmaya jo pehle se kam tha. Phir taweel rukoo kiya jo pehle rukoo se kuch kam tha. Baad azaan rukoo se uthe aur sajda farmaya, phir namaz se faraaghat ke baad jo kuch Allah ne chaaha usey bayan kiya, phir logo'n ko hukum diya ke wo azab-e-qabr se panaah maange'n.[1455]

Baab 8: Namaz-e-Kusoof Mein Lamba Sajda Karna

[1051] Hazrat Abdullah bin Amr ﷺ se riwayat hai, unho'n ne farmaya: Jab Rasool Allah ﷺ ke ahd-e-mubarak mein sooraj grahan hua to "الصلاة جامعة" *As Salah Jaamiah* ka elaan kiya gaya. Nabi ﷺ ne us mein namaz mein ek (1) rakat ke andar do (2) rukoo kiye, phir aap khade hue to doosri rakat mein bhi do (2) rukoo kiye. Uske baad aap tasshahud mein baithe, yahaa'n tak ke sooraj saaf ho gaya. Raawi-e-hadees (Hazrat Abdullah bin Amr ﷺ) kehte hain ke Hazrat Ayesha ﷺ ne farmaya: Maine kabhi bhi usse ziyaada lamba sajda nahi kiya.[1456]

Baab 9: Grahan Ki Namaz Ba-jamaat Adaa Karna

Hazrat Ibne Abbas ﷺ ne zamzam ke chabootre par logo'n ko namaz-e-kusoof padhai. Hazrat Ali bin Abdullah bin Abbas ne bhi logo'n ke liye namaz ba-jamat ka ehtemaam kiya aur Hazrat Abdullah bin Umar ﷺ ne bhi namaz-e-kusoof padhi.

[1052] Hazrat Abdullah bin Abbas ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ke ahd-e-mubarak mein jab sooraj be-noor hua to Rasool Allah ﷺ ne namaz padhai. Aap ka qiyaam Surah Baqara ki qirat ki tarah taweel tha. Phir aap ne taweel rukoo kiya. Uske baad sar uthaaya to phir der tak qiyaam kiya, lekin aap ka ye qiyaam pehle qiyam se qadre kam tha. Phir aap ne taweel rukoo kiya jo pehle rukoo se kuch kam tha. Phir aap ne sajda farmaya. Baad azaa'n ek (1) taweel qiyaam kiya jo pehle qiyaam se qadre kam tha, phir taweel rukoo kiya jo pehle se qadre mukhtasar tha, uske baad sar uthakar taweel qiyaam farmaya jo pehle qiyam se qadre thoda tha. Phir lamba rukoo kiya jo pehle se kam tha, uske baad aap ne sajda farmaya. Aap namaz se faarigh hue to sooraj raushnat ho chuka tha. Aap ﷺ ne farmaya: "*Sooraj aur chaand Allah ki nishaniyo'n mein seo do (2) nishaniya'n hain. Ye dono kisi ki maut-o-hayaat ki wajah se be-noor nahi hote. Jab tum is qism ka haadsa dekho to Allah ko yaad karo*". Sahaba Ikraam ﷺ ne arz kiya:

[1453] راجع: 1040

[1454] Dekhiye: 1055, 6366

[1455] راجع: 1104

[1456] راجع: 1045

Allah ke Rasool! Ham ne aapko dekha ke aap ne apni jagah khade-khade koi cheez haath mein li, phir ham ne aapko peeche hathte hue bhi dekha? Aap ﷺ ne farmaya: “*Maine janant ko dekha aur ek khosha-e-angoor ki taraf haath badhaya tha, agar main usey tod leta to tum rehti duniya tak usey khaate. Uske baad mujhe jahannum dikhai gi*[1457] *(gai). Maine aaj tak usse ziyada bhayanak manzar nahi dekha. Maine ahle dozakh mein ziyada-tar aurto’n ki taadaad dekhi*”. Logo’n ne arz kiya: Allah ke Rasool! Uski kya wajah hai? Aap ne farmaya: “*Uski wajah unki naa-shukri hai*”. Arz kiya gaya: Aaya wo Allah ki naashukri karti hain? Aap ne farmaya: “*(Nahi balke) Wo apne khaawind ki naashukri karti hain aur unka ehsaan nahi maantee’n. Agar tum kisi aurat ke saath tamaam umr ehsan karo, phir kabhi tumhari taraf se koi na-khushgawar baat dekhe to fauran keh degi ke maine tujhse kabhi koi bhalai dekhi hi nahi*”.

Baab 10: Grahan Ke Waqt Aurto’n Ka Mardo’n Ke saath Namaz Padhna

[1053] Hazrat Asma bint Abi Bakr ؓ se riwayat hai, unho’n ne farmaya: Jab sooraj ko grahan laga to main Nabi ﷺ ki zauja-e-mohtarma Hazrat Ayesha ؓ ke ghar aai. Maine dekha ke log kahde namaz padh rahe the aur Hazrat Ayesha ؓ bhi khadi namaz padh rahi thee’n. Maine poocha: Logo’n ko kya haalat dar-pesh hai? Unho’n ne apne haath se aasmaan ki taraf isaahra karte hue SubhaAllah kaha. Maine kaha: Allah ki taraf se koi nishaani hai? Unho’n ne ishare se haa’n mein jawaab diya. Hazrat Asma farmati hain: Main bhi namaz ke liye khadi ho gai, hatta ke (taweel qiyaam ki wajah se) mujhe chakkar aaney lagey, to maine apne sar par paani daalna shuru kar diya. Jab Rasool Allah ﷺ namaz se faarigh hue to aap ne Allah ki ham do sana ke baad farmaya: “*Koi cheez aisee nahi jise maine pehle na dekha ho, magar maine usey is muqaam par kahde dekh liya hai. Hatta ke jannat aur dozakh ka bhi mushaahada kar liya hai. Meri taraf wahee bheji gai hai ke tum log fitna-e-dajjaal ki taraha yaa uske qareeb-qabreeb qabro’n mein imtehan se do-chaar hoge”. Hazrat* Fatima bint Munzir kehti hain: Main nahi jaanti ke Asma ne misl ya qareeb mein se kaunsa lafz kaha… *Tum mein se kisi ko laaya jaaega aur usse poocha jaaega: Us shaksh ke mutaalliq tum kya jaante ho? Iman ya yaqeen waala* …Fatima kehti hain: Mujhe maaloom nahi ke Asma ne Momin yaa Muqin mein se kaunsa lafz kaha… *Wo kahega: Ye Muhammad-ur-Rasool Allah ﷺ hain, jinho’n ne hamaare saamne saheeh raasta aur uske dalaael pesh kiye. Ham ne unki daawat ko qubool kiya aur imaan le aae aur unki pairwee ki. Usse kaha jaaega: Tu araam aur sukoon se soga. Hame’n to pehle hi maaloom tha ke tu imaan-o-yaqeen waala hai. Lekin munaafiq yaa shak karne waala* …Hazrat Fatima kehti hain ke main nahi jaanti ke Asma ne munaafiq yaa murtaab[1458] mein se kaunsa lafz kaha… *kahega: Maine unke mutaalliq kuch nahi jaanta. Maine logo’n se suna wo kuch baat kehte the to main bhi wohi kehne laga*”.[1459]

Baab 11: Jis Ne Grahan Ke Waqt Ghulam Aazaad Karne Ko Ek (1) Behtareen Amal Khayaal Kiya

[1054] Hazrat Asma bint Abi Bakr ؓ se riwayat hai, unho’n ne kaha: Nabi ﷺ ne sooraj grahan ke waqt ghulam aazaad karne ka hukum farmaya tha.[1460]

Baab 12: Namaz-e-Kusoof Masjid Mein Adaa Karna

[1055] Hazrat Ayesha ؓ se riwayat hai ke ek (1) yahoodi aurat unse kuch maangne aai aur kaha: Allah Ta’ala aapko azab-e-qabr se mehfooz rakhe. Hazrat Ayesha ؓ ne Rasool Allah ﷺ se dariyaaft kiya: Aaya logo’n ko unki qabro’n mein azab hoga? To aap ne farmaya: “*Main khud azab-e-qabr se Allah ki panaah chahta hoo’n*”.[1461]

[1056] Phir ek din Rasool Allah ﷺ subah sawere (kahee’n jaane ke liye) sawaari par sawaar hue, jabke sooraj ko grahan lag chuka tha, chunache chasht ke waqt waapas tashreef le aae, aur hujro’n ke darmiyan se guzarte hue (masjid mein gae) aur khade ho kar namaz shuru kardi. Log bhi aap ke peeche khade ho gae, aap ne lamba qiyaam kiya, phir lamba rukoo kiya, uske baad sar uthakar qiyaam kiya jo pehle qiyaam se kam tha. Phir lamba rukoo kiya jo pehle rukoo se kam tha. Uske baad sar uthaya aur lamba sajda kiya. Phir aap khade hue aur lamba qiyaam kiya jo pehle qiyaam se kam tha, phir lamba rukoo kiya jo pehle rukoo se kam tha, phir lamba qiyaam farmaya jo pehle

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[1457] T: Typing ki wajah se yahaa’n گئی ki jagah گی type ho gaya, jisko roman mein saheeh kar diya gaya hai.

[1458] T: (مُرتاب) Shak karne waala, shak-o-shubha mein mubtalaa, shakki mizaaj [Rekhta]

[1459] راجع: 86

[1460] راجع: 86

[1461] راجع: 1049

qiyaam se kam tha, phir lamba rukoo kiya jo pehle rukoo se kam tha, uske baad sajda kiya jo pehle sajdo'n se kam tha. Phir namaz se faarigh hue to Rasool Allah ﷺ ne wo kuch farmaya jo Allah ne chaaha, uske baad aap ne logo'n ko hukum diya ke wo azaab-e-qabr se panaah maange'n.[1462]

Faaeda: Saheeh baat ye hai ke namaz-e-kusoof masjid mein adaa karna masnoon hai, agar masjid mein adaa karna masnoon na hota to usey khule maidaan mein adaa karna ziyada munaasib tha. Kyou'nke usse sooraje ke raushan hone ka jaldi pataa chal jaata hai.[1463] والله أعلم

Baab 13: Kisi Ki Maut-o-Hayaat Ke Baais Sooraj Ko Grahan Nahi Lagta

Is hadees ko Hazrat Abu Bakrah, Hazrat Mugheera bin Shoba, Hazrat Abu Moosa Ashari, Hazrat Ibne Abbas aur Hazrat Ibne Umar ﷺ ne bayan kiya hai.

[1057] Hazrat Abu Masood ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Sooraj aur chaand kisi ki maut to hayaat ke baais be-noor nahi hote, balke ye dono Allah ki nishaniyo'n mein se do (2) nishaniya'n hain. Jab tum unhe'n dekho to namaz padho*".[1464]

[1058] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ke ahd-e-mubarak mein sooraj grahan hua to Nabi ﷺ logo'n ko namaz padhane ke liye khade hue, chunache aap ne qiyaam mein taweel qirat ki, phir lamba rukoo farmaya. Uske baad jab apna sar uthaaya to qiyaam mein phir lambi qirat ki, jo pehli qirat se qadre kam thi. Uske baad aap ne rukoo kiya jo pehle rukoo se kuch mukhtasar tha, phir apna sar-e-mubarak uthaya aur do (2) sajde kiye. Phir khade hue to doosri rakat mein bhi isi tarah kiya. Uske baad khade ho kar farmaya: "*Ye sooraj aur chaand kisi ki maut-o-hayaat ke baais be-noor nahi hote, balke ye Allah ki nishaniyo'n mein se do (2) nishaniya'n hain, jo Allah Ta'ala apne bando'n ko dikhata hai, jab tum is qism ka haadsa dekho to jaldi namaz ki taraf aajizi karte hue aao*".[1465]

Baab 14: Kusoof Mein Zikr Karna

Is (mazmoon ki) riwayat ko Hazrat Ibne Abbas ﷺ ne bayan kiya hai.

[1059] Hazrat Abu Moosa Ashari ﷺ se riwayat hai, unho'n ne farmaya ke ek (1) dafa aaftaab grahan hua to Nabi ﷺ khaufzada ho kar khade ho gae. Aap ghabraae ke shayad qiyamat aagai. Phir aap masjid mein tashreef laae aur itne taweel qiyaam, rukoo aur sujood ke saath namaz padhai ke utni taweel namaz padhate maine aapko kabhi nahi dekha tha. Phir aap ne farmaya: "*Ye nishaniya'n hain jo Allah Ta'ala apne bando'n ko daraane ke liye bhejta hai, ye kisi ke marne jeene ki wajah se zuhoor pazeer nahi hotee'n, lehaaza jab tum aisa dekho to zikr-e-ilaahi ki taraf tawajjo karo, nez dua aur istighfaar bhi khoob karo*".

Baab 15: Grahan Ke Waqt Dua Karna

Is (haqeeqat) ko Abu Moosa Ashari ﷺ aur Hazrat Ayesha ﷺ ne Nabi ﷺ se bayan kiya hai.

[1060] Hazrat Mugheera bin Shu'ba ﷺ se riwayat hai, farmate hain: Ibrahim ﷺ ki wafat ke din jab sooraj ko grahan lagaa to logo'n ne mash-hoor kar diya ke Ibrahim ﷺ ki wafaat ki wajah se sooraj ko grahan laga hai. Tab Rasool Allah ﷺ ne farmaya: "*Sooraj aur chaand Allah Ta'ala ki ayaat mein se do (2) nishaniya'n hain. Unhe'n kisi ki maut-o-hayaat ki wajah se grahan nahi lagta. Jab tum unhe'n is haadse se do-chaar dekho to Allah Ta'ala se dua maango aur namaz padho, yahaa'n tak ke ye raushan ho jaae'n*".[1466]

[1462] راجع: 1044

[1463] Fath-ul-Baari: V2 P702

[1464] راجع: 1041

[1465] راجع: 1044

[1466] راجع: 1043

Baab 16: Grahan Ke Dauran Khutbe Mein Imam Ka أما بعد *Amma Ba'ad* Kehna

[1061] Hazrat Asma bint Abi Bakr ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ jab namaz-e-kusoof se faarigh hue to sooraj raushan ho chuka tha. Aap ne khutba diya, us mein Allah Ta'ala ki shayaan-e-shaan hamd-o-Sanaa bayan ki, phir farmaya: "أما بعد" "*Amma Ba'ad*".[1467]

Baab 17: Chaand Grahan Ke Waqt Namaz Padhna

[1062] Hazrat Abu Bakrah ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ke ahd-e-mubarak mein sooraj grahan hua to aap ne do (2) rakate'n padhaee'n.[1468]

[1063] Hazrat Abu Bakrah ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ki hayaat-e-tayyaba mein sooraj grahan hua to aap apni chadar ko ghaseet-te hue baahar tashreef laae, yahaa'n tak ke masjid mein pohonch gae. Log aapke paas jamaa ho gae. Aap ne unhe'n do (2) rakate'n padhaaee'n. Jab sooraj raushan ho gaya to aap ne farmaya: "*Sooraj aur chaand Allah ki (azmat ki) nishaniyo'n mein se do (2) nishaniya'n hain. Ye kisi ke marne ki binaa par be-noor nahi hote. Jab aisa ho to namaz padho aur Allah se dua karo, hatta ke grahan khatam ho jaae*". Choo'nke Nabi ﷺ ke lakht-e-jigar Syedna Ibrahim ؓ ka inteqal hua tha, jiski binaa par logo'n ne che-megoiyaa'n[1469] karna shuroo kardi thee'n. Is liye aap ne uski wazaahat farmaai.[1470]

Baab 18: Namaz-e-Kusoof Mein Pehle Rukoo Ka Taweel Hona

[1064] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ ne sooraj grahan ke waqt logo'n ko do (2) rakate'n padhaee'n, jin mein chaar (4) rukoo the. Har pehla rukoo doosre se taweel-tar tha.[1471]

Baab 19: Namaz-e-Kusoof Mein Ba-awaaz-e-Buland Qirat Karna

[1065] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ ne namaz-e-khusoof mein ba-awaaz-e-buland qirat farmaai. Jab qirat se faarigh hue to Allahu Akbar kaha aur rukoo kiya. Phir jab rukoo se apna sar uthaaya to Sami Allahu Liman Hamidahu Rabbanaa Walakal Hamdu "سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ" kaha. Phir aap ne dobaara qirat ka aghaz farmaya. Aap ne namaz-e-kusoof mein do (2) rakat mein chaar (4) rukoo aur chaar (4) sajde kiye.[1472]

[1066] Hazrat Ayesha ؓ hi se riwayat hai ke Rasool Allah ﷺ ke ahd-e-mubarak mein sooraj grahan hua to aap ne ek (1) munaadi[1473] karne waale ko taenaat kiya jo "اَلصَّلَاةُ جَامِعَةٌ" ka elaan karta tha. Chunache Rasool Allah ﷺ aagey badhe aur do (2) rakat chaar (4) rukoo aur chaar (4) sajde kiye. Waleed kehte hain: Abdur Rahman bin Nimr ne mujhe bataya ke unho'n ne Imam Zohri se isi tarah suna hai.

Imam Zohri ؒ kehte hain: Maine Hazrat Urwah ؒ se kaha: Aap ke bhai Abdullah bin Zubair ؓ ne to aisa nahi kiya tha. Unho'n ne jab madina taiyyaba mein grahan ke mauqa par namaz padhi to subah ki namaz ki tarah sirf do (2) rakat hi adaa ki thi. Unho'n ne kaha: Haa'n, lekin unse sunnat mein khata sarzad ho gai.

Sulaiman bin Kaseer aur Sufyan mein Hussain ne Imam Zohri se jehri qirat ke silsile mein Ibne Nimr ki mataaba-at ki hai.[1474]

[1467] راجع: 86

[1468] راجع: 1044

[1469] T: T: Gapshap karna [Urduinc]

[1470] راجع: 1040

[1471] راجع: 1044

[1472] راجع: 1044

[1473] T: (مُنادى) Elaan-e-aam ke liye is tarah aawaaz lagaane waala ke sab sun le'n [Rekhta]

[1474] راجع: 1044

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

17: Abwaabu Sujoodil Quran wa Sunnatiha "أَبْوَابُ سُجُوْدِ الْقُرْآنِ وَ سُنَّتِهَا" (Sujood-e-Quran Aur Unke Tareeqa-e-Kaar Ka Bayaan)

Baab 1: Sujood-e-Quran Aur Unke Tareeqe Ke Mutaalliq Jo Waarid Hai

[1067] Hazrat Abdullah bin Masood ﷠ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne makkah mukarrama mein Surah Najm tilaawat farmaai to aap ne sajda kiya. Aap ke saath jo log the un sab ne sajda kiya. Ek (1) umar-raseeda shakhs ke alaawa (ke wo sajda-rez na hua), usne mutthi bhar kankariyaa'n yaa mitti le kar usey apni peshaani tak uthaaya aur kehne laga: Mujhe yehi kaafi hai, uske baad maine usey dekha ke wo ba-haalat-e-kufr qatl hua.[1475]

Faaeda: Ek (1) riwayat mein us umar-raseeda shakhs ki saraahat hai jisne sajda-e-tilaawat nahi kiya tha. Wo Umaiyya bin Khalaf tha, jis ne mitti haath mein le kar us par apna maatha tek diya tha.[1476]

Baab 2: "الم تنزيل السجدة" Mein Sajda Hai

[1068] Hazrat Abu Huraira ﷠ se riwayat hai, unho'n ne farmaya: Nabi ﷺ juma ke din namaz-e-fajr mein "الم تَنْزِيلُ"[1477] aur "هَلْ أَتَى عَلَى الْإِنسَانِ"[1478] padha karte the.

Baab 3: Surah Saad Mein Sajda Hai

[1069] Hazrat Ibne Abbas ﷠ se riwayat hai, unho'n ne farmaya: Surah Saad ka jsada zaroori nahi, albatta maine Nabi ﷺ ko us mein sajda karte hue dekha hai.[1479]

Baab 4: Sajda Surah-e-Najm Ka Bayan

Hazrat Ibne Abbas ﷠ ne isey Nabi ﷺ se bayan farmaya hai.

[1070] Hazrat Abdullah bin Masood ﷠ se riwayat hai ke Nabi ﷺ ne Surah Najm tilaawat ki to us mein sajda kiya. Ek (1) aadmi ke alaawa qaum mein koi aisa na tha, jis ne sajda na kiya ho. Us ne kankariyo'n yaa mitti ki mutthi bharli aur usey apne chehre ki taraf utha kar kehne laga: Mujhe to yehi kaafi hai. Hazrat Abdullah bin Masood ﷠ farmate hain: Maine usey dekha ke wo baad mein (madian-e-badr mein) ba-haalat-e-kufr qatal hua.[1480]

Baab 5: Musalmano Ka Mushrikeen Ke saath Sajda Karna, Halaa'nke Mushrik Paleed Aur Be-wazoo Hota Hai

Hazrat Abdullah bin Umar ﷠ wazoo ke baghair hi sajda-e-tilaawat kar lete the.

[1077] Hazrat Ibne Abbas ﷠ se riwayat hai ke Nabi ﷺ ne Surah Najm mein sajda kiya aur aap ke hamraah us waqt tamaam ahle islam, mushrikeen aur jinn-o-ins ne sajda kiya.

Ibne Tahmaan ne bhi Ayyub se is riwayat ko bayan kiya hai.[1481]

Baab 6: Jis ne Aayat-e-Sajda Tilaawat Ki Magar Sajda Na kiya

[1072] Hazrat Ataa bin Yasaar se riwayat hai, unho'n ne Hazrat Zaid bin Saabit ﷠ se (sajda-e-tilaawat ke mutaalliq) poocha to unho'n ne farmaya: Maine Nabi ﷺ ke saamne Surah Najm padhi thi, lekin aap ne us mein sajda nahi kiya.[1482]

[1475] Dekhiye: 1070, 3753, 3972, 4863
[1476] Saheeh Bukhari: At Tafseer: H4863
[1477] Surah Sajdah
[1478] Surah Insan
[1479] Dekhiye: 3422
[1480] راجع: 1067
[1481] Dekhiye: 4862
[1482] Dekhiye: 1073

[1073] Hazrat Zaid bin Saabit ؓ se riwayat hai, unho'n ne farmaya: Maine ek (1) dafa Nabi ﷺ ke huzoor Surah Najm tilaawa ki thi, to aap ne us mein sajda nahi kiya tha.[1483]

Baab 7: Surah "إِذَا السَّمَاءُ انشَقَّتْ"[1484] Ka Sajda

[1074] Hazrat Abu Salama ؓ se riwayat hai, unho'n ne kaha: Maine Hazrat Abu Huraira ؓ ko dekha ke unho'n ne "إِذَا السَّمَاءُ انشَقَّتْ" ki tilaawat ki aur us mein sajda kiya. Maine arz kiya: Abu Huraira! Kya maine aap ko sajda karte nahi dekha? Hazrat Abu Huraira ؓ ne jawab diya: Agar main Nabi ﷺ ko is mein sajda karte na dekhta to main bhi sajda na karta.

Baab 8: Jo Qaari Ke Sajde Ki Bina Par Sajda Karta Hai

Hazrat Abdullah bin Masood ؓ ne ek (1) ladke ke Tamim bin Hazlam se, jab us ne aayat-e-sajda tilaawat ki, farmaya: Sajda karo, kyou'nke tum uske mutaalliq hamaare imam ho.

[1075] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ hamaare saamne jab wo surah tilaawat karte jis mein sajda hota to aap khud bhi sajda karte aur ham bhi sajda karte the. yahaa'n tak ke bheed ki wajah se baaz logo'n ko peshaani rakhne ki bhi jagah nahi milti thi.[1485]

Faaeda: Jamhoor ka mauqif ye hai ke sunne waale ko har haalat mein sajda karne chaahiye, khwah padhne waala sajda kare yaa na kare.

Baab 9: Jab Imam Aayat-e-Sajda Tilaawat Kare Aur Logo'n Ka Rush Ho To Kya Karna Chaahiye?

[1076] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ aayat-e-sajda tilaawat farmate aur ham aap ke paas hote, aap sajda karte to ham bhi aap ke saath sajda karte. Us waqt itna rush ho jaata ke ham mein se koi apni peshaani rakhne ke liye jagah na paata ke wahaa'n sajda kar sakey.[1486]

Baab 10: Jis Shakhs Ka Mauqif Hai Ke Allah Azzawajal Ne Sajda-e-Tilaawat Ko Waajib Qaraar Nahi Diya

Hazrat Imran bin Hussain ؓ se dariyaaft kiya gaya ke ek (1) shakhs aayat-e-sajda suntan hai lekin wo sunne ki niyyat se nahi baitha? Unho'n ne farmaya: Agar wo sunne ki niyat se baith bhi jaae to kya hai? Goya wo us par sajda-e-tilaawat waajib nahi karte.

Hazrat Salman Faarsi ؓ ne farmaya: Ham sajda-e-tilaawat ke liye nahi aae.

Hazrat Usman ؓ ne farmaya: Sajda-e-tilaawat us shakhs par hai jo aayat-e-sajda ko qasdan ghaur se suntan hai.

Imam Zohri ؒ bayan karte hain ke sajde ke liye ba-wazoo hona zaroori hai. Agar ba-haalat-e-iqaamat sajda karo to qibl-roo ho kar karo, agar tum sawaar ho to phir jidhar tumhara rukh ho, us mein tum par koi muakahza nahi hai.

Hazrat Saaeb bin Yazeed ؓ qissa-go waaz ke sajda karne par sajda nahi karte the.

[1077] Hazrat Umar bin Khatta ؓ se riwayat hai, unho'n ne juma ke din mimbar par Surah an Nahl tilaawat farmaai. Jab aayat-e-sajda par pohche to mimbar se neeche utre aur sajda kiya aur logo'n ne bhi aap ke hamraah sajda-e-tilaawat kiya. Jab aainda juma aayat-e-sajda par pohche to farmaya: Logo! Ham aayat-e-sajda padh rahe hain, jis ne us par sajda kiya usne theek aur durust kaam kiya aur jis ne sajda na kiya us par koi gunah nahi, taaham Hazrat Umar ؓ ne sajda na kiya.

[1483] Dekhiye: 1072

[1484] Surah Inshiqaaq

[1485] Dekhiye: 1072, 1079

[1486] راجع: 1075

Hazrat Naafe ne Ibne Umar ﷺ ke waste se Hazrat Umar ﷺ se in alfaaz ka izaafa naqal kiya hai ke Allah Ta'ala ne sajda-e-tilaawat ham par farz nahi kiya hai. Haa'n! Agar ham chaahe to kar sakte hain.

Faaeda: Hamaare nazdeek sajda-e-tilaawat sunnat-e-muwakkida hai, wajib nahi. Lekin us ka adaa karna Afzal aur behtar hai, kyou'nke ek-to sunnat hai aur doosra ye ke uski wajah se shaitan bhi rota peet-ta hai. والله أعلم

Baab 11: Jis Ne Aayat-e-Sajda Ko Namaz Mein Tilaawat Kiya Aur Us Mein Sajda-rez Hua

[1078] Hazrat Abu Raafe se riwayat hai, unho'n ne kaha: Maine Hazrat Abu Huraira ﷺ ke hamraah namaz-e-isha adaa ki. Unho'n ne namaz mein "إِذَا السَّمَاءُ انشَقَّتْ"[1487] ki tilaawat ki to us mein sajda kiya. Maine kaha: Ye sajda kaisa hai? To unho'n ne farmaya: Maine Hazrat Abul Qasim ﷺ ke peeche ye sajda kiya tha, is liye main to hamesha us mein sajda karta rahu'nga, ta-aa'nke aap se jaa miloo'n.[1488]

Baab 12: Jis Shakhs Ko Ba-wajah-e-Hujoom Sajda-e-Tilaawat Ke Liye Jagah Na Miley

[1079] Hazrat Ibne Umar ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ koi aisee soorah tilaawat karte jis mein sajda hota to sajda farmate aur ham bhi aap ke saath sajda karte, hatta ke ham mein se kuch logo'n ko peshaani rakhne ke liye jagah na milti thi.[1489]

Faaed: Sajda-e-tilaawat ki adaaegi fauran zaroori nahi, usey baad mein bhi kiya jaa sakta hai. والله أعلم

[1487] Surah Inshiqaaq

[1488] راجع: 766

[1489] راجع: 1075

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

18: Abwaab ut Taqseer (Namaz-e-Qasr Se Mutaalliq Ahkaam-o-Masaael) “ أَبْوَابُ التَّقْصِيْرِ”

Baab 1: Namaz-e-Qasr Ka Bayan, Nez, Musaafir Kitne Din Padaao Par Qasr Kar Sakta Hai

[1080] Hazrat Ibne Abbas ﵄ se riwayat hai, unho’n ne farmaya: Rasool Allah ﷺ ne 19 din padaao kiya, us dauran aap qasr karte rahe, lehaaza ham bhi dauran-e-safar 19 roz padaao kare’n to qasr kare’nge aur agar ziyaada arsa iqaamat kare’n to poori padhe’nge.[1490]

Faaeda: Hazrat Ibne Abbas ﵄ ne fatah makkah ke dauran hangaami taur par 19 din ke padaao se ye istembaat[1491] kiya hai ke ham agar kisi muqam par dauran-e-safar 19 roz thehre’n to qasr kare’nge. Ba-soorat-e-deegar poori namaz padhe’nge. Hamaare nazdeek aise hangaami halaat mein namaz-e-qasr ke liye iqaamat[1492] ki koi hadd nahi.

[1081] Hazrat Anas ﵁ se riwayat hai, unho’n ne farmaya: Ham ne Nabi ﷺ ke hamraah nikal kar madina se makkah tak ka safar kiya, aap us safar ke daruan mein madina waapsi tak namaz do-do (2-2) rakat hi padhte rahe. Raawi-e-hadees kehte hain: Maine Hazrat Anas ﵁ se dariyaaft kiya: Aap log makkah mukarrama kuch arsa thehre the? Unho’n ne farmaya: Haa’n, waha’n ham ne das (10) din qiyaam kiya tha.[1493]

Faaeda: Muddat-e-iqaamat ke mutaalliq hamaare nazdeek raajeh maslak ye hai ke jo aadmi aamad aur rawaangi ke dono din chodhkar sirf 4 roz qiyaam ka iraada rakhta ho, usey poori namaz padhni hogi. Kyou’nke makkah mukarrama mein aap ki muddat-e-iqaamat, aamad aur rawaangi ka din nikaal kar teen (3) din hai. Rasool Allah ﷺ ke amal se ye saabit nahi hota ke aap ne us muddat se ziyada qiyaam farmaya ho, aur namaz qasr adaa ki ho yaa us muddat se kam qiyaam kiya ho aur poori namaz padhi ho.

Baab 2: Muqam-e-Mina Mein Namaz (Qasr) Padhna

[1082] Hazrat Ibne Umar ﵄ se riwayat hai, unho’n ne farmaya: Maine Nabi ﷺ, Hazrat Abu Bakar ﵁, Hazrat Umar ﵁ ke saath mina mein do-do (2-2) rakate’n padhee’n aur Hazrat Usman ﵁ ke saath bhi shuru khilaafat mein do (2) hi padhee’n. Uske baad unho’n ne poori namaz padhna shuri kardi.[1494]

[1083] Hazrat Haaritha bin Wahab ﵁ se riwayat hai, unho’n ne farmaya ke Nabi ﷺ ne ba-haalat-e-aman, mina mein hame’n do (2) rakate’n padhaai thee’n.[1495]

[1084] Hazrat Abdur Rahman bin Yazid se riwayat hai, unho’n ne kaha: Hame’n Hazrat Usman ﵁ ne mina mein chaar (4) rakat padhaaee’n. Jab is baat ka tazkira Hazrat Abdullah bin Masood ﵁ se kiya gaya to unho’n ne إنا لله و إنا إليه راجعون *Inna Lillahi Wa Inna Ilaihi Raajioon* padha aur farmaya: Maine Rasool Allah ﷺ ke saath mina mein do (2) rakate’n padhee’n. Hazrat Abu Bakar ﵁ aur Hazrat Umar ﵁ ke saath bhi mina mein do-do (2-2) rakate’n padhee’n. Kaash ke chaar (4) rakato’n ke bajaae mere hisse mein wohi do (2) rakate’n aaee’n, jo Allah ke yahaa’n maqbool ho’n.[1496]

Faaeda: Insan ko Allah Ta’ala ki taraf se di hui is rukhsat[1497] se faaeda uthana chaahiye. Allah Ta’ala is baat ko pasand karta hai ke uski rukhsat ko qubool kiya jaae. Is binaa par hamaare nazdeek yehi Afzal hai ke dauran-e-safar mein

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[1490] Dekhiye: 4298, 4299
[1491] T: (اِسْتِنْبَاط) Muqarrar usool ke tahat Quran-o-Hadees se masaael-e-sharaiya furooiya ka hukum nikaalne ka amal, kisi sharai masle mein ijtehaad [Rekhta]
[1492] T: Takbeer-e-namaz-e-baajamaat [Rekhta]
[1493] Dekhiye: 4297
[1494] Dekhiye: 1655
[1495] Dekhiye: 1656
[1496] Dekhiye: 1657
[1497] T: (رُخْصَت) Ijaazat, mohlat, choot [Rekhta]

namaz qasr padhi jaae. Lekin agar koi rukhsat se faaeda na uthaae hue namaz poori adaa karta hai to ye jaaez hai, aisa karna bidat ke zumre mein nahi aata. والله أعلم

Baab 3: Nabi ﷺ Ne Dauran-e-Hajj (Makka) Mein Kitne Din Qiyaam Farmaya?

[1085] Hazrat Abdullah bin Abbas ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ aur aap ke sahaaba ikram dhul hajja ki chaar (4) taareekh ko subah ke waqt makkah mukarrama mein pohche, jabke wo hajj ka talbiya keh rahe the. Nabi ﷺ ne unhe'n hukum diya ke wo usey umrah mein badal le'n. Haa'n! Jo shakhs hadee (qurbani) saath laaya hai wo apne hajj ko faskh naa kare. Ataa bin Abi Rabaah ne Hazrat Jabir ؓ se bayan karne mein Abul Aaliya ki mataaba-at ki hai.[1498]

Baab 4: Musaafir Kitni Masaafat Par Qasr Kare?

Nabi ﷺ ne ek (1) din aur ek (1) raat ki masaafat ko safar kaha hai. Hazrat Abdullah bin Umar aur Hazrat Ibne Abbas ؓ chaar (4) burd[1499] ki masaafat par namaz qasr padhte the aur us dauran roza nahi rakhte the aur char (4) burd mein sola (16) farsakh[1500] hote hain.

[1086] Hazrat Ibne Umar ؓ se riwayat hai ke Nabi ﷺ ne farmaya: "*Koi aurat mohrim ke baghair teen (3) din ka safar na kare*".[1501]

[1087] Hazrat Ibne Umar ؓ hi se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Koi aur mohrim ke baghair teen (3) din ka safar na kare*".[1502]

Ahmad bin Muhammad Maroozi ne Abdullah bin Mubarak se, unho'n ne Obaidullah se, unho'n ne Hazrat Naafe se, unho'n ne Ibne Umar ؓ se, unho'n ne Nabi ﷺ se riwayat karne mein Obaidullah ki mataaba-at ki hai.

[1088] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "*Jo aurat Allah par imaan aur roz-e-qiyamat par yaqeen rakhti hai, uske liye jaaez nahi ke ek (1) din raat ki masaafat is haalat mein tae kare ke uske saath koi mohrim naa ho*".

Yahya bin Abi Kaseer, Suhail, aur Maalik ne Maqburi se riwayat karne mein Ibne Abi Zaaeb ki mataaba-at ki hai.

Baab 5: Musaafir Jab Apni Jaae Iqaamat Se Nikle To Qasar Kare

Hazrat Ali ؓ (safar ke liye) nikle to namaz qasr padhi, jabke wo shahr ke makanaat ko dekh rahe the, aur jab waapas aae to unse kaha gaya: Wo kufa nazar araha hai? Aap ne farmaya: Us mein daakhil hone se pehle namaz poori adaa nahi kare'nge.

[1089] Hazrat Anas ؓ se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ ke hamraah madina munawwara mein Zohar ki chaar (4) rakat adaa kee'n, aur dhul-hulaifa pohonch kar do-gaana shuru kar diya.[1503]

[1090] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Pehle-pehle (safar-o-hazar[1504] ki) do (2) rakate'n farz ki gai thi. Phir safar ki namaz to barqaraar rahi, albatta salat-e-hazar mein izaafar karke usey mukammal kar diya gaya. Imam Zohri ne Hazrat Urwah se sawal kiya: Aise halaat mein Hazrat Ayesha ؓ dauran-e-safar mein namaz ko poora kyou'n padhti hain? To unho'n ne farmaya: Unho'n ne wo taaweel ki hai, jo Hazrat Usman ؓ karte the.[1505]

[1498] Dekhiye: 1564, 2505, 3832
[1499] T: بُرْد
[1500] T: (فَرْسخ) Faasle ka paimaana jo 3 (teen) meel ki masaafat ke baraabar ho, 18000 feet ka faasla [Rekhta]
[1501] Dekhiye: 1087
[1502] راجع: 1087
[1503] Dekhiye: 1546, 1547, 1548, 1551, 1712, 1714, 1715, 2951, 2986
[1504] T: (حَضَر) Ek jagah ka qiyaam, ghar mein rehne ki haalat [Rekhta]
[1505] راجع: 350

Baab 6: Namaz-e-Maghrib Dauran-e-Safar Bhi Teen (3) Rakate’n Hi Padhi Jaae

[1091] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho’n ne farmaya: Maine Rasool Allah ﷺ ko dekha jab aap ko dauran-e-safar chalne mein jaldi hoti to namaz-e-maghrib ko muakh-khar[1506] kar dete, phir usey isha ke saath jamaa karke adaa farmate.

Hazrat Saalim kehte hain: Hazrat Abdullah bin Umar ؓ ko jab safar mein ujlat[1507] hoti to wo bhi aisa karte.[1508]

[1092] (Raawi-e-Hadees) Lais ne mazeed kaha: Mujhe Yunus ne Ibne Shihab se khabar di ke Saalim ne kaha: Hazrat Abdullah bin Umar ؓ maghrib aur isha ki namaz muzdalifa mein jamaa karke padhte the. Hazrat Saalim ne kaha: Hazrat Abdullah bin Umar ؓ ne ek (1) dafa namaz-e-maghrib ko muakh-khar kiya jab unhe’n unki biwi Safiyya bin Abu Obaid ke marne ki khabar di gai. Maine unse kaha: Namaz ka waqt hai. Unho’n ne farmaya: Safar jaari rakho. Phir maine arz kiya: Namaz ka waqt ho chuka hai. Aap ne farmaya: Safar jaari rakho. Hatta ke aap do (2) yaa teen (3) meel chale, phir utar kar namaz padhi aur farmaya: Maine Rasool Allah ﷺ ko aise hi dekha, jab aapko safar ki jaldi hoti to is tarah namaz padhte the. Hazrat Abdullah bin Umar ؓ ne mazeed farmaya: Maine Nabi ﷺ ko dekha, jab aap ko safar ki ujlat hoti to namaz-e-maghrib ki iqaamat kehte aur uski teen (3) rakat adaa karte, uske baad salaam pher kar kuch tawaqquf[1509] karte, phir namaz-e-isha ki iqaamat kehte aur uski do (2) rakate’n padh kar salaam pher dete. Aur isha ke baad nafil namaz nahi padhte the. Phir nisf shab ko uthte (aur namaz-e-tahajjud adaa farmate).[1510]

Baab 7: Nafil Namaz Sawaari Par Adaa Karna, Usk Mu’n Jidhar Bhi Ho

[1093] Hazrat Amir bin Rabeea ؓ se riwayat hai, unho’n ne kaha: Maine Nabi ﷺ ko apni sawaari par namaz padhte dekha, sawaari ka jidhar bhi mu’n hota.[1511]

[1094] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho’n ne kaha: Nabi ﷺ sawaari ki haalat mein baghair qibla-roo hue nafil namaz padh lete the.[1512]

[1095] Hazrat Naafe se riwayat hai, unho’n ne kaha: Hazrat Abdullah bin Umar ؓ apni sawaari par namaz padhte aur witr bhi usi par adaa karte the aur farmate the ke Nabi ﷺ bhi isi tarah karte the.[1513]

Baab 8: Sawaari Par Ishaare Se Namaz Padhna

[1096] Hazrat Abdullah bin Dinar se riwayat hai, unho’n ne kaha: Hazrat Abdullah bin Umar ؓ dauran-e-safar mein sawaari par ishaare se namaze padhte, uska mu’n jidhar bhi ho jaata. Hazrat Abdullah bin Umar ؓ ne zikr kiya ke Nabi ﷺ aise hi kiya karte the.[1514]

Faaeda: Sawaari par sirf nafil adaa kiye jaa sakte hain. Rukoo-o-sujood ishaare se adaa kiye jaae’nge. Hazrat Jabir ؓ se marwi hai ke Rasool Allah ﷺ jab sawaari par namaz padhte to sajda karte waqt kuch ziyaada jhukte.[1515]

Baab 9: Farz Namaz Adaa Karne Ke Liye Sawaari Se Utre

[1097] Hazrat Amir bin Rabeea ؓ se riwayat hai, unho’n ne farmaya: Maine Nabi ﷺ ko apni sawaari par sar ke ishaare se nawaafil adaa karte hue dekha hai, sawaari ka jidhar bhi mu’n ho jaata, albatta farz namaz adaa karte waqt Rasool Allah ﷺ aisa nahi karte the.[1516]

[1098] Hazrat Saalim se riwayat hai, unho’n ne kaha: Hazrat Abdullah bin Umar ؓ dauran-e-safar apni sawaari par raat ki namaz padhte, sawaari ka jis taraf bhi mu’n ho jaata uski koi parwaah na karte. Hazrat Ibne Umar ؓ ne

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[1506] T: (مُؤَخَّر) Jis par doosre ko tarjeeh haasil ho, jo zaroorat ke etebaar se baad mein ho [Rekhta]

[1507] T: (عُجْلَت) Jaldi, jald-baazi, phurti [Rekhta]

[1508] Dekhiye: 1092, 1106, 1109, 1668, 1673, 1805, 3000

[1509] T: ((وقوف) تَوَقُّف) Waqfa, sabr, der, taakheer [Urduinc]

[1510] راجع: 1091

[1511] Dekhiye: 1097, 1104

[1512] راجع: 400

[1513] راجع: 999

[1514] راجع: 999

[1515] Jaame Tirmizi: As Salah: H351

[1516] راجع: 1093

farmaya: Rasool Allah ﷺ bhi sawaari par nafil padh lete the wo jidhar bhi mu’n kar leti, aur namaz-e-witr bhi usi par padh lete the. Albatta farz namaz sawaari par nahi padhte the.[1517]

[1099] Hazrat Jaabir bin Abdullah ؓ se riwayat hai, unho’n ne farmaya: Nabi ﷺ apni sawaari par mashriq ki taraf mu’n karke (nafil) namaz padhte the. Aur jab farz namaz adaa karne ka iraada farmate to sawaari se neeche utar kar qible ki taraf mu’n karte.[1518]

Baab 10: Gadhe[1519] Par Nafil Namaz Padhne Ka Bayan

[1100] Hazrat Anas bin Sireen se riwayat hai, unho’n ne kaha: Jab Hazrat Anas ؓ shaam se waapas laute to ham ne unka isteqbal kiya, ham unhe’n aen-ut-tamr ke muqaam par miley, to maine dekha ke wo gadhe par namaz padh rahe the aur unka mu’n us taraf, yaane qibla ki baaee’n jaanib tha. Maine unse arz kiya: maine aap ko ghair-qibla ki taraf mu’n karke namaz padhte dekha hai? To unho’n ne farmaya: Agar maine Rasool Allah ﷺ ko aisa karte na dekha hota to main kabhi aisa na karta.

Ibrahim bin Tahmaan ne Hajjaaj se, unho’n ne Anas bin Sireen se, unho’n ne Hazrat Anas bin Maalik ؓ se aur unho’n ne Nabi ﷺ se is hadees ko bayan kiya hai.

Faaeda: Sawaari par nafil adaa karne ke liye ye zaroori nahi ke wo jaanwar maakool-ul-laham[1520] ho aur uske fuzlaat waghaira paak ho’n, albatta ye zaroori hai ke namaz padhte waqt namazi ke jism yaa kapdo’n ka koi hissa najaasat-aalood na ho.

Baab 11: Jo Dauran-e-Safar Namaz Ke Baad Nafil Nahi Padhta

[1101] Hafs bin Aasim se marwi hai ke Hazrat Ibne Umar ؓ safar mein the ke farmaya: Main Nabi ﷺ ka ham-safar raha hoo’n, maine aapko kabhi dauran-e-safar mein nafil padhte nahi dekha. Aur Allah Ta’ala ka irshad-e-giraami hai: “Yaqeenan Tumhare Liye Rasool Allah ﷺ Ki Zaat-e-Giraami Mein Behtareen Namoona Hai”.[1521] [1522]

[1102] Hazrat Ibne Umar ؓ se riwayat hai, unho’n ne farmaya: Maine Rasool Allah ﷺ ki sohbat mein raha hoo’n, aap dauran-e-safar do (2) rakat se ziyaada namaz nahi padhte the. Is tarah Hazrat Abu Bakar ؓ, Hazrat Umar ؓ aur Hazrat Usman ؓ bhi do (2) rakat se ziyaada namaz adaa nahi karte the.[1523]

Faaeda: Is tafseeli hadees ka matlab ye hai ke Hazrat Ibne Umar ؓ dauran-e-safar namaz-e-qasr padhte the aur usse pehle aur baad mein koi sunnat waghaira adaa nahi karte the. Rasool Allah ﷺ ka bhi yehi maamool tha, lekin deegar nawaafil, masalan: Tahajjud yaa ishraq waghaira padha karte the, jaisa ke aainda unwaan mein uske mutaalliq bayan hoga.

Baab 12: Jo Shakhs Namazo’n Se Pehle Aur Baad Ki Sunnato’n Ke Siwa Deegar Nawaafil Padhta Hai

Nabi-e-Akram ﷺ ne dauran-e-safar fajr ki sunnate’n adaa kee’n.

[1103] Hazrat Abdur Rahman bin Abi Laila se riwayat hai, unho’n ne kaha: Umme Haani ؓ ke alaawa hame’n kisi shakhs ne nahi bataaya ke us ne Nabi ﷺ ko (dauran-e-safar) chasht ki namaz padhte dekha hai. Hazrat Umme Haani ؓ ne zikr kiya ke Nabi ﷺ ne fatah makkah ke roz unke ghar mein ghusl farmaya aur aath (8) rakaat adaa kee’n. Maine aap ko us par ziyaada halki-phulki namaz padhte nahi dekha. Haa’n! uske rukoo-o-sujoo ko poora karte the.[1524]

[1517] راجع: 999

[1518] راجع: 400

[1519] T: Khacchar, donkey [RSB]

[1520] T: (ماکُولُ اللَّحْم) Wo jaanwar jiska gosht khaaya jaae, wo jaanwar jiska gosht khaaya jaata ho [Rekhta]

[1521] Surah Ahzab: 21

[1522] Dekhiye: 1102

[1523] راجع: 1101

[1524] Dekhiye: 1176, 4292

[1104] Hazrat Aamir bin Rabeea ؓ se riwayat hai, unho'n ne Nabi ﷺ ko dauran-e-safar mein raat ke waqt sawaari par nawaafil padhte dekha wo jidhar bhi mutawajja ho jaati.[1525]

[1105] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Rasool Allah ﷺ sar-e-mubarak ke ishaare se apni sawaari par nawaafil padha karte the, jidhar bhi uska mu'n ho jaata. Hazrat Ibne Umar ؓ bhi isi tarah karte the.[1526]

Baab 13: Dauran-e-Safar Mein (namaz e) Maghrib Aur (namaz e) Isha Ko Jama Karna

[1106] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ko jab safar ke liye jaldi hoti to maghrib aur isha ko jamaa kar lete the.[1527]

[1107] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ dauran-e-safar mein Zohar aur asr ki namaz ko, isi tarah tarah maghrib aur isha ko mila kar padh lete the.

[1108] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ safar mein maghrib aur isha ki namazo'n ko jama karke padhte the. Ali bin Mubarak aur Harb bin Shaddad ne Yahya bin Abi Kaseer se, unho'n ne Hazrat Anas ؓ se riwayat karne mein Hussain al Moallim ki mataaba-at ki hai ke Nabi ﷺ ne namazo'n ko jamaa kiya.[1528]

Baab 14: Maghrib-o-Isha Ko Jama Karte Waqt Azaan De Yaa Sirf Iqaamat Kahe

[1109] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ﷺ ko dekha ke jab aap ko safar mein jaldi hoti to namaz-e-maghrib ko muakh-khar farmate ta-aa'nke maghrib-o-isha ko mila kar padhte. Hazrat Saalim kehte hain: Abdullah bin Umar ؓ ko jab safar mein jaldi hoti to wo bhi aisa karte. Maghrib ke liye iqaamat kehte, phir uski teen (3) rakaat padhkar salaam pherte, uske baad kuch der theherte hatta ke isha ki iqaamat kehte aur uski do (2) rakat padhte, phir salaam pherte, dono namazo'n ke darmiyan aur isha ke baad sunnat waghaira na padhte, yahaa'n tak ke phir aadhi raat ke waqt tahajjud ke liye khade hote.[1529]

[1110] Hazrat Anas ؓ se riwayat hai ke Rasool Allah ﷺ dauran-e-safar un dono namazo'n, yaane maghrib aur isha ko jamaa karte the.[1530]

Baab 15: Jo Shakhs Zawaal-e-Aftaab Se Pehle Safar Shuroo Kare Wo Zohar Ko Asr Tak Muakh-khar Kare

Uske mutaalliq Hazrat Ibne Abbas ؓ se riwayat hai jise unho'n ne Nabi ﷺ se bayan kiya hai.

[1111] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ jab zawaal-e-aftaab se pehle safar ka aghaaz karte to namaz-e-Zohar ko asr tak muakh-khar karte, phir Zohar aur asr dono ko milaa kar padhte aur jab sooraj dhalne ke waqt safar shuru karte to namaz-e-Zohar padh kar apne safar par rawaana hote.[1531]

Baab 16: Jo Shakhs Zawaal-e-Aftaab Ke Baad Safar Shuroo Karey, Wo Pehle Namaz-e-Zohar Padhe Phir Safar Ka Aghaaz Kare

[1112] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ jab zawaal aftaab se pehle sfaar shuroo karte to namaz-e-Zohar ko waqt asr tak muakh-khar karte, phir padaao karke dono ko jamaa kar lete. Agar safar ke aghaaz se pehle sooraj dhal jaata to namaz-e-Zohar padh kar sawaar hote.[1532]

Baab 17: Baith Kar Namaz Padhne Waale Ka Hukum

[1113] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ne apne ghar mein ba-wajah-e-alaalat baith kar namaz padhi, aur logo'n ne aap ke peeche khade ho kar namaz shuroo ki. To aap ne unhe'n ishaare se

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[1525] راجع: 1093
[1526] راجع: 999
[1527] راجع: 1091
[1528] Dekhiye: 1110
[1529] راجع: 1091
[1530] راجع: 1108
[1531] Dekhiye: 1112
[1532] راجع: 1111

farmaya ke baith jaao. Jab aap namaz se faarigh hue to farmaya: “*Imam is liye banaaya jaata hai ke uski iqteda ki jaae, lehaaza jab wo rukoo kare to tum bhi rukoo karo aur jab wo rukoo se sar uthaae to tum bhi us waqt rukoo se sar uthaao*”.[1533]

[1114] Hazrat Anas bin Maalik ؓ se riwayat hai, unho’n ne farmaya: Ek (1) dafa Rasool Allah ﷺ ghode se gir-pade to aap ka daayaa’n pehlu zakhmi ho gaya. Ham log aap ki timaar-daari ke liye haazir hue to namaz ka waqt aagaya. Aap ne baith kar namaz padhaai. Ham ne bhi aapke peeche baith kar namaz padhi. Uske baad aap ne farmaya: “*Imam isi liye banaaya jaata hai ke uski iqteda ki jaae. Lehaza jab wo takbeer kahe to tum bhi takbeer kaho, jab wo rukoo kare to tum bhi rukoo karo, jab wo rukoo se sar uthaae to tum bhi us waqt sar uthaao aur jab wo “سَمِعَ اللّٰهُ لِمَنْ حَمِدَهُ” Sami Allahu Liman Hamida kahe to uske baad tum “رَبَّنَا وَلَكَ الْحَمْدُ” Rabbana Wa Lakal Hamdu*”.[1534]

[1115] Hazrat Imran bin Hussain ؓ se riwayat hai, jo marz-e-bawaseer mein mubtalaa the, unho’n ne farmaya: Maine Rasool Allah ﷺ se baith kar namaz padhne ke mutaalliq dariyaaft kiya to aap ne farmaya: “*Agar wo khade ho kar namaz padhe to Afzal hai, aur agar wo baith kar namaz padhega to usey khade ho kar namaz padhne waale ke sawab se aadha sawab milega aur jo lait kar namaz padhega usey baith karn namaz padhne waale ke sawab se nisf sawab milega*”.[1535]

Baab 18: Baith Kar Ishaare Se Namaz Padhna

[1116] Hazrat Imran bin Hussain ؓ se riwayat hai, jinhe’n marz-e-bawaseer ki shikaayat thi, unho’n ne farmaya: Maine Nabi ﷺ se baith kar namaz padhne waale ke mutaalliq sawal kiya to aap ne farmaya: “*Agar wo khada ho kar namaz padhe to afza hai, aur agar wo baith kar namaz padhe to usey khade ho kar namaz padhne waale ke sawab se nisft ajar milega, aur jo lait kar namaz padhega usey baith kar namaz padhne waale ke sawaab se nisft sawab milega*”.[1536]

Baab 19: Jab Baith Kar Namaz Padhne Ki Taaqat Na Ho To Lait Kar Padh Le

Ataa bin Yasaar ne kaha ke agar qible ki taraf mu’n karne ki himmat na ho to jis taraf bhi mu’n ho sakey namaz padh le.

[1117] Hazrat Imran bin Hussain ؓ se riwayat hai, unho’n ne bataya ke mujhe bawaseer thi, to maine Nabi ﷺ se namaz padhne ke mutaalliq dariyaaft kiya. Aap ne farmaya: “*Khade ho kar namaz padho, agar uski taaqat na ho to baith kar adaa karo, aga ruski bhi himmat na ho, to pehlu ke bal lait kar namaz padho*”.[1537]

Baab 20: Jab Koi Baith Kar Namaz Shuroo Kare Phir Dauran-e-Namaz (marz mein) Kuch Kami Yaa Sehat Mehsoos Kare To Baaqi Namaz (khada ho kar) Poori Kare

Hazrat Hasan Basri ؒ kehte hain ke mareez ko ikhtiyaar hai, chaahe to wo do (2) rakat baith kar padhe aur do (2) khade ho kar adaa kare.

Wazaahat: Baaz hazraat ka mauqif hai ke agar mareez ne baith kar namaz padhni shuru ki, phir dauran-e-namaz mein tandrust ho gaya to usey namaz az-sar-e-nau[1538] padhna hogi. Imam Bukhari ؒ farmate hain ke usey az-sar-e-noo padhne ki zaroorat nahi, balke adaa-karda namaz par binaa[1539] karte hue baaqi namaz adaa kare.

[1118] Ummul Momineen Hazrat Ayesha ؓ se riwayat hai ke unho’n ne Rasool Allah ﷺ ko namaz-e-tahajjud kabhi baith kar padhte nahi dekha, lekin jab wo umar-raseeda ho gae to aap baith kar qirat karte, phir jab rukoo karna chaahte to khade ho kar taqriban 30-40 ayaat padh kar rukoo farmate.[1540]

[1533] راجع: 688

[1534] راجع: 378

[1535] Dekhiye: 1116, 1117

[1536] راجع: 1115

[1537] راجع: 1115

[1538] T: (اَز سَرِ نَو) nae sire se, dobaara, phir se [Rekhta]

[1539] T: (بِنا) Aaghaaz, ibtedaa, bunyaad [Rekhta]

[1540] Dekhiye: 1119, 1148. 1161, 1168, 4837

[1119] Ummul Momineen Hazrat Ayesha ؓ se riwayat hai ke Rasool Allah ﷺ baith kar namaz padhte aur baithne ki haalat mein qirat karte aur jab taqriban 30-40 aayaat baaqi reh jaatee’n to khade ho jaate aur ba-haalat-e-qiyaam unhe’n tilaawat farmate, phir rukoo karte aur sajde mein chale jaate. Uske baad doosri rakat mein bhi aisa hi karte. Aur jab namaz se faarigh ho jaate to dekhte, agar main bedaar hoti to mere saath mahoo-e-guftagu hote aur agar main neend mein hoti to aap bhi lait jaate.[1541]

[1541] راجع: 1118

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

19: Kitab ut Tahajjud (Namaz-e-Tahajjud Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ التَهَجُّدِ

Baab 1: Raat Ke Waqt Tahajjud Padhna

Irshad-e-Baari Ta'ala hai: "وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ" Aap Raat Ke Kuch Hisse Mein Tahajjud Adaa Kare'n, Ye Aap Ke Liye Zaaed (aur Makhsoos) Hai.[1542]

[1120] Hazrat Ibne Abbas ﵄ se riwayat hai, unho'n ne farmaya: Nabi ﷺ jab raat ke waqt tahajjud padhne ke liye khade hote to ye dua padhte:

اَللّٰهُمَّ لَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمٰوَاتِ وَالْأَرْضِ وَمَنْ فِيْهِنَّ، وَلَكَ الْحَمْدُ لَكَ مُلْكُ السَّمٰوَاتِ وَالْأَرْضِ وَمَنْ فِيْهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ نُوْرُ السَّمٰوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمٰوَاتِ وَالْأَرْضِ، وَلَكَ الْحَمْدُ أَنْتَ الْحَقُّ وَوَعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقٌّ، وَقَوْلُكَ حَقٌّ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ وَّالنَّبِيُّوْنَ حَقٌّ وَمُحَمَّدٌ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ حَقٌّ، وَالسَّاعَةُ حَقٌّ.

اَللّٰهُمَّ لَكَ أَسْلَمْتُ وَبِكَ اٰمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنَبْتُ، وَبِكَ خَصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْفِرْ لِيْ مَا قَدَّمْتُ وَمَا أَخَّرْتُ، وَمَا أَسْرَرْتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ لَا إِلٰهَ إِلَّا أَنْتَ.

Aye Allah! Toohi taareef ke laayaq hai. Toohi aasmaan-o-zameen aur jo un mein hai unhe'n sambhalne waala hai. Tere hi liye taareef hai. Tere hi liye zameen-o-aasmaan aur jo kuch un mein hai unki sar-baraahi hai. Tere hi liye taareef hai. Toohi aasmaan-o-zameen ka noor hai. Toohi har tarah ki taareef ka sazawaar hai. Toohi aasmaan-o-zameen ka baadshah hai. Tere hi liye taareef laayaq hai, tu khud bhi saccha hai aur tera waada bhi saccha hai. Teri mulaqaat yaqeeni aur teri baat bar-haq hai. Jannat aur dozakh bar-haq hai, tamaam ambiya bar-haq aur Hazrat Muhammad ﷺ bhi bar-haq hain. Nez qiyaamat bar-haq hai.

Aye Allah! Main tera farma-bardaar aur tujh par imaan laaya hoo'n, tujh hi par bharosa karta aur teri hi taraf rujoo karta hoo'n. Teri hi madad ke saath mukhalifeen se bar-sar-e-paikaar hoo'n aur tujh hi se faisla chaahta hoo'n. Tu mere agle, pichle, posheeda, aur zaahiri gunaho'n ko moaaf karde. Toohi pehle tha aur toohi aakhir mein hoga, tere siwa koi bhi maabood-e-bar-haq nahi hai.

Sufyan kehte hain ke (raawi-e-hadees) Abdul Karim Abu Umaiyya ne is dua ke aakhir mein darj-e-zel alfaaz bhi bayan kiye hain:

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ.

"*Aur Allah ki madad ke baghair neki karne ki taaqat aur burai se baaz rehne ki himmat nahi*".

Sufyan ne kaha ke Sulaiman bin Abu Muslim ne Taawus se ye hadees suni thi, unho'n ne Hazrat Abdullah bin Abbas ﵄ se aur unho'n ne Nabi-e-Akram ﷺ se.[1543]

Baab 2: Qiyam-ul-Lail Ki Fazilat

[1121] Hazrat Ibne Umar ﵄ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ki zindagi mubarak mein jab koi aadmi khwaab dekhta to usey Rasool Allah ﷺ se bayan karta. Mujhe ye tamanna hui ke main bhi koi khwaab dekhoo'n aur usey Rasool Allah ﷺ se bayan karoo'n. Main abhi naujawab tha aur Nabi ﷺ ki hayaat-e-taiyyaba mein masjid hi mein soya karta tha. Chunache maine khwaab mein dekha goya mujhe do (2) farishto'n ne pakada aur dozakh ki jaanib le gae. Main kya dekhta hoo'n ke wo kooe'n ki tarah pechdaar bani hui hai, us par do (2) charkhiyaa'n lagi hui hain aur us mein kuch aise log hain jinhe'n main pehchaanta hoo'n. Main ye manzar dekh kar dozakh se Allah ki panaah maangne laga. Hazrat Abdullah farmate hain ke hame'n ek aur farishta mila, jis ne mujhse kaha ke daro nahi.[1544]

[1542] Surah Isra: 79

[1543] Dekhiye: 6317, 7385, 7442, 7499

[1544] راجع: 440

[1122] (Hazrat Abdullah bin Umar ﷺ bayan karte hain ke) Maine ye khwaab (apni hamsheer) Hazrat Hafsa ﷺ se bayan kiya. Unho'n ne Rasool Allah ﷺ se uska tazkira kiya to aap ne farmaya: "*Abdullah accha aadmi hai, kaash ke wo tahajjud padhne ka iltezaam kare*". Uske baad wo (Abdullah bin Umar ﷺ) raat ko bohot kam soya karte the.[1545]

Baab 3: Raat Ke Qiyaam Mein Saje Ko Lamba Karna

[1123] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ raat ko giyaara (11) rakat padha karte the. Ye aap ki (raat ki) namaz thi. Us mein aap itna taweel sajda karte ke apna sar-e-mubarak uthaane se pehle tum mein se koi pachaas (50) ayaat padh le, nez fajr se pehle do (2) sunnat adaa karte, phir apni daaee'n karwat par lait jaate, hatta ke moazzin aapko namaz-e-fajr ki ittela deta.[1546]

Baab 4: Mareez Ke Liye Tahajjud Chod Dene Ka Bayan

[1124] Hazrat Jundub bin Abdullah ﷺ farmate hain Nabi ﷺ bimaar ho gae to ek (1) yaa do (2) raat aap tahajjud ke liye nahi uthe.[1547]

[1125] Hazrat Jundub bin Abdullah ﷺ hi se riwayat hai ke Jibraeel ﷺ Nabi ﷺ ke paas aane se ruk gae to quraish ki ek (1) aurat ne kaha: Uske shaitan ne aane mein der kardi hai. Is par ye aayaat utree'n:

وَالضُّحَىٰ وَاللَّيْلِ إِذَا سَجَىٰ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ.

"Chaasht Ki Qasam! Aur Raat Ki Bhi Jab Wo Chaa Jaae! Tere Rabb Ne Tujhe Choda Nahi Aur Na Wo Naaraaz Hi Hua Hai".[1548] [1549]

Doosri hadees pehli ka tatammah[1550] hai. Chunache ek (1) tafseeli riwayat mein hai ke Rasool Allah ﷺ jab bimaar hue to ek (1) yaa do (2) raat aap tahajjud ke liye na uth sakey. Un dino'n ek (1) aurat aai aur kehne lagi: Aye Muhammad! Mujhe ummeed hai ke aap ko aap ke shaitan ne chodh diya hai, aur wo ab do-teen (2-3) raat se aapke qareeb nahi aaya. Us par Allah Ta'ala ne Surah ad Duha naazil farmaai.[1551] Rasool Allah ﷺ se is qism ki guftagu karne waali aurat Abu Lahab laeen ki biwi Umme Jameel Arwa bint Harb thi. Ye aurat khud shaitan thi, jis ne ye samajh rakah tha ke Rasool Allah ﷺ ke paas farishta nahi, balke shaitan aata hai.

Baab 5: Nabi ﷺ Ka Namaz-e-Shab Aur Deegar Nawaafil Ko Zaroori Qaraar Diye Baghair Unki Targheeb Dena

Nabi ﷺ namaz-e-tahajjud ki ehmiyat ke pesh-e-nazar raat ke waqt Hazrat Ali aur Hazrat Fatima ﷺ ke yahaa'n tashreef le gae.

[1126] Hazrat Umme Salama ﷺ se riwayat hai ke Nabi ﷺ ek (1) raat bedaar hue to farmaya: "*SubhanAllah! Aaj raat kis qadar sangeen fitne naazil hue aur kis qadar azeem khazaane utaare gae! Kaun hai jo un hujro'n mein soi hui aurto'n ko bedaar kare? Bohot si aurte'n jo duniya mein libas pehenne waali hain, aakhirat mein bilkul barhana[1552] ho'ngi*".[1553]

[1127] Hazrat Ali bin Abi Taalib ﷺ se riwayat hai ke ek (1) raat Rasool Allah ﷺ unke aur apni sahebzaadi Hazrat Fatima ﷺ ke paas tashreef laae aur farmaya: "*Tum dono namaz (e tahajjud) kyou'n nahi padhte*". Maine arz kiya: Allah ke Rasool! Hamaare jaane'n to Allah ke haath mein hain, jab wo hame'n uthaana chahta hai, utha deta hai. Jab maine ye baat kahi to aap waapas ho gae aur mujhe koi jawab na diya. Phir maine dekha ke waapas jaate hue aap apni raan par haath maar rahe the aur farma rahe the:

[1545] Dekhiye: 1157, 3739, 3741, 7016, 7029, 7031

[1546] راجع: 626

[1547] Dekhiye: 1125, 4950, 4951, 4983

[1548] Surah ad Duhaa: 1-3

[1549] راجع: 1124

[1550] T: (تَتِمَّہ) Baqiya, bacha hua, aakhri [Rekhta]

[1551] Saheeh Bukhari: At Tafseer: H4950

[1552] T: (بَرَہْنَہ) Nanga, uriyaan, jo kapde na pehne ho [Rekhta]

[1553] راجع: 115

وَكَانَ الْإِنسَانُ أَكْثَرَ شَيْءٍ جَدَلًا.

"*Insan Sabse Ziyaada Jhagdaalu Hai*".[1554] [1555]

[1128] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ek (1) kaam, agarche wo aap ko pasand hi hota, us khauf se tark kar dete the ke log us par amal kare'nge, to wo un par farz ho jaaega. Chunache Rasool Allah ﷺ ne namaz-e-chaasht kabhi nahi padhi, lekin main padhti hoo'n.[1556]

Faaeda: Isse maaloom hua ke accha kaam agar kisi kharabi ka pesh-kheema ho, to usey tark karne mein koi harj nahi.

[1129] Ummul Momineen Hazrat Ayesha ﷺ hi se marwi riwayat mein hai ke Rasool Allah ﷺ ne ek (1) raat masjid mein namaz (e tahajjud) adaa ki, to logo'nne bhi aap ke saath namaz adaa ki. Prhi dooari raat bhi aap ne usey masjid mein adaa kiya to log ziyaada jamaa ho gae. Phir teesri yaa chauthi raat log usse bhi ziyaada jamaa ho gae. Lekin Rasool Allah ﷺ unke paas baahar tashreef na laae. Jab subah hui to aap ne farmaya: "*Main tumhare jazbaat ko mulaahaza karta raha, lekin mujhe is baat ne aap logo'n ke paas aane se baaz rakha ke mabaada*[1557] *namaz-e-shab tum par farz ho jaae*". Waazeh rahe ke ye waaqea ramzan mein pesh aaya.[1558]

Baab 6: Nabi ﷺ Ka Qiyam-ul-Lail

Hazrat Ayesha ﷺ farmati hain ke Rasool Allah ﷺ ne is qadar taweel qiyaam kiya, ke aap ke paao'n phat gae. Futoor ke maane phat jaana hai. Chunache "اِنْفَطَرَتْ" ke maane hain: Jab aasmaan phat jaaega.

[1130] Hazrat Mugheera bin Shu'ba ﷺ farmate hain: Nabi ﷺ (tahajjud) mein itna qiyaam farmate ke aap ke dono paao'nyaa dono pindliyo'n par waram[1559] aajaata. Aur jab aap se uske mutaalliq kaha jaata to farmate: "*Kya main Allah ka shukar-guzaar banda na banoo'n?*"[1560]

Baab 7: Jo Shakhs Sehri Ke Waqt Soya Raha

[1131] Hazrat Abdullah bin Amr bin Aas ﷺ se riwayat hai ke Rasool Allah ﷺ ne unse farmaya: "*Allah Ta'ala ko sab namazo'n se Hazrat Dawood ﷺ ki namaz ziyada pasand hai, aur wo tamaam rozo'n mein ziyada pasandeeda roza bhi Hazrat Dawood ﷺ ka hai. Wo nisf raat tak soe rehte, phir tihaai shab ibaadat karte, uske baad raat ke chatte (6th) hisse mein so jaate, nez wo ek (1) din roza rakhte aur ek (1) din roza na rakhte*".[1561]

[1132] Hazrat Masrooq ﷺ se riwayat hai, unho'n ne kaha: Maine Hazrat Ayesha ﷺ se dariyaaft kiya ke Rasool Allah ﷺ ko sabse ziyada kaunsa amal pasand tha? Unho'n ne farmaya: Wo amal jo hamesha hota rahe. Maine arz kiya ke Rasool Allah ﷺ raat ko kam uthte the? Unho'n ne farmaya: Jab murgh ki awaaz snte to uth jaate the.

Ek (1) riwayat mein hai ke jis waqt aap murgh ki awaaz sunte to uth kar namaz padhte.[1562]

[1133] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ ko aakhir shab, yaane ba-waqt-e-seher soe hue hi dekha hai.

Baab 8: Jisne Sehri Khaai Aur Subah Ki Namaz Adaa Karne Tak Na Soya

[1134] Hazrat Anas bin Maalik ﷺ se riwayat hai ke Allah ke Nabi ﷺ aur Hazrat Zaid bin Saabit ﷺ ne sehri khaai. Jab usse faarigh hue to Allah ke Nabi ﷺ namaz ke liye khade hue aur namaz adaa ki. Hamne Hazrat Anas ﷺ se sawal kiya

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[1554] Surah Kahaf: 54
[1555] Dekhiye: 4724, 7347, 7465
[1556] Dekhiye: 1177
[1557] T: (مَبَادا) Khuda na kare, khuda-na-khwaasta, aisa na ho ke [Rekhta]
[1558] راجع: 729
[1559] T: (وَرَم) Soojan, bimaari ya chot ki wajah se jism ke kisi hisse ka phool jaana, phoda [Rekhta]
[1560] Dekhiye: 4836, 6471
[1561] Dekhiye: 1152, 1153, 1974, 1975, 1976, 1977, 1978, 1979, 1980, 3418, 3419, 3420, 5052, 5054, 5199, 6134, 6277
[1562] Dekhiye: 6461, 6462

ke unke sehri se faraaghat aur namaz shuru karne mein kitna waqt tha? Unho'n ne farmaya: Taqriban itni der jis mein koi shakhs 50 aayaat ki tilaawat kar sakey.[1563]

Baab 9: Tahajjud Ki Namaz Mein Lamba Qiyaam Karna

[1135] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne farmaya: Maine ek (1) raat Nabi ﷺ ke hamraah tahajjud padhi, to aap kaafi der khade rahe, hatta ke meri niyyat bigad gai. Ham ne dariyaaft kiya: Aapke dil mein kya bura khayaal aaya? Unho'n ne farmaya: Maine ye iraada kiya tha ke Nabi ﷺ ko ba-haalat-e-qiyaam chodhkar khud baith jaaoon.

[1136] Hazrat Huzaifa ؓ se riwayat hai ke Nabi ﷺ raat ko jab tahajjud ke liye bedaar hote to apne mu'n ko miswaak se saaf karte the.[1564]

Baab 10: Nabi ﷺ Ki Namaz-e-Shab Kaise Aur Kitni Thi?

[1137] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne kaha: Ek (1) aadmi ne Rasool Allah ﷺ se namaz-e-shab ke mutaalliq dariyaaft kiya, ke wo kaise adaa ki jaae? Aap ne farmaya: "*Namaz-e-shab do-do (2-2) rakate'n hai. Jab subah hone ka andesha ho to ek (1) witr padh lo*".[1565]

Faaeda: Is hadees mein namaz-e-shab padhne ka tareeqa bataya gaya hai. Usey do-do (2-2) rakat karke padha jaae aur aakhir mein ek (1) witr adaa kiya jaae. Ummat ke haq mein yehi afzal hai. Kyou'nke Rasool Allah ﷺ ne saail[1566] ke jawab mein ye hidaayat jaari farmaai hai. Albatta aap ne namaz-e-shab ko fasl[1567] aur wasl[1568] dono tareeqo'n se adaa farmaya hai. Hazrat Ayesha ؓ se marwi ek riwayat mein hai ke Rasool Allah ﷺ namaz-e-shab chaar (4) rakat padhte, uske khoobsoorat aur taweel hone ke mutaalliq kuch na pooch, phir chaar (4) padhte jo bohot khoobsoorat aur lambi hotee'n, uske baad 3 rakat padhte.[1569] والله أعلم

[1138] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ki namaz-e-tahajjud 13 rakat par mushtamil hoti thi.

[1139] Hazrat Masrooq se riwayat hai, unho'n ne kaha: Maine Hazrat Ayesha ؓ se Rasool Allah ﷺ ki namaz-e-tahajjud ke mutaalliq dariyaaft kiya to unho'n ne farmaya: Saat (7), Nau (9), aur Giyaara (11) rakat hoti thee'n, fajr ki sunnate'n unke alaawa thee'n.

[1140] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ raat ko terah (13) rakat padhte the, un mein witr aur fajr ki do (2) sunnate'n bhi shaamil hoti thee'n.

Baab 11: Nabi ﷺ Ka Raat Ke Waqt Qiyaam Aur Neend Karna, Nez Qiyaam-e-Shab Kis Qadar Mansookh Hua?

Irshad-e-Baari Ta'ala hai:

يَا أَيُّهَا الْمُزَّمِّلُ (1) قُمِ اللَّيْلَ إِلَّا قَلِيلًا (2) نِّصْفَهُ أَوِ انقُصْ مِنْهُ قَلِيلًا (3) أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا (4) إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا (5) إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا (6) إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا.

Aye Kapda Odhne Waale! Raat Ka Kuch Hiss Chodhkar Baaqi Mein Qiyaam Keejiye. Raat Ka Nisft Hissa Yaa Usse Kuch Kam Kar Leejiye, Yaa Usse Kuch Ziyaada Keejiye. Aur Quran Ko Khoob Theher-theher Kar Padha Kare'n. Bila-shubha Ham Aap Par Ek Bhaari Kalaam Naazil Karne Waale Hain. Raat Ka Uthna Yaqeenan Nafs Ko Bohot Zer Karne (kuchalne) Ka Baais Aur Quran Padhne Ke Liye Bhi Ziyaada Mauzoo'n Hai. Din Ke Waqt To Aap Ko Bohot Masrufiyaat Hoti Hain.[1570]

[1563] راجع: 576
[1564] راجع: 245
[1565] راجع: 472
[1566] T: (سائِل) Haajatmand, bhikaari, fariyaadi [Rekhta]
[1567] T: (فَصْل) Darmiyaani waqfa, faasla [Rekhta]
[1568] T: (وَصْل) Milna, paewast hona [Rekhta]
[1569] Saheeh Muslim: Salat ul Musafireen: H1814(772)
[1570] Surah Muzammil: 1-7

Nez Allah Ta'ala ka irshad hai:

عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ۙ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۙ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا.

Allah Ta'ala Ko Ilm Ha Ke Tum Usey Nibha Nahi Sakoge, Chunache Us Ne Tum Par Meherbaani Ki, Phir Quran Mein Jitna Asaan Ho Tum Padho, Usey Maaloom Hai Ke Tum Mein Se Kuch Bimaar Ho'nge, Kuch Doosre Allah Ke Fazal Ki Talash Mein Safar Karte Hain, Aur Kuch Doosre Allah Ki Raah Mein Jihad Karte Hain. Lehaza Jitna Quran Asaani Se Padh Sako Padh liya karo. Nez, Namaz Qaaem Karo, Zakat Adaa Karo Aur Allah Ta'ala Ko Accha Qarz Dete Raho. Aur Jo Kuch Tum Apne Liye Aage Bhejoge To Usey Allah Ke yahaa'n Is Haal Mein Paaoge Ke Wo (asal amal se) Behtar Aur Ajar Ke Lihaaz Se Bohot Ziyada Hoga.

Hazrat Ibne Abbas ﵄ tafseer bayan farmate hain ke "نَشَأَ" ke maane habsi zuban mein "قَامَ" yaane khada hone ke hain. "وِطْأً" ke maane hain: Quran (padhne) ke liye muwaafiq, uske liye ye kaan, aankh aur dil ke bohot muwaafiq hai.

"لِيُوَاطِئُوْا" ke maane hain: "لِيُوَافِقُوْا" Yaane wo muwaafaqat kar le'n.

[1141] Hazrat Anas bin Maalik ﵁ se riwayat hai, unho'n ne farmaya ke Rasool Allah ﷺ kisi mahine mein roza na rakhte to aisa maaloom hota tha ke us mahine mein aap bilkul roza nahi rakhe'nge, aur jab roza rakhte to itne musalsal ke ham sochte ke aap is mein bilkul naagha nahi kare'nge. Aur raat ke waqt namaz to aise padhte the ke tum jab chaahte aapko namaz padhte dekh lete, aur jab chaahte aapko mahoo-e- khwaab dekh lete.[1571]

Sulaiman bin Bilal aur Abu Khalid Ahmar ne Humaid se riwayat karne mein (Muhammad bin Jaafar ki) mataaba-at ki hai.

Faaeda: Is hadees ka matlab ye hai ke Rasool Allah ﷺ ka raat ko nafil padhna aur mahoo-e-isteraahat hona raat ke mukhtalif auqaat mein tha. Jo shakhs aap ko jis haalat mein dekhna chahta wo dekh liya karta tha.

Baab 12: Shaitan Ka (aadmi ki) Guddi Par Girah Lagaana Jab Wo Namaz-e-Tahajjud Na Padhe

[1142] Hazrat Abu Huraira ﵁ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Jab aadmi (raat ke waqt) so jaata hai to shaitan uski guddi par teen (3) girhe'n laga deta hai. Har girah par phoonk deta hai, ke abhi to bohot raat baaqi hai, so jaao. Phir agar aadmi bedaar ho gaya aur Allah ka zikr kiya to ek (1) girah khul jaati hai. Agar us ne wazoo kar liya to doosri girah khul jaati hai, uske baad agar us ne namaz padhi to teesri girah bhi khul jaati hai. Phir subah ko wo khush-mizaaj aur dilshad lagta hai, ba-soorat-e-deegar subah ke waqt bad-dil aur khasta jism bedaar hota hai*".[1572]

[1143] Hazrat Samra bin Jundub ﵁ se riwayat hai, wo Nabi ﷺ se ek (1) khwaab bayan karte hain ke aap ne farmaya: "*Jis shakhs ka sar patthar se kuchla jaa raha tha wo, wo hai jo quran padhta tha aur usey yaad na rakhta tha, nez wo farz namaz ke waqt soya rehta tha*".[1573]

Baab 13: Jo Shakhs Soya Rahe Aur Namaz Na Padhe To Shaitan Uske Kaan Mein Peshab Kar Deta Hai

[1144] Hazrat Abdullah bin Masood ﵁ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ke saamne ek (1) shakhs ka tazkira hua, jo subah tak soya raha aur namaz ke liye bhi nahi utha. Aap ne farmaya: "*Shaitan ne uske kaan mein peshab kar diya hai*".[1574]

Baab 14: Pichli Raat Dua Aur Namaz Ka Bayan

Irshad-e-Baari Ta'ala hai:

[1571] Dekhiye: 1972, 1973, 3561

[1572] Dekhiye: 3269

[1573] راجع: 845

[1574] Dekhiye: 3270

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ (17) وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ.

Wo (muttaqeen) Raat Ko Kam Soya Karte The Aur Sehri Ke Waqt Maghfirat Maanga Karte The.[1575]

[1145] Hazrat Abu Huraira ﷺ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Hamara buzurg-o-bartar parwardigaar har raat aasmaan-e-duniya par nuzool farmata thai. Jab raat ki aakhri tihaai baaqi reh jaati hai. Aur awaaz deta hai: Koi hai jo mujhse dua kare main usey qubool karoo'n? Koi hai jo mujhse maange main usey ataa karoo'n? Koi hai jo mujhse maghfirat talab kare to main usey moaaf kar du'n?*"[1576]

Faaeda: Allah Ta'ala ka apne arsh-e-moalla se aasmaan-e-duniya par bila-taaweel[1577]-o-takaiyyif[1578] utarna bar-haq hai. Jis tarah us zaat ka arsh-e-azeem par mustawi hona bar-haq hai. Hamaare aslaaf ka aqeeda hai ke is qism ki sifaat ko zaahir maane par hi mahmool kiya jaae. Magar ye bhi aqeeda rakhna chaahiye ke Allah ki sifaat, makhlooq ki sifaat ki tarah nahi hain.

Baab 15: Jo Shakhs Shuru Raat So Jaae Aur Aakhir Sab Bedaar Ho

Hazrat Salman ﷺ ne Hazrat Abu Darda ﷺ se kaha: Ab So jaao. Jab aakhir shab hui to farmaya: Ab utho aur namaz padho. Nabi ﷺ ne farmaya: "*Salman ne sach kaha*".

[1146] Hazrat Aswad se riwayat hai, unho'n ne kaha: Maine Hazrat Ayesha ﷺ se Rasool Allah ﷺ ki namaz-e-shab ke mutaalliq sawal kiya to unho'n ne farmaya: Aap shuroo raat mein so jaate aur pichli raat uth kar namaz padhte, phir apne bistar par laut aate. Uske bad jab moazzin azaan deta to uth khade hote, agar zaroorat hoti to ghusl farmate warna wazoo karke baahar tashreef le jaate.

Baab 16: Nabi ﷺ Ka Ramzan Aur Ghair-Ramzan Mein Raat Ka Qiyaam

[1147] Hazrat Abu Salama bin Abdur Rahman se riwayat hai, unho'n ne Hazrat Ayesha ﷺ se sawal kiya ke ramzan-ul-mubarak mein Rasool Allah ﷺ ki namaz kaise hua karti thi? Unho'n ne farmaya ke Rasool Allah ﷺ ramzan ya ghair-ramzan mein gyaara (11) rakat se ziyaada nahi padhte the. Pehle chaar (4) rakat padhte, unki tawaalat aur khoobi ke mutaalliq na pooch. Phir chaar (4) rakat padhte, unki khoobi aur tawaalat ke mutaalliq bhi sawaal na karo. Uske baad teen (3) rakat witr padhte the. Hazrat Ayesha ﷺ ne farmaya: Maine aap se dariyaaft kiya: Allah ke Rasool! Kya aap witr padhne se pehle so rehte hain? Aap ne farmaya: "*Ayesha! Meri aankhe'n to so jaati hain, magar mera dil bedaar rehta hai*".[1579]

[1148] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Maine kabhi Nabi ﷺ ko baith kar namaz padhte nahi dekha, hatta ke jab aap umar-raseeda ho gae to ba-haalat-e-namaz baith kar qirat farmate. Jab kisi soorah ki 30-40 aayaat baaqi reh jaatee'n to khade ho jaate aur unhe'n padh kar rukoo farmate.[1580]

Baab 17: Raat Din Ba-wazoo Rehne Aur Wazoo Ke Baad Namaz Padhne Ki Fazilat Ka Bayan

[1149] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ne namaz-e-fajr ke baad Hazrat Bilal ﷺ se farmaya: "*Aye Bilal! Mujhe wo amal bataao jo tum ne islam laane ke baad kiya ho aur tumhare yahaa'n wo ziyada ummeed waala ho, kyou'nke maine jannat mein apne aagey-aagey tumhare jooto'n ki aahat suni hai*". Hazrat Bilal ﷺ ne arz kiya: Maine koi amal aisa nahi kiya jo mere nazdeek ziyada pur-ummeed ho, albatta main raat aur din mein jab wazoo karta hoo'n to us wazoo se jo namaz mere muqaddar mein hoti hai padh leta hoo'n.

Baab 18: Ibaadat Mein Sakhti Uthaana Ek (1) Naa-pasandeeda Amal Hai

[1150] Hazrat Anas bin Maalik ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ek (1) dafa (masjid mein) daakhil hue to dekha ke do (2) sutoono'n ke darmiyan ek (1) rassi latak rahi hai. Aap ne dariyaaft farmaya: "*Ye rassi kaisi hai?*" Logo'n ne arz kiya: Ye rassi Hazrat Zainab ﷺ ne latka rakhi hai, kyou'nke jab wo namaz mein khade-khade thak jaati

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[1575] Surah ad Dhariyaat: 17-18

[1576] Dekhiye: 6321, 7494

[1577] T: (بِلا تاوِیل) Baghair heela aur uzr ke [RSB]

[1578] T: (تَکَیُّف) kaifiyat haasil hona [Rekhta]

[1579] Dekhiye: 2013, 3569

[1580] راجع: 1118

hain to usse latak jaati hain. Nabi ﷺ ne farmaya: "*Nahi! Isey khol do, tum mein se har shakhs nishat-e-taba' ke saath namaz padhe. Jab thak jaae to baith jaae*".

[1151] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Mere paas Banu Asad qabile ki ek (1) aurat baithi hui thi ke Rasool Allah ﷺ tashreef laae. Aap ne farmaya: "*Ye kaun aurat hai?*" Maine arz kiya: Ye falaa'n aurat hai, raat bhar soti nahi hai aur uski namaz ka khoob charcha hai. Rasool Allah ﷺ ne farmaya: "*Aisa karne se ruk jaao, khud par wo amal laazim karo jiski tum mein taaqat ho, kyou'nke Allah Ta'ala nahi uktaata yahaa'n tak ke tum khud uktakar amal chodh dete ho*".[1581]

Faaeda: Maaloom hua ke jab tak tabiyyat saath de dil-lagi ke saath ibadat ki jaae. Agar tabiyyat mein uktaahat paida ho jaae to ibaadat ke bajaae aaam karna chaahiye. Chunache hadees mein hai ke dauran-e-namaz mein agar neend aana shuru ho jaae to namaz tark karke so jaana chaahiye. Mabaada wo astaghfar ke bajaae khud ko gaaliya'n deta rahe.

Baab 19: Ehtemam-e-Tahajjud Ke Baad Usey Tark Kar Dena Makrooh Amal Hai

[1152] Hazrat Abdullah bin Amr bin Aas ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne mujh se farmaya: "*Aye Abdullah! Falaa'n shakhs ki tarah mat ho jaata ke wo raat ko utha karta tha, phir us ne qiyaam-ul-lail tark kar diya*".

Hisham ne kaha: Mujhe Ibne Abu Ashreen ne apni poori sanad ke saath isi tarah khabar di hai. Amr bin Abu Salama ne bhi Imam Auzaai se Bayan karne mein Ibne Abu Ashreen ki mataaba-at ki hai.[1582]

Baab 20: Bilal Unwaan

[1153] Hazrat Abdullah bin Amr ؓ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne mujh se farmaya: "*Kya mujhe ye khabar nahi di gai ke tum raat bhar namaz padhre ho aur din ka roza rakhte ho?*" Maine arz kiya: Haa'n, main aisa karta hoo'n. Aap ne farmaya: "*Agar tu aisa karta raha to tumhar binaai kamzor ho jaaegi aur tera ji thak jaaega. Tere nafs ka tujh par haq hai aur teri biwi ka bhi tujh par haq hai, is liye rozay bhi rakho aur iftari bhi karo, nez namaz bhi padho aur araam bhi karo*".[1583]

Baab 21: Us Shakhs Ki Fazilat Jo Raat Ko Uthe Aur Namaz Padhe

[1154] Hazrat Ubaada bin Saamit ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Jo shakhs raat ko uthe aur kahe*"

لَا إِلٰهَ إِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ، missing P 685-686

"Allah ke siwa koi maabood nahi, wo akela hai. uska koi shareek nahi, badshaahat usi ki hai, aur tamaam taarifaat usi ki hain, aur wo har cheez par qaadir hai. Taareef Allah hi ke liye hai. Main Allah ki pakeezgi bayan karta hoo'n. Allah ke siwa koi maabood nahi. Allah wo sab se bada hai, neki karne ki aur buraai se bachne ki taaqat Allah hi ki taufeeq se hai". Phir ye dua padhi: "اللهمَّ اغفرلي" "*Aye Allah! Mujhe moaaf farma de*".

"*Yaa koi aur dua kare to uski dua qubool hoti hai aur agar wazoo karke namaz padhe to uski namaz bhi qubool hoti hai*".

[1155] Haitham bin Abu Sinan kehte hain: Maine Hazrat Abu Huraira ؓ se suna, wo waaz karte hue Rasool Allah ﷺ ka zikr karne lagey ke aap ne ek (1) dafa farmaya: "*Tumhara bhai Abdullah bin Rawaaha koi behooda baat nahi kehta*". Yaane wo kaise acche mazameen sunaata hai.

Ham mein Allah ke Rasool hain jo kalamullah ki tilaawat karte hain, jab subah ke waqt buland hone waali phoot-ti hai. Ham to andhe the ke unho'n ne hame'n hidayat par lagaaya aur hame'n dili yaqeen hai ke wo jo kuch kehte hain

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[1581] راجع: 43

[1582] راجع: 1131

[1583] راجع: 1131

wo waaqai sach hai. Raat-o-unka pehlu bistar se alag rehta hai, jabke neend ki wajah se mushrikeen par bistar bhaari hote hain.

Aqeen ne Yunus ki mataaba-at ki hai aur Zubaidi ka qaul hai ke mujhe Zohri ne Saeed aur A-arj (اعرج) se khabar di hai, unho'n ne Hazrat Abu Huraira ﷺ se bayan kiya.[1584]

[1156] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ ke ahd-e-mubarak mein ek (1) khwaab mein dekha, jaise mere haath mein dabeez resham ka ek tukda hai. Main janna mein jaha'n jaana chahta hoo'n wo mujhe udaa kar le jaata hai. Aur maine ye bhi dekha ke jaise do (2) shakhs mere paas aae, unho'n ne dozakh ki taraf mujhe le jaane ka iraada kiya to unhe'n ek (1) farishta mila aur usne (mujhe) kaha: Khaufzada hone ki koi zarooat nahi. Phir usne dono ko kaha: Tum isse alag ho jaao.[1585]

[1157] Hazrat Hafsa ﷺ ne mera ek (1) khwaab Nabi ﷺ se bayan kiya to aap ne farmaya: "*Abdullah accha aadmi hai, agar wo tahajjud padhne ka iltezaam[1586] kare*".[1587]

[1158] Uske baad Hazrat Abdullah bin Umar ﷺ raat ko namaz-e-tahajjud padhne ka ehtemaam karte the. Nabi ﷺ se Sahaba Ikraam ﷺ apne khwaab bayan kiya karte the. Unho'n ne bayan kiya ke aakhri ashre ki saatwee'n raat lailatul qadar hai. Nabi ﷺ ne uske mutaalliq farmaya: "*Tumhare khwaab lailatul qadar ke mutaalliq is par muttafiq hai ke wo ramzan ke aakhri ashre mein hai, lehaaza agar koi shab-e-qadar ko talash karna chaahe to wo ramzan ke aakhri ashre mein talash kare*".[1588]

Baab 22: Fajr Ki Do (2) Sunnato'n Par Hameshgi Karna

[1159] Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ ne namaz-e-isha padhi, phir namaz-e-tahajjud ki 8 rakat adaa kee'n (phir witr padhe) aur do (2) rakate'n baith kar padhee'n, phir azan aur iqaamat ke darmian do (2) rakate'n adaa farmaee'n aur unhe'n aap kabhi nahi chodte the.[1589]

Faaeda: Namaz-e-Fajr ki do (2) sunnate'n khusoosi ehmiyat ki haamil hain. Rasool Allah ﷺ ne unhe'n safar-o-hazar mein kabhi tarknahi kiya. Hazrat Ayesha ﷺ se riwayat hai, wo Rasool Allah ﷺ se bayan karti hain ke aap ne farmaya: "*Fajr ki do (2) sunnate'n duniya aur uske tamaam saaz-o-saamaan se badh kar hain*".[1590]

Baab 23: Subah Ki Do ﷺ Sunnato'n Ke Baad Daaee'n Karwat Letna

[1160] Ummul Momineen Hazrat Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Nabi ﷺ jab subah ki do (2) sunnate'n padh lete to daae'n karwat lait jaate.[1591]

Baab 24: Jo Shakhs Do (2) sunnato'n Ke Baad Guftagu Karta Hai Aur Lait-ta Nahi

[1161] Hazrat Ayesha ﷺ se riwayat hai ke Nabi ﷺ jab namaz-e-fajr ki sunnate'n padh lete, agar main bedaar hoti to mere saath guftagu farmate, ba-soorat-e-deegar aa plait jaate, hatta ke namaz-e-fajr ke liye iqaamat kahi jaati.[1592]

Guzaarish: Urdu Pdf mein Baab 24 ke baad Baab 26 print hua hai, Baab 25 sabse aakhir mein tha. Par maine unki tarteeb saheeh kardi. Ab Baab 24 ke baad Baab 25 aur uske baad Baab 26 hai.[1593]

Baab 25: Nafil Namaze'n Do-Do (2-2) Rakate'n Karne Padhna

Imam Bukhari ﷺ bayan karte hain ke Hazrat Ammar bin Yaasir, Hazrat Abu Zar aur Hazrat Anas bin Maalik ﷺ se yehi manqool hai. Isi tarah Jabir bin Zaid, Hazrat Ikrima, aur Imam Zohri ﷺ se bhi aisa hi bayan kiya jaata hai. Hazrat Yahya

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[1584] Dekhiye: 6151

[1585] راجع: 440

[1586] T: (اِلْتِزام) Paabandi, laazim qaraar de lena [Rekhta]

[1587] راجع: 1122

[1588] Dekhiye: 2015, 6991

[1589] راجع: 619

[1590] Saheeh Muslim: Salat ul Musafireen: Hazrat 1688(725)

[1591] راجع: 626

[1592] راجع: 1118

[1593] Note by Transliterator i.e. [RSB]

bin Saeed Ansari kehte hain: Maine apne shahr (madina taiyyaba) ke fuqaha ko dekha hai ke wo din ke nawaafil adaa karte waqt har do (2) rakat par salaam pherte the.

[1162] Hazrat Jabir bin Abdullah ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ hame'n tamaam ahem muaamalaat ke liye namaz-e-istekhara is tarah sikhate the, jaise Quran-e-Kareem ki koi surah sikhaya karte the. Aap farmate the: "*Tum mein se koi jab kisi kaam ka iraada kare to farz ke alaawa do (2) rakat nafil padhe, phir kahe: Aye Allah! Main tere ilm ke zariye se khair ka taalib hoo'n, teri qudrat se himmat ka khwahaa'n hoo'n, tere azeem fazal ka sawaal karta hoo'n, yaqeenan tu qaadir hai main qudrat waala nahi, tu jaanta hai main nahi jaanta, tu posheeda aur ghayab muaamalaat ko jaanta hai. Aye Allah! Agar tu jaanta hai ke mera ye kaam mere deen, meri maeeshat aur mere mouaamale ke anjaam ke etebaar se behtar hai, tu usey mere liye muqaddar aur asaan karde. Phir us mein mere liye barkat farma. Aur agar tu jaanta hai ke ye kaam mere deen, meri maeeshat aur mere muaamale ke anjaam ke etebaar se accha nahi to usey mujhse aur mujhe usse pher de aur mere liye khair ko muqaddar karde wo jaha'n bhi ho, phir mujhe usse khush karde.* Rasool Allah ﷺ ne farmaya: "*Dua mein (هٰذَا الْأَمْرَ) ki jagah apne kaam ka naam le*".[1594]

[1163] Hazrat Abu Qatada bin Rabeea Ansari ﷺ se riwayat hai, unho'n ne kaha ke Nabi ﷺ ne farmaya: "*Tum mein se koi jab masjid mein aae do (2) rakate'n padhe baghair na baithe*".[1595]

[1164] Hazrat Anas bin Malik ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ne hame'n do (2) rakat namaz padhai, phir waapas tashreef le gae.[1596]

[1165] Hazrat Abdullah bin Umar ﷺ se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ﷺ ke hamraah zohar se pehle do (2) rakate'n, zohar ke baad do (2) rakate'n, juma ke baad do (2) rakate'n, maghrib ke baad do (2) rakate'n, aur isha ke baad do (2) rakate'n adaa ki hain.[1597]

[1166] Hazrat Jabir bin Abdullah Ansari ﷺ se riwayat hai, unho'n ne kah: Rasool Allah ﷺ ne duaran-e-khutba farmaya ke: "*Tum mein se jab koi dauran-e-khutba aae to usey chaahiy ke do (2) rakate'n padh le*".[1598]

[1167] Mujahid farmate hain: Hazrat Abdullah bin Umar ﷺ ke ghar aakar unse kaha gaya: Abhi abhi Rasool Allah ﷺ Ka'aba mein daakhil huehain. Hazrat Abdullah ﷺ kehte hain: (ye baat sun kar) jab main aaya to dekha ke Rasool Allah ﷺ Ka'aba se tashreef le jaa chuke hain. Albatta Hazrat Bilal ﷺ ko Ka'aba ke darwaze par paaya. Maine kaha: Bilal! Rasool Allah ﷺ ne Ka'aba mein namaz padhi jao? Unho'n ne kaha: Ji Haa'n. Maine dariyaaft kiya: Kaha'n padhi hai? Unho'n ne jawab diya: yahaa'n in do (2) sutoono'n ke darmiyan. Phir aap baahar tashreef laae aur Baab-e-Ka'aba ke saamne do (2) rakate'n adaa kee'n.

Imam Abu Abdullah Bukhari ﷺ bayan karte hain ke: Hazrat Abu Huraira ﷺ ne farmaya: Mujhe Nabi ﷺ ne chaasht ki do (2) rakat padhne ki wasiyyat ki farmaai.

Hazrat Itbaan ﷺ bayan karte hain ke subah sawere sooraj kuch buland hone ke baad Rasool Allah ﷺ aur Hazrat Abu Bakar Siddiq ﷺ mere ghar tashreef laae, ham ne aap ke peeche saff banaai to aap ne do (2) rakat namaz padhaaie.

Baab 26: Fajr Ki Do (2) Sunnato'n Ke Baad Guftagu Karna

[1168] Hazrat Ayesha ﷺ se riwayat hai ke Nabi ﷺ do (2) rakate'n padhte, agar main bedaar hoti to mere saath mahoo-e-guftagu hote, ba-soorat-e-deegar lait jaate.

(Raawi-e-hadees Ali bin Madeeni kehte hain:) Sufyan se kaha: Baaz hazraat fajr ki do (2) Rakate'n bayan karte hain. Hazrat Sufyan ne jawab diya ke isi tarah hai, yaane isse muraad fajr ki do (2) sunnate'n hain.[1599]

[1594] Dekhiye: 6382, 7390

[1595] راجع: 444

[1596] راجع: 380

[1597] راجع: 937

[1598] راجع: 930

[1599] راجع: 1118

Baab 27: Fajr Ki Do (2) rakat Ki Hifaazat Karna Aur Baaz Ne Unka Naam Nafil Rakha Hai

[1169] Hazrat Ayesha se riwayat hai, unho'n ne farmaya: Nabi nawaafil mein se kisi ka is qadar ehtemaam nahi karte the, jitna fajr ki do (2) sunnato'n ka ehtemaam karte the, yaane doosre nawaafil ki nisbat fajr ki sunnato'n ko ziyaada paabandi se adaa karte the.

Baab 28: Fajr Ki Do (2) Sunnato'n Mein Kya Padha Jaae?

[1170] Hazrat Ayesha se riwayat hai, unho'n ne farmaya: Rasool Allah raat ko 13 rakate'n padhte the, phir jab subah ki azaan sunte to halki-phulki do (2) rakate'n (sunnat-e-fajr) padhte.[1600]

[1171] Hazrat Ayesha hi se riwayat hai, unho'n ne farmaya: Nabi namaz-e-fajr se pehle halki-phulki si do (2) rakate'n padhte the, hatta ke main sochti, shayad Rasool Allah ne un mein faatiha padhi hai yaa nahi.

[1600] راجع: 626

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

Abwaab ut Tatawwua'u (Nawaafil Se Mutaalliq Ahkaam-o-Masaael) أَبْوَابُ التَّطَوُّعِ

Baab 29: Farz Namaz Ke Baad Sunnate'n Padhna

[1172] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ ke hamraah zohar se pehle do (2) rakate'n, zohar ke baad do (2) rakate'n, maghrib ke baad do (2) rakate'n, isha ke baad do (2) rakate'n aur juma ke baad do (2) rakate'n padhee'n, jabke maghrib aur isha ki sunnate'n aap apne ghar mein padhte the.[1601]

[1173] (Hazrat Abdullah bin Umar ؓ kehte hain:) Mujhe merei hamsheer Hazrat Hafsa ؓ ne bataya ke Nabi ﷺ tuloo-e-fajr ke baad halki si do (2) rakate'n padhte the. Main us waqt aap ki khidmat mein haazir nahi ho sakta tha.

Ibne Abu Zadaana ne kaha ke Moosa bin Uqba ne Hazrat Naafe ke hawaale se "في بيته" ke bajaae "في أهله" ke alfaaz bayan kiye hain. Kaseer bin Farqad aur Ayyub ne Hazrat Naafe se bayan karne mein Obaidullah ki mataaba-at ki hai.[1602]

Baab 30: Farz Namaz Ke Baad Sunnate'n Na Padhna

[1174] Hazrat Ibne Abbas ؓ se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ﷺ ke hamraah (zohar-o-asr ki) aath (8) rakate'n ekatthi aur (maghrib-o-isha ki) saat (7) rakate'n ekatthi adaa kee'n. Raawi-e-hadees kehte hain ke maine kaha: Abu Ash-Shasa! Mera gumaan hai ke aap ne zohar ko muakh-khar aur asr ko muqaddam kiya hoga. Isi tarh Isha ko muqaddam aur maghrib ko muakh-khar kiya hoga. Abu Ash-Shasa ne kaha: Mera bhi yehi khayaal hai.[1603]

Faaeda: Muqeem hone ki soorat mein jamaa karte waqt pehli namaz ke baad waali sunnate'n chodh deni chaahiye'n. Masalan: Agar zohar-o-asr ko jamaa kiya hai to zohar ki aakhri sunnate'n aur agar maghrib-o-isha ko jamaa kiya hai to maghrib ki sunnate'n na padhi jaae'n.

Baab 31: Safar Mein Namaz-e-Chasht Padhna

[1175] Hazrat Muwarriq bayan karte hain: Maine Hazrat Ibne Umar ؓ se dariyaaft kiya: Aap namaz-e-ishraq padhte hain? Unho'n ne farmaya: Nahi. Maine dariyaaft kiya: Hazrat Umar ؓ padhte the? Unho'n ne farmaya: Nahi. Maine arz kiya: Hazrat Abu Bakar ؓ iska ehtemaam karte the? Unho'n ne farmaya: Nahi. Phir maine poocha: Nabi ﷺ usey adaa farmate the? Unho'n ne farmaya: Mera khayaal yehi hai ke aap bhi nahi padhte the.[1604]

[1176] Hazrat Abdur Rahman bin Abi Laila se riwayat hai, unho'n ne kaha: Hazrat Umme Haani ؓ ke alaawa hame'n kisi (sahaabi) ne nahi bataya ke us ne Nabi ﷺ ko namaz-e-ishraq padhte dekha hai. Hazrat Umme Haani ؓ farmati hain ke fatah makkah ke din Nabi ﷺ mere ghar tashreef laae, ghusl farmaya, phir 8 rakate'n padhee'n. Maine uss ziyaada haldi namaz nahi dekhi thi, albatta aap rukoo-o-sujood mukammal karte the.[1605]

Baab 32: Jo Insan Namaz-e-Chaasht Mein Tausee Ke Pesh-e-Nazar Uski Paabandi Na Kare

[1177] Hazrat Ayesha ؓ se riwayat hai, unho'n ne farmaya: Maine Rasool Allah ﷺ ko namaz-e-ishraq padhte hue nahi dekha, magar main usey adaa karti hoo'n.[1606]

Baab 33: Hazr Mein Namaz-e-Ishraq Padhna

Hazrat Itbaan bin Maalik ؓ ne isey Nabi ﷺ se bayan kiya hai.

[1601] راجع: 937
[1602] راجع: 618
[1603] راجع: 543
[1604] راجع: 77
[1605] راجع: 1103
[1606] راجع: 1128

[1178] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne farmaya: Mujhe mere pyaare Habib (Rasool Allah ﷺ) ne teen (3) cheezo'n ki wasiyyat farmaai hai. Jab tak main zinda rahoo'nga unh'n tark nahi karoo'nga. Wo ye hain: Har mahine ke teen (3) rozay, namaz-e-ishraq aur sone se pehle namaz-e-witr ki adaaegi.[1607]

[1179] Hazrat Anas bin Maalik ؓ se riwayat hai, unho'n ne farmaya: Ek bhari jism waale Ansari aadmi ne Nabi ﷺ se arz kiya: Main aapke saath namaz padhne ki taaqat nahi rakhta. Usne Nabi ﷺ ke liye khana taiyyaar kiya aur aap ko apne ghar tashreef laane ki daawat di aur chataai ke ek (1) hisse par paani chidka (aur usey saaf kiya) aap ne us par do (2) rakate'n padhee'n. Falaa'n bin falaa'n bin Jarood ne Hazrat Anas ؓ se kaha: Kya Nabi ﷺ chasht ki namaz padhte the? Unho'n ne farmaya: Us din ke alaawa maine aap ko ye namaz padhte nahi dekha.[1608]

Baab 34: Namaz-e-Zohar Se Pehle Do (2) Rakate'n Padhna

[1180] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne farmaya: Maine Nabi ﷺ se das (10) rakaat zehen-nasheen ki hain: Do (2) rakate'n zohar se pehle aur do (2) rakate'n uske baad, do (2) rakate'n maghrib ke baad ghar mein aur do (2) rakate'n isha ke baad ghar mein. Unke alaawa do (2) rakate'n namaz-e-fajr se pehle padhte the aur ye aisa waqt tha ke us mein koi shaksh Nabi ﷺ ke paas nahi jaa sakta tha.[1609]

[1181] Hazrat Ibne Umar ؓ bayan karte hain ke mujhe (meri hamsheera) Hazrat Hafsa ؓ ne bataya ke jab moazzin azaan deta aur fajr tuloo ho jaati to Rasool Allah ﷺ do (2) rakate'n padhte the.[1610]

[1182] Hazrat Ayesha ؓ se riwayat hai ke Nabi ﷺ zohar se pehle chaar (4) sunnate'n aur namaz-e-fajr se pehle do (2) sunnate'n kabhi nahi chodte the.

Shu'ba se riwayat karne mein Ibne Abi Adi aur Amr ne Yahya bin Saeed ki mataaba-at ki hai.

Faaeda: Hazrat Ibne Umar mein namaz-e-zohar se pehle do (2) sunnate'n aur Hazrat Ayesha ؓ mein zohar se pehle chaar (4) sunnate'n padhne ka zikr hai. Har ek (1) ne apni apni maaloomaat ke mutaaibq bayan kiya hai, is liye dono mein koi tazaad nahi. Rasool Allah ﷺ baaz auqaat do (2) rakate'n padhte the jise Hazrat Abdullah bin Umar ؓ ne bayan kiya hai, jabke aap ne chaar (4) rakate'n bhi adaa ki hain jise Hazrat Ayesha ؓ ne zikr farmaya hai.

Baab 35: Maghrib Se Pehle Namaz Padhna

[1183] Hazrat Abdullah bin Muzani se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Maghrib se pehle do (2) rakate'n adaa karo*". Teesri martaba farmaya: "*Jiska dil chaahe*". Ye us liye farmaya ke mabaada log isey sunnat-e-muwakkida bana le'n.[1611]

[1184] Hazrat Marsad bin Abdullah Yazani se riwayat hai, unho'n ne kaha: Maine Hazrat Uqba bin Aamir ؓ ke paas aaya aur arz kiya ke ye ajeeb baat hai ke Abu Tamim (Abdullah Jishaani) namaz-e-maghrib se pehle do (2) rakate'n padhte hain? Hazrat Uqba ؓ ne farmaya: Ham bhi Nabi ﷺ ki hayaat-e-taiyyaba mein padha karte the. Unho'n ne arz kiya: Ab kyou'n nahi padhte ho? Farmaya masroofiyat ki wajah se.

Baab 36: Nawaafil Ko Ba-jamaat Adaa Karna

Isey Hazrat Anas bin Maalik ؓ aur Hazrat Ayesha ؓ ne Nabi ﷺ se bayan kiya hai.

Wazaahat: Aam nawaafil ki jamaat ho sakti hai, lekin uske liye logo'n ko daawat nahi deni chaahiye aur ba-zaabta taur par uska ehtemaam karna durust nahi. Ittefaaqan aisa muaamala ho jaae to jamat durust hai. Lekin ramzan-ul-Mubarak mein taraweeh ki jamaat usse mustasna hai, kyounke uska ehtemaam teen (3) roz tak Rasool Allah ﷺ ne khud farmaya tha aur farz hone ke khadshe ke pesh-e-nazar tark kar diya tha.

[1607] Dekhiye: 1981

[1608] راجع: 670

[1609] راجع: 937

[1610] راجع: 618

[1611] Dekhiye: 7368

[1185] Hazrat Mahmood bin Rabeea Ansari (ra) se riwayat hai ke unhe'n Rasool Allah ﷺ yaad hain aur aap ki wo kulli bhi yaad hai jo Aap ﷺ ne unke ghar ke kooe'n se paani le kar us ke mu'n par ki thi.

[1186] Hazrat Mahmood bin Rabeea ne farmaya ke maine Hazrat Itbaan bin Maalik Ansari ؓ se suna. Aur wo un logo'n mein se the jo Nabi ﷺ ke hamraah ghazwa-e-badr mein shareek hue the. Hazrat Itban ؓ ne farmaya: Main Qabila-e-Banu Saalim mein apni qaum ko namaz padhaya karta tha. Mere aur us qabile ke darmiyan ek (1) waadi haael thi. Jab baarishe'n hotee'n to usey uboor karke unki masjid tak pohochna mere liye dushwaar ho jaata. Is liye main Rasool Allah ﷺ ki khidmat mein haazir hua aur arz kiya ke meri nazar kamzor ho chuki hai aur ye waadi jo mere aur meri qaum ke darmiyan behti hai, jab baarishe'n ho'n to usey uboor karna mere liye mushkil ho jaata hai. Meri khwahish hai ke aap tashreef laae'n aur mere ghar mein kisi jagah par namaz padhe'n, take main usey (hamesha ke liye) jaae namaz bana loo'n. Rasool Allah ﷺ ne farmaya: "*Main anqareeb aaunga*". Chunache ek (1) din jab sooraj chadh aaya to Rasool Allah ﷺ aur Abu Bakar Siddiq ؓ mere paas tashreef laae. Rasool Allah ﷺ ne andar aane ki ijaazat talab farmaai, maine aap ko ijaazat di to aap ne baithne se pehle farmaya: "*Aap apne ghar ke kis hisse mein hamaara namaz padhna pasand karte hain?*" Maine aap ke liye ek (1) jagah ki taraf ishaara kiya, jaha'n main pasand karta tha, ke waha'n namaz adaa ki jaae. Chunache Rasool Allah ﷺ ne waha'n khade ho kar Allahu Akbar kaha. Ham ne bhi aap ke peeche safe'n durust kar lee'n. Aap ne do (2) rakate'n padh kar salaam pher diya. Ham ne bhi aap ke salaam pherne par salaam pher diya. Phir maine motey aatey aur gosht se taiyyaar-karda khana pesh kiya jo aap hi ke liye taiyyaar kiya gaya tha. Jab ahle mohalla ko pataa chala ke Rasool Allah ﷺ mere ghar mein tashreef farma hain to wo pae-dar-pae ekatthe hona shuru ho gae, hatta ke bohot se log mere ghar mein jamaa ho gae. Un mein se ek (1) shakhs ne Maalik (Ibne Dakhshan) ؓ ko kya hua? Wo hame'n yahaa'n nazar nahi aaraha? Un mein se ek-doosre shakhs ne kaha: Wo munaafiq hai, Allah aur uske Rasool ﷺ se mohabbat nahi rakhta. Rasool Allah ﷺ ne farmaya: "*Aisa mat kaho, kya tum usey nahi dekhte ho ke wo* لا إله إلا الله *kehta hai aur uska kalma padhne ka maqsad sirf Allah Ta'ala ki raza-joi hai*". Us shakhs ne kaha: (Waise to) Allah aur uske Rasool ﷺ hi behtar jaante hain lekin Allah ki qasam! Ham to uski dosti aur kalam-o-salaam munafiqeen ke saath hi dekhte hain. Rasool Allah ﷺ ne farmaya: "*Allah Ta'ala ne us shakhs ko jahannum par haram kar diya hai, jo Allah ki raza ke liye kalma-e-taiyyaba padhta hai*".

Hazrat Mahmood bin Rabeea ؓ ne farmaya: Maine ye hadees chand logo'n se bayan ki jin mein Rasool Allah ﷺ ke sahaabi Hazrat Abu Ayyub Ansari ؓ bhi the. Ye waaqea us ghazwe mein pesh aaya jis mein Hazrat Abu Ayyub Ansari ؓ ki shahadat hui aur roomi sar-zameen (Qustuntuniya) mein Yazid bin muawiya ameer-e-Lashkar the. Hazrat Abu Ayyub Ansari ؓ ne us waaqea ka saaf inkar kar diya aur farmaya: Allah ki qasam! Mera Rasool Allah ﷺ ke mutaalliq hargiz khayaal nahi ke aap ne aise kalimaat farmae ho'nge jo tum ne Aap ﷺ ki taraf mansoob kiye hain. Mujh par unka inkaar bohot giraa'n guzra, is liye maine apne oopar ye laazim kar liya ke agar Allah Ta'ala ne us ghazwe se waapsi tak mujhe saheeh saalim rakha to main uske mutaalliq Hazrat Itbaan bin Maalik ؓ se zaroor dariyaaft karoo'nga. Ba-sharte ke maine usey us qaum ki masjid mein ba-qaid-e-hayaat[1612] paao'n. Chunache main jab us ghazwe se waapas lauta to maine hajj ya umrah ka ehraam bandha aur waha'n se rawaana hua. Bil-aakhir jab main madina munawwara pohcha to Qabila-e-Banu Saalim ka rukh kiya. Maine waha'n Hazrat Itbaan bin Maalik ؓ ko dekha ke wo naabina ho chuke hain aur apni qaum ko namaz padha rahe hain. Jab wo namaz se faarigh hue to maine unhe'n salaam kiya aur apan taaruf karaya. Phir main unse us hadees ke mutaalliq dariyaaft kiya to unho'n ne ye waaqea usi tarah bayan kiya jis tarah pehli martaba bayan kiya tha.

Faaeda: Imam Bukhari ؒ ne is taweel hadees ko is maqsad ke liye bayan kiya hai ke aise halaat mein nawaafil ko ba-jamaat adaa kiya jaa sakta hai, kyou'n is hadees mein hai ke Rasool Allah ﷺ khade hue aur haazireen-e-khaana ne aap ke peeche saff-bandi ki. Is tarah aap ne unhe'n ba-jamaat do (2) rakat padhaae'n. Waazeh rahe ke ba-jamaat nawaafil ka ehtemaam kisi program ke tahat nahi tha, balke ittefaaqan ye soorat ban gai. Deegar ahadees se bhi aise maoqo'n par nawaafil ki jamaat karna saabit hai. Lekin ba-qaaeda elaan karke nawaafil ki jamaat ka ehtemaam karna saheeh nahi, kyou'nke jaahil log jamat ki binaa par unhe'n farz khayaal karne lage'nge. Albatta namaz-e-taraweeh k

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[1612] T: (بَقَيْدِ حَيات) Zinda, jeeta-jaagta, zindagi mein
[Rekhta]

aba-jamaat ehtemaam isse mustasna hai. Nez is hadees se bohot se masaael saabit hote hain, jin mein se kuch hasb-e-zel hain: ❁ Maazoor log agar msjid mein aane ki sakat na rakhte ho'n to wo ghar mein namaz padh sakte hain. ❁ Mehman-e-khusoosi ko umda se umda khana khilana munaasbi aur shayaan-e-shaan hai. ❁ Soche samjhe baghair kisi par kufr ya nifaaq ka fatwa lagaana jaaez nahi. ❁ Mahez riwaaji yaa rasmi kalma kaam nahi aaega, balke wo kalma samar-aawar[1613] hoga jis ke padhne se Allah ki khushnoodi maqsood ho. والله أعلم

Baab 37: Ghar Mein Nafil Namaz Padhna

[1187] Hazrat Ibne Umar ﵄ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "*Apne gharo'n mein kuch namaz padh liya karo aur unhe'n qabarastan na banaao*".

Abdul Wahhab ne Ayyub Sakhtiyani se riwayat karne mein Wahaib ki mataaba-at ki hai.[1614]

Faaeda: Is hadees ke mutaaibq jis ghar mein namaz na padhi jaae usey qabar se tashbeeh di gai hai, jis mein ibaadat nahi ki jaati. Aur us ghar ke baashinde ko maiyyat se tashbeeh di, jisse nek kaam nahi ho sakte. Isse ye bhi maaloom hua ke qabarastan aisee jagah hai jo namaz ka mahel[1615] nahi.

[1613] T: (ثَمَرآور) Nateeja, anjaam, faaed dene waala [RSB]

[1614] راجع: 432

[1615] T: (مَحَل) Mauqa, waqt, jagah [Rekhta]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

20: Kitab Fazal as Salah Fee Masjidi Makkah wal Madinah (Masjid-e-Haraam aur Masjid-e-Nabawi Mein Namaz Padhne Ki Fazilat Ka Bayan) كِتَابُ فَضْلِ الصَّلَاةِ فِيْ مَسْجِدِ مَكَّةَ وَ الْمَدِيْنَةِ

Baab 1: Masjid-e-Haraam Aur Masjid-e-Nabawi Mein Namaz Padhne Ki Fazilat

[1188] Hazrat Qaza-ah bin Yahya farmate hain: Maine Hazrat Abu Saeed Khudri ؓ se chaar (4) ahadees suni hain. Unho'n ne ye ahadees Nabi ﷺ ke hawaale se bayan kee'n, nez wo Nabi ﷺ ke hamraah baara (12) ghazawaat mein shareek hue.[1616]

[1189] Hazrat Abu Huraira ؓ Nabi ﷺ se bayan karte hain ke aap ne farmaya: "*Teen (3) masaajid, masjid-e-haram, masjid-e-nabawi aur masjid-e-aqsa ke alaawa kisi taraf bhi (taqarrub-o-ibbadat ki niyyat se) rukhsat-e-safar na bandha jaae*".

Faaeda: Is hadees ke maane ye hain ke un teen (3) masaajid ke siwa kisi aur taraf unki zaati sharf ki binaa par ba-gharz-e-ibaadat safar na kiya jaae. Kyou'nke duniya ki tamaam masaajid mein namaz padhna sawab ke etebaar se baraabar hai. Albatta jaame masaajid mein namaziyo'n ki kasrat ke baais ziyada sawaab hai aur door se chal kar masjid mein namaz padhne ke liye aana kasrat-e-aqdaam ki wajah se ziyada sawab ka maujib hai. Nafs-e-masjid ke etebaar se sawaab mein koi ta-aaruz[1617] nahi. Albatta in teen (3) masaajid mein namaz padhna, unke zaati sharf ki binaa par Allah ke yahaa'n ajar-o-sawaab mein izaafe ka baais hai, kyou'nke unhe'n Hazraat-e-Ambiya ؑ ne taameer kiya hai.

[1190] Hazrat Abu Huraira ؓ hi se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Meri is masjid mein ek (1) namaz padhna masjid-e-haram ke siwa deegar masaajid mein ek-hazaar (1000) namaz padhne se behtar hai*".

Baab 2: Masjid-e-Quba Ka Bayan

[1191] Hazrat Naafe se marwi hai ke Ibne Umar ؓ namaz-e-chaasht sirf do (2) din padhte the. Ek jab makkah mukarrama aate (to usey zaroor adaa karte) kyou'nke wo makkah mukarrama chaasht hi ke waqt aate the. Tawaaf karte, phir muqam-e-Ibrahim ke peeche do (2) rakate'n padhte. Aur doosre, jis din wo quba jaate (us din bhi namaz-e-chaasht padhte the). Wo ba-roz-e-hafta masjid-e-quba jaate, jab masjid mein dakhil hote to namaz padhe baghair waha'n se nikalne ko bura khayaal karte. Unka bayan hai ke Rasool Allah ﷺ masjid-e-quba ki ziyarat ke liye kabhi sawaar ho kar, aur kabhi paidal jaaya karte the.[1618]

[1192] Hazrat Ibne Umar ؓ hi ka bayan hai ke main is tarah karta hoo'n jaise maine apne dosto'n ko karte dekha hai. Aur main kisi ko manaa nahi karta ke wo raat yaa din mein jab chaahe namaz padhe. Haa'n! Qasdan sooraj nikalte yaa ghuroob hote waqt namaz padhne se ijtenaab karo.

Baab 3: Har Hafte Ke Din Masjid-e-Quba Jaana

[1193] Hazrat Ibne Umar ؓ se riwayat hai, unho'n ne farmaya ke Nabi ﷺ har hafte ke din masjid-e-quba paidal aur sawaar ho kar tashreef le jaate the. Aur (raawi-e-hadees kehte hain:) Hazrat Abdullah bin Umar ؓ bhi is tarah karte the.[1619]

[1616] راجع: 586

[1617] T: (تَعارُض) Mukhaalifat, ikhtelaaf [Rekhta]

[1618] Dekhiye: 1193, 1194, 7326

[1619] راجع: 1191

Faaeda: Imam Bukhari ؒ ne is unwan aur pesh-karda hadees se saabit kiya hai ke masjid-e-quba un masaajid se hai jin ki taraf paidal aur sawaar ho kar jaane mein chandaa'n harj nahi aur aisa karna rakht-e-safar baandhne[1620] se mutaalliq hukum-e-imtenaai[1621] mein daakhil nahi.

Baab 4: Masjid-e-Quba Ki Taraf Paidal Aur Sawaar Ho Kar Jaana

[1194] Hazrat Abdullah bin Umar ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ masjid-e-quba paidal aur sawaar ho kar tashreef laate the.

(Raawi-e-hadees) Abdullah bin Nameer ne Naafe se ye alfaaz mazeed bayan kiye hain ke aap us mein do (2) rakate'n padhte the.[1622]

Baab 5: Rasool Allah ﷺ Ki Qabar-e-Mubarak Aur Mimbar Ke Darmiyani Muqam Ki Fazilat

[1195] Hazrat Abdullah bin Zaid Maazini ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: "*Mere ghar aur mimbar ki darmiyan jagah Jannat ke baghaat mein se ek (1) bagh hai*".

[1193] Hazrat Abu Huraira ؓ se riwayat hai ke Nabi ﷺ ne farmaya: "*Mere ghar aur mimbar ka darmiyani muqam Jannat ke baagho'n mein se ek (1) baagh hai, aur (qiyamat ke din) mera mimbar mere hauz par hoga*".[1623]

Faaeda: Rasool Allah ﷺ ne is hisse ko Jannat ki kyaari qaraar diya hai ke nuzool-e-rahmat aur husool-e-saadat ke etebaar se wo haqeeqi roza-e-jannat ki tarah hai, yaa is liye ke us hisse mein ibadat dukhool-e-jannat ka sabab hai. Ye bhi ho sakta hai ke usey haqeeqi maane par mahmool kiya jaae ke aakhirat mein ye tukda be-aenihi jannat mein muntaqil ho jaaega. Allama Aeni ne Imam Khattabi ke hawaale se likha hai ke jo shakhs us hisse mein ibaadat ka ehtemaam karega, wo jannat ke baagho'n mein daakhil hoga aur jo shakhs mimbar ke paas ibaadat karega, wo janant mein hauz-e-kausar se saeraab kiya jaaega. Shaareheen ne mimbar ke mutaalliq likha hai ke be-aenihi usi mimbar ko hauz-e-kausar par lauta diya jaaega. والله أعلم

Baab 6: Bait-ul-Muqaddas Ki Masjid Ka Bayan

[1197] Hazrat Quzaa' maula Ziyaad se riwayat hai, unho'n ne kaha: Maine Hazrat Abu Saeed Khudri ؓ se chaar (4) ahadees sunee'n, jo wo Nabi ﷺ se bayan karte the, wo mujhe bohot pasand aaee'n aur unho'n ne mujhe bohot khush kiya. Aap ne farmaya: "*Koi aurat apne khaawind yaa mohrim ke bahgair do (2) din ka safar na kare, eid-ul-fitr aur eid-ul-adha do (2) dino'n ka roza nahi rakhna chaahiye, do (2) namazo'n ke baad koi namaz nahi hoti: Namaz-e-fajr ke baad, ta-aa'nke sooraj tuloo ho jaae aur namaz-e-asr ke baad ta-aa'nke sooraj ghuroob ho jaae. Nez teen (3) masaajid ke alaawa kisi doosre muqaam ki taraf (taqarrub-o-ibaadat ki niyyat se) rakht-e-safar bandha jaae: Masjid-e-Haram, Masjid-e-Aqsa aur meri masjid, yaane Masjid-e-Nabawi*".[1624]

[1620] T: (رَخْتِ سَفَر بانْدْھنا) Safar ki taiyyaari karna, kooch karna [Rekhta]

[1621] T: (حُکْمِ اِمْتِناعی) Kisi kaam se baaz rakhne ka hukum, mumaaneat ka hukum [Urduinc]

[1622] راجع: 1191

[1623] Dekhiye: 1888, 6588, 7335

[1624] راجع: 586

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

21: Abwaab-ul-Amal Fis Salah (Dauran-e-Namaz Mein Kiye Jaane Waale Amaal Ka Bayan) أَبْوَابُ الْتَّطَوُّعِ

Baab 1: Dauran-e-Namab Mein Haath Se Madad Lena Jabke Wo Kaam Namaz Se Mutaalliq Ho

Hazrat Ibne Abbas ؓ bayan karte hain ke namazi dauran-e-namaz mein apne jism ke jis hisse se chaahe madad le sakta hai.

Hazrat Abu Ishaq ne dauran-e-namaz mein apni topi utaar kar rakhi aur phir usey uthaa liya.

Hazrat Ali ؓ namaz mein apni hatheli ko baaee'n kalaai par rakhe hote, illa ye ke badan ko khujlaana yaa kapde ko durust karna hota.

[1198] Hazrat Abdullah bin Abbas ؓ se riwayat hai ke unho'n ne ek (1) martaba apni khala Ummul Momineen Hazrat Maimoona ؓ ke yahaa'n raat basar ki. Unho'n ne farmaya ke main sirhaane ke arz par lati gaya, jabke Rasool Allah ﷺ aur aap ki ahliya mohtarma uske tool1625 mein araam farma hue. Rasool Allah ﷺ so gae, hatta ke jab aadhi raat hui yaa usse thoda sa pehle yaa baad to phir aap bedaar hue aur baithkar apne dono haatho'n se apne chehra-e-anwar se need ke asaraat door karne lagey. Phir aap ne Surah aale Imran ki aakhri das (10) ayaat tilaawat farmaai. Uske baad aap uth kar latakte hue mashkeeze ke paas gae aur usse acchi tarah wazoo kiya, phir khade ho kar nama zpadhne lagey. Hazrat Abdullah bin Abbas ؓ farmate hain ke main bhi utha aur usi tarah kiya jis tarah Rasool Allah ﷺ ne kiya tha. Phir main gaya aur aap ke pehlu mein khada ho gaya. Rasool Allah ﷺ ne apna dayaa'n haath mere sar par rakha aur mera dayaa'n kaan pakad kar usey apne haath se marodne lagey. Uske baad aap ne do (2) rakate'n padhee'n. Phir do (2), baad azaa'n do (2), phir do (2), phir do (2) rakate'n adaa kee'n. Aakhir mein phir do (2) rakate'n padhee'n, uske baad aap ne witr adaa kiya aur lait gae, hatta ke aap ke paas moazzin aaya to aap uthe aur halki si do (2) rakat adaa kee'n, phir baahar tashreef le gae aur subah ki namaz padhai.1626

Faaeda: Agar koi namazi apne mobile phone ki ghanti band karna bhool jaae aur dauran-e-namaz ghanti bajne lagey to usey apne haath se band karna jaaez hai, kyou'nke uska jaari rehna doosre namaziyo'n ke liye baais-e-tashweesh hoga. Jab namaz ki maslahat ke pesh-e-nazar dauran-e-namaz apne haath se koi bhi kaam kiya jaa sakta hai, to mobile band kar dene mein chandaa'n1627 harj nahi. والله أعلم

Baab 2: Namaz Mein Kalaam Karne Ki Mumaaneat

[1199] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne farmaya: Ham Nabi ﷺ ko salaam kehte jab aap namaz mein hote the, to aap hame'n uska jawab dete the. Lekin jab ham Najjashi ؓ ke paas se waapas aae to ham ne aap ko (dauran-e-namaz mein) salaam kaha to aap ne jawab na diya aur farmaya: "Bila-shubha namaz mein mashghooliyat hoti hai".1628

Huraim bin Sufyan ne bhi Abdullah bin Masood ؓ ki is riwayat ko isi tarah bayan kiya hai.

Faaeda: Ibteda-e-islam mein dauran-e-namaz guftagu karna jaaez tha, aur salaam waghaira ka jawab bhi diya jaata tha. Bil-aakhir hukum naazil hua ke daruna-e-namaz salaam-o-kalam se manaa kar diya gaya aur ishare se salaam ka jawab dene ka kaha gaya hai.

[1200] Hazrat Zaid bin Arqam ؓ se riwayat hai ke ham Nabi ﷺ ke ahd-e-mubarak mein dauran-e-namaz mein ek-doosre se baat-cheet kar lete the, aur apni zarorat-o-haajat ko bhi ek-doosre se bayan kar dete the. Hatta ke ye aayat naazil hui: "حَافِظُوا عَلَى الصَّلَوَاتِ" "Tamaam Namazo'n (bil-khusoos darmiyani namaz) Ki Hifaazat Karo".1629

1625 T: (طُول) Lambaai [Rekhta]

1626 راجع: 117

1627 T: (چَنْدان) Bilkul, koi [Rekhta]

1628 Dekhiye: 1216, 3875

1629 Surah Baqara: 238

Uske baad hame'n khamosh rehne ka hukum diya gaya (aur dauran-e-namaz mein guftagu karne se bhi hame'n manaa kar diya gaya).1630

Faaeda: Is hadees se waazeh taur par maaloom hua ke jahaalat ki wajah se agar dauran-e-namaz mein guftagu ho jaae to usse namaz baatil nahi hoti. Agar aisa hota to Rasool Allah ﷺ us shakhs ko dobaara namaz padhne ka hukum dete lekin aap ne usey sirf is hukum se agaah karne par iktefa kiya. والله أعلم

Baab 3: Mardo'n Ke Liye Dauran-e-Namaz Mein "سبحان الله" aur "الحمدلله" Kehna Jaaez Hai

[1201] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne farmaya: Nabi ﷺ qabila-e-banu amr bin auf mein sulah karane ke liye tashreef le gae. Itne mein namaz ka waqt ho gaya to Hazrat Bilal ؓ, Syedna Abu Bakar Siddiq ؓ ke paas aae aur arz kiya: Nabi ﷺ kisi wajah se tashreef nahi laa sakey, lehaaza aap logo'n ki imaamat kare'n. Unho'n ne farmaya: Haa'n! Agar tum chaaho to main taiyyaar hoo'n, chunache Hazrat Bilal ؓ ne takbeer kahi aur Hazrat Abu Bakar ؓ aagey badh kar namaz padhane lagey. Achanak Nabi ﷺ doosri safo'n se guzarte hue pehli saff mein aakar khade ho gae. Logo'n ne taaliyaa'n bajaana shuroo kar dee'n. Hazrat Sahal ؓ ne farmaya: Jaante ho "الحمدلله" tasfeeh kya hai? Tasfeeh taaliyaa'n bajaana hai. Hazrat Abu Bakar ؓ dauran-e-namaz mein bilkul idhar-udhar nahi dekha karte the. Jab logo'n ne kasrat se taaliyaa'n peetna shuroo kee'n to mutawajja hue. Dekhte hain ke Nabi ﷺ saff mein khade hain. Aap ne Hazrat Abu Bakar ؓ ko ishaara farmaya ke apni jagah par raho, lekin Hazrat Abu Bakar ؓ ne apne dono haath utha kar "الحمدلله" Alhamdulillah kaha, phir ulte paao'n peeche hue. Uske baad Nabi ﷺ ne aagey badhkar namaz padhaai.1631

Baab 4: Jisne Dauran-e-Namaz Mein Kisi Kaam Ka Naam Liya Yaa Kisi Ko Salam Kiya Jabke Usey Ilm Nahi

[1202] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho'n ne farmaya: Ham log namaz meins alam karte aur ek-doosre ka naam lete the, alaawa-azee'n1632 ek (1) shakhs doosre ko salaam bhi keh leta tha, Rasool Allah ﷺ ne ye sun kar farmaya:

اَلتَّحِيَّاتُ لِلّٰهِ، وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللهِ الصَّالِحِيْنَ، أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ.

"Is tarah kaha karo: Har qism ki zubaani, badani aur maali ibaadat sirf Allah ke liye hain. Aye Nabi! Aap par salaam ho, Allah ki rahmate'n aur uski barkate'n aap par naazil ho'n, ham par salaamti ho aur Allah ke nek bando'n par bhi. Main gawaahi deta hoo'n ke Allah ke siwa koi maabood-e-bar-haq nahi, nez gawaahi deta hoo'n ke Hazrat Muhammad ﷺ uske bande aur Rasool hain". "Jab tum ne ye padh liya to yaqeenan tum ne Allah ke un tamaam nek bando'n ko salaam pohchaa diya jo zameen-o-aasmaan mein hain".1633

Baab 5: (Dauran-e-namaz) Taali Bajaana Sirf Aurto'n Ke Liye Hai

[1203] Hazrat Abu Huraira ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: "(Namaz mein agar koi haadsa pesh aajaae to) Mardo'n ke liye SubhanAllah kehna aur aurto'n ke liye taali bajaana hai".

[1204] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne kaha: Nabi ﷺ ne farmaya: "Mardo'n ke liye SubhanAllah kehna aur aurto'n ke liye taali bajaana hai".1634

Faaeda: Agar dauran-e-namaz koi haadsa pesh aajaae to imam ko mutanabbe1635 karne ke liye mardo'n ko chaahiye ke wo Subhan-Allah kahe'n aur aurte'n apne daae'n haath ki hatheli baae'n haath ki pusht par maare'n.

[1630] Dekhiye: 4534

[1631] راجع: 684

[1632] T: (عِلاوَہ اَزِیں) Iske maa-siwa [Rekhta]

[1633] راجع: 831

[1634] راجع: 684

[1635] T: (مُتَنَبِّہ) Bataaya gaya, aagaah kiya gaya, tambeeh kiya gaya, khabardaar kiya gaya [Rekhta]

Wo zuban se Subhan-Allah na kahe'n, kyou'nke aurat ki awaaz fitne se khaali nahi hoti. Yehi wajah hai ke aurat ko khule aam azaan aur iqaamat kehne ki mumaaneat hai.1636

Baab 6: Jo Koi Dauran-e-Namaz Mein, Dar-pesh Haadse Ki Binaa Par Peeche Hataa Yaa Aagey Badha

Is baat ko Hazrat Sahal bin Saad ﷺ ne Nabi ﷺ se bayan kiya hai.

[1205] Hazrat Anas bin Maalik ﷺ se riwayat hai ke log peer ke din namaz-e-fajr mein mashghool the. Hazrat Abu Bakar ﷺ unhe'n namaz padha rahe the, achaanak Nabi ﷺ ne Hazrat Ayesha ﷺ ke hujre se parda uthaaya aur logo'n ki taraf dekha, jabke wo namaz mein saff-basta the. Aap muskurate hue hasay. Ye manzar dekh kar Hazrat Abu Bakar ﷺ apn ediyo'n ke bal peeche waapas hue aur ye khayaal kiya ke shayad Rasool Allah ﷺ namaz ke liye tashreef laane ka iraada rakhte hain. Musalmano ne jab Nabi ﷺ ko dekha ke is qadar khush hue ke namaz hi ko tod daalne ka iraada kar liya, lekin Rasool Allah ﷺ ne apne dast-e-mubarak se ishaara farmaya ke namaz ko poora karo, phir hujre mein tashreef le gae aur parda latka diya aur us roz apne khaliq-e-haqeeqi se jaa miley.1637

Faaeda: Is hadees se maaloom hua ke kisi hadees ki wajah se dauran-e-namaz mein peeche hatne yaa aagey badhne se namaz baatil nahi hoti. Kyou'nke Hazrat Abu Bakar ﷺ Rasool Allah ﷺ ko dekh kar peeche hatey, phir aap ka ishaara mila to aagey badhkar namaz ko poora kiya, lekin ye amal kaseer taadaad mein nahi hona chaahiye. Jaisa ke hadees mein Hazrat Ayesha ﷺ ka bayan hai ke Rasool Allah ﷺ baaz auqaat namaz padh rahe hote aur darwaza band hota, main usey khat-khataati to aap chalkar darwaz kholte, phir apni namaz-gaah ki taraf laut jaate.1638

Baab 7: Namaz Padhte Hue Bete Ko Agar Uski Waalida Awaaz De

[1206] Hazrat Abu Huraira ﷺ se riwayat hai, unho'n ne kaha: Rasool Allah ﷺ ne farmaya: "Ek (1) aurat ne apne bete ko awaaz di, jabke wo apni ibaadat-khaane mein (masroof-e-ibaadat) tha. Usne kaha: Aye Juraij! Juraij ne (dil mein) kaha: Aye Allah! Ek taraf meri walida hai, doosri taraf meri namaz hai. Wo phir boli: Aye Juraij! Juraij goya hua, yaa Allah! Meri waalida aur meri namaz mein kisey ikhtiyaar karoo'n. Us aurat ne teesri martaba pukaara: Aye Juraij! Us ne phir wohi kaha: Ya Allah! Idhar meri waalida hai, udhar meri namaz hai. (Bahar-haal us ne namaz ko na chota do) Maa'nne bad-dua ki: Aye Allah! Juraij ko maut na aae jab tak wo badmaash aurto'n ka mu'n na dekh le. Chunache uske ibadat-khaane ke paas ek bakriya'n charaane waali aurat thehra karti thi. Usne ek bacche ko janam diya to usse kaha gaya: Ye bacha kis shakhs ka hai? Wo kehne lagi: (nau-maulood) Juraij se hai. Ye wo ilzam sun kar apne ibadat-khaane se neeche utra aur kehne laga: Wo aurat kaha'n hai, jo daawa karti hai ke ye bacha mujh se hai? Juraij ne bacche ko mukhatib karke kaha: Aye sheer-khwar! Tera baap kaun hai? Usne kaha: Mera baap bakriya'n charaane waala ek gadariya hai".1639

Baab 8: Dauran-e-Namaz Mein Kankariya'n Hataana

[1207] Hazrat Muaiqib ﷺ se riwayat hai ke Nabi ﷺ ne ek (1) shakhs se farmaya jo dauran-e-namaz mein sajde ki jagah par mitti hamwaar kar raha tha: "Agar tum ye karna hi chaahte ho to ek (1) dafa karlo (usse ziyaada na karo)".

Baab 9: Dauran-e-Namaz Mein Sajde Ke Liye Kapda Bichaana

[1208] Hazrat Anas ﷺ se riwayat hai, unho'n ne farmaya: Ham sakht garmi mein Nabi ﷺ ke hamraah namaz padhte the. Jab ham mein se kisi ko zameen par apna chehra rakhne ki himmat na hoti to zameen par apna kapda bicha kar us par sajda kar leta.1640

[1636] Saheeh Bukhari: As Salah: H377

[1637] راجع: 680

[1638] Sunan Abu Dawood: As Salah: H922

[1639] Dekhiye: 2482, 3436, 3466

[1640] راجع: 385

Baab 10: Dauran-e-Namaz Mein Kaun Kaun Se Kaam Amal Mein Laana Jaaez Hai?

[1209] Hazrat Ayesha ﷺ se riwayat hai, unho’n ne farmaya: Jab (raat ke waqt) Nabi ﷺ namaz padhte to main aap ki taraf paao’n phaila kar laiti rehti. Jab aap sajda karte to mera paao’n daba dete, main unhe’n utha leti aur jab aap khade ho jaate to main phir paao’n daraaz kar leti.1641

[1210] Hazrat Abu Huraira ﷺ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke Aap ﷺ ne ek (1) dafa namaz padhi to farmaya: “Shaitan ne mere saamne aakar mujh par hamla kar diya, take meri namaz kharab karde. Allah Ta’ala ne jab mujhe uspar qudrat di, to maine usey garden se daboch liya. Maine iraada kar liya tha ke usey ek (1) sutoon ke saath band doo’n, take subah tum log bhi usey dekh-lo, lekin mujhe Hazrat Sulaiman ﷺ ki dua yaad aagai:

رَبِّ هَبْ لِيْ مُلْكًا لَّا يَنْبَغِيْ لِأَحَدٍ مِّنْ بَعْدِيْ.

Aye Allah! Mujhe aisee baadshahat ataa farma jo mere baad kisi ke liye na ho.

“Uske baad Allah Ta’ala ne usey nakaam-o-be-muraad waapas kar diya”. Phir Nazar bin Shumail ne kaha: Ye lafz “فذعته”, “ذ” ke saath hai. Yaan emaine uska gala ghont diya aur lafz “دعته” Allah ke us qaul se maakhuz hai: “ يَوْمَ يُدَعُّونَ”1642 Qiyamat Ke Din Wo Dozakh Ki Taraf Dhakel Diye Jaae’nge. Lekine pehla lafz hi durust hai, albatta raawi-e-hadees Shu’ba ne usey aen (عين) aur taa (تاء) ki tashdeed ke saath bayan kiya hai.1643

Faaeda: Imam Bukhari ﷺ ne isse ye saabit kiya hai ke dauran-e-namaz mein dushman ko dhakka dena, usey pakadna, isse namaz kharab nahi hoti. Isi tarah dauran-e-namaz mein jootiyaa’n utaarna, jamaai rokna, bacche ka kamar par sawaar hona, thook ko joote se malna, saanp aur bicchu ko maarna, thookna, bacha uthakar namaz padhna, bohot ziyada rona uar phunkaarna1644 isse namaz kharab nahi hoti, ye tamaam umoor saheeh ahadees se saabit hain.

Baab 11: Agar Dauran-e-Namaz Kisi Ki Sawaari Bhaag Pade

Hazrat Qatada ne kaha: Agar kisi ka kapda chori ho jaae to usey chaahiye ke chor ka peecha kare aur namaz chodh de.

[1211] Hazrat Azraq bin Qais se riwayat hai, unho’n ne kaha: Ham ilaaqa-e-ahwaaz mein kharijiyo’n se masroof-e-jung the. Main neher ke kinare par kahda tha. Main dekha ke ek (1) aadmi apni sawaari ki lagaam haath mein thaame namaz padh raha hai. Daree’n asna uski sawaari shhookhi1645 karne lagi, to wo bhi uske peeche ho liya. Shu’ba ne kaha: Wo shakhs Hazrat Abu Barzah Aslami ﷺ the. Unhe’n dekh kar kharjiyo’n mein se ek (1) admi ne kaha: Aye Allah! Tu is boodhe ko aisa-aisa karde. Jab Shaikh-e-Mohtaram namaz se faarigh hue to farmaya: Maine tumhari baat sun li hai. Dar-asl maine Rasool Allah ﷺ ke hamraah 6-7 yaa 8 jungo’n mein shirkat ki hai. Maine logo’n par aap ki taraf se sahoolat aur aasaani ko dekha hai. Is liye mujhe apni sawaari ke hamraah rehna is baat se ziyaada pasand hai ke main usey chodh doo’n aur wo apne astabl mein chali jaae, phir mujhe takleef ho.1646

Faaeda: Isse maaloom hota hai ke unho’n ne apni namaz jaari rakhi thi, wa-garna wo ulte paao’n waapas aane ka takalluf na karte. Is waaqea se un logo’n ki tardeed hoti hai jo is silsile mein sakhti karte aur kehte hain ke aise halaat mein jaanwar ko chodh dena chaahiye, lekin apni namaz ko qata’1647 na kiya jaae. Isse fuqaha ne ye masla akhaz kiya hai ke agar kisi ko apne maal-o-asbaab ke talaf hone ka andesha ho to namaz qata’ karna jaaez hai.1648

[1212] Hazrat Ayesha ﷺ se riwayat hai, unho’n ne farmaya: Ek (1) dafa sooraj grahan hua wo Rasool Allah ﷺ namaz ke liye khade hue. Aap ne ek (1) tawel surah padhi, phir taweel rukoo kiya. Uske baad apna sar-e-mubarak uthaya aur doosri surah padhna shuru kardi. Phir rukoo kiya aur acchi tarah usey adaa kiya, uske baad sajda

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1641 راجع: 382

1642 Surah at Toor: 13

1643 راجع: 461

1644 T: (پھنکارنا) Saans ka zor se phoo’n karna, phoonk maarna [Urduinc]

1645 T: (شوخی) Sharaarat, chulbulaahat [Rekhta]

1646 Dekhiye: 6127

1647 T: (قَطْعْ) Kaatna, chodna, munqata karna [Rekhta]

1648 Fath-ul-Baari: V3 P108

farmaya. Phir aap ne usi tarah doosri rakat adaa ki. Phir farmaya: “Ye dono (sooraj aur chaand) Allah ki nishaniyo’n mein se do (2) nishaniya’n hain. Jab tum in halaat se do-chaar ho jaao to namaz padho, ta-aa’nke grahan khatam ho jaae. Yaqeenan main ne us muqam par khade har cheez ko dekha hai jiska mujh se waada kiya gaya tha, hatta ke maine ye bhi dekha ke Jannat ke angooro’n se ek (1) khosha1649 todne ka iraada kar raha hoo’n, jab tum ne mujhe aagey badhte hue dekha. Isi tarah maine jahannum ko bhi dekha ke uske shole ek-doosre ko tod rahe hain, jab tum ne mujhe peeche hat-te hue dekha. Maine jahannum mein Amr bin Luhai ko bhi dekha jis ne butho’n ke naam par jaanwar waqf karne ka tareeqa raaej1650 kiya tha”.1651

Baab 12: Dauran-e-Namaz Thookna Aur Phoonk Maarna Jaaez Hai

Hazrat Abdullah bin Amr ؓ se bayan kiya jaata hai ke Nabi ﷺ ne namaz-e-grahan padhte waqt ba-haala-e-sajda phoonk maari.

[1213] Hazrat Abdullah bin Umar ؓ se riwayat hai ke Nabi ﷺ ne qibla-e-masjid mein balgham (lagaa hua) dekha to ahle masjid par sakht naaraaz hue aur farmaya: “Allah Ta’ala tumhare saamne hota hai jab tum mein se koi namaz mein ho. Lehaza tum apne saamne hargiz na thooko”. Ya farmaya: “Balgham na phenko”. Phir aap mimbar se neeche tashreef laae aur apne dast-e-mubarak se usey khurach diya. Hazrat Abdullah bin Umar ؓ ne kaha: Tum mein se jab koi thooke to apni baaee’n jaanib thook le.1652

[1214] Hazrat Anas ؓ se riwayat hai, wo Nabi ﷺ se bayan karte hain ke aap ne farmaya: Jab tum meins-e-koi namaz mein hota hai, tu apne Rabb se sargoshi1653 karta hai, is liye wo apnea age yaa daae’n jaanib na thooke, balke apni baaee’n jaanib qadam ke neeche baaee’n jaanib thooke.1654

Baab 13: Agar Koi Mard Jahalat Ki Wajah Se Dauran-e-Namaz Taali Bajaade To Uski Namaz Faasid Nahi Hogi

Isse mutaalliq Hazrat Sahal bin Saad ؓ se marwi hadees hai, jise wo Nabi ﷺ se bayan karte hain.

Baab 14: Jab Namazi Ko Dauran-e-Namaz Aagey Badhne Yaa Intezaar Karne Ke Mutaalliq Kaha Jaae Aur Wo Intezaar Kar le to Koi Muzaaeqa Nahi

[1215] Hazrat Sahal bin Saad ؓ se riwayat hai, unho’n ne farmaya: Log Nabi ﷺ ke hamraah namaz padhte the, jabke wo apni chaadaro’n ko unke chota hone ki wajah se apni garden par baandhe hote. Un haalaat mein aurto’n se kaha jaata: “Tum apne sar (sajde se) mat uthaao, hatta ke mard seedhe ho kar baith jaae’n”.1655

Baab 15: Dauran-e-Namaz Salam Ka Jawab (zuban se) Nahi Dena Chaahiye

[1216] Hazrat Abdullah bin Masood ؓ se riwayat hai, unho’n ne farmaya: Main Nabi ﷺ ko salaam karta jabeke aap namaz mein hote the, aur aap salaam ka jawab dete the. Jab ham (Habsha se) waapas laute to maine aap ko (dauran-e-namaz) salaam kiya to aap ne mujhe uska jawab na diya aur (faraaghar ke baad) farmaya: “Namaz mein mashgooliyat hoti hai”.1656

[1217] Hazrat Jabir bin Abdullah ؓ se riwayat hai, unho’n ne farmaya: Rasool Allah ﷺ ne mujhe apne kisi kaam ke liye bheja, chunache main gaya aur wo kaam karke Nabi ﷺ ki khidmat mein haazir hua. Maine aap ko (dauran-e-namaz mein) salaam kiya, magar aap ne mujhe uska jawab na diya jisse mera dil itna ranjeeda hua ke Allah hi behtar jaanta hai. Maine apne dil mein kaha ke shayad Rasool Allah ﷺ mujh se is liye naaraaz hain ke main der se lauta hoo’n. Chunache maine phir salaam kiya to aap ne us dafa bhi jawab na diya. Ab to mere dil mein pehle se bhi ziyada ranj hua. Maine phir salaam kiya to aap ne salaam ka jawab diya aur farmaya: “Choonke main namaz

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[1649] T: (خوشَہ) Phalo’n ka guccha [Rekhta]

[1650] T: (رائِج) Dastoor ya maamool ke mutaabiq, jaari, chalta, maqbool-e-aam [Rekhta]

[1651] راجع: 1044

[1652] راجع: 406

[1653] T: (سَرگوشی) Sar ko kaan ke paas le jaa kar kuch kehna, chupke-chupke baate’n karna [Rekhta]

[1654] راجع: 241

[1655] راجع: 362

[1656] راجع: 1199

padh raha tha, is liye tujhe salaam ka jawab na de saka". Hazrat Jabir ؓ kehte hain: Us waqt aap sawaari par the, jiska rukh qible ki taraf nahi tha.

Faaeda: Imam Bukhari ؒ ka is unwan aur hadees se maqsood ye hai ke dauran-e-namaz mein jab namazi ko salaam kiya jaae to wo uska jawab zuban se na de. Aap ka qatan ye maqsood nahi ke namazi ko dauran-e-namaz mein salaam kehna makrooh aur jawab dena ghair-mashroo hai. Kyou'nke deegar ahadees se dauran-e-namaz haath ke ishaare se salaam ka jawab dena saabit hai. Chunache Ibne Umar ؓ se marwi hai, aap ne farmaya: Maine Hazrat Bilal ؓ se poocha ke log jab Rasool Allah ﷺ ko dauran en amaz salaam karte to aap unhe'n kaise jawab dete the? Unho'n ne kaha: Is tarah karte aur unho'n ne apna haath phaila diya, yaane haath ke ishare se jawab dete the.1657

Baab 16: Koi Maajra Pesh Aane Par Dauran-e-Namaz Haath Uthaana

[1218] Hazrat Sahal bin Saad ؓ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ ko khabar mili ke quba mein qabila-e-banu amr bin auf ke darmiyan kuch jhagda ho gaya hai. Aap ﷺ ne chand Sahaba Ikraam ؓ ke hamraah un mein sulah karane ke liye tashreef le gae. Wahaa'n aap ko kuch rukna pada. Itne mein namaz ka waqt ho gaya to Hazrat Bilal ؓ Syedna Abu Bakar ؓ ke paas aae aur arz kiya: Aye Abu Bakar! Rasool Allah ﷺ ko kuch der ho gai hai, aur namaz ka waqt ho chuka hai, kya aap logo'n ki imaamat ka fareeza sar-anjaam de'nge? Hazrat Abu Bakar ؓ ne farmaya: Agar aap chaahte hain to main taiyyaar hoo'n, chunache Hazrat Bilal ne iqaamat kahi aur Hazrat Abu Bakar ؓ aagey badhe aur logo'n ne Allahu Akbar kehkar namaz shuru kardi. Itne mein Rasool Allah ﷺ tashreef le aae aur safo'n se guzarte hue pehli saff mein aakar khade ho gae. Logo'n ne taali bajaana shuru kardi… raawi-e-hadees Hazrat Sahal ؓ kehte hain: "تصفيح" ke maane taali bajaana hain… Hazrat Abu Bakar ؓ namaz mein idhar-udhar bilkul nahi dekha karte the. Jab logo'n ne ba-kasrat taaliyaa'n bajaaee'n to wo mutawajja hue. Kya dekhte hain ke Rasool Allah ﷺ tashreef farma hain. Aap ﷺ ne unhe'n ishare se farmaya ke namaz padhate raho, lekin Hazrat Abu Bakar ؓ ne haath uthaae aur Allah ki taareef ki aur ulte paao'n peeche hate, yahaa'n tak ke aap saff mein aakar khade ho gae. Rasool Allah ﷺ aagey badhe aur logo'n ko namaz padhai. Jab faarigh hue to logo'n ki taraf mutawajja hue aur farmaya: "Logo! Tumhe'n kya ho gaya hai ke jab tumhe'n namaz mein koi haadsa pesh aata hai to taali bajaana shuru kar dete ho? Taali bajaana to aurto'n ka kaam hai. Jise namaz mein koi haadsa pesh aae to usey Subhan-Allah kehna chaahiye". Phir aap Hazrat Abu Bakar ؓ ki taraf mutwajje hue aur farmaya: "Abu Bakar! Aapko namaz padhane se kis cheez ne roka, jabke maine aap ko ishaara bhi kiya tha?" Hazrat Abu Bakar ؓ ne arz kiya: Abu Quhaafa ke bete ko zeb1658 nahi deta ke wo Rasool Allah ﷺ ke aagey khada ho kar namaz padhaae.1659

Baab 17: Dauran-e-Namaz Mein Kokh Par Haath Rakhna

[1219] Hazrat Abu Huraira ؓ se riwayat hai, unho'n ne farmaya ke dauran-e-namaz kokh par haath rakhne se manaa kiya gaya hai.

Hazrat Hisham aur Abu Hilal Hazrat Ibne Sireen se, wo Hazrat Abu Huraira ؓ se aur wo Nabi ﷺ se bayan karte hain ke Aap ﷺ ne dauran-e-namaz kokh par haath rakhne se manaa farmaya hai.1660

[1220] Hazrat Abu Huraira ؓ hi se riwayat hai, unho'n ne farmaya: Aadmi ko kokh par haath rakh kar namaz padhne se roka gaya hai.1661

[1657] Sunan Abu Dawood: H927

[1658] T: (زِيْب) Zeenat, raunaq [Rekhta]

[1659] راجع: 684

[1660] Dekhiye: 1220

[1661] راجع: 1219

Baab 18: Mard Ka Dauran-e-Namaz Mein Soch-bichaar Karna

Hazrat Umar ﵁ ne farmaya: Main (baaz dafa) dauran-e-namaz mein jihad ke liye lashkar ko taiyyaar karta rehta hoo’n.

[1221] Hazrat Uqba bin Haaris ﵁ se riwayat hai, unho’n ne farmaya: Maine Nabi ﷺ ke hamraah namaz-e-asr adaa ki. Jab aap ne salaam phera to jaldi se uth-khade hue aur apni kisi biwi ke ghar tashreef le gae. Uske baad baahar tashreef laae, aap ne jaldi karne ki wajah se logo’n ke chehro’n par taajjub-o-hairat ke asaraat dekhe to farmaya: “*Mujhe dauran-e-namaz mein yaad aaya ke hamaare paas sone ka tukda hai. Maine sham yaa raat tak uska ghar mein rakhna pasand na kiya, is liye maine usey (logo’n mein) taqseem karne ka hukum diya hai*”.[1662]

[1222] Hazrat Abu Huraira ﵁ se riwayat hai, unho’n ne kaha: Rasool Allah ﷺ ne farmaya: “*Jab namaz ke liye azaan di jaati hai to shaitan gooz*[1663] *maarta hua bhaagta hai, taake usey azaan ki awaaz na sunaai de. Aur jab moazzin khamosh ho jaata hai to wo waapas aajaata hai. Phir jab iqaamat kahi jaati hai to bhaag nikalta hai. Jab moazzin takbeer se khamosh ho jaata hai to waapas aajaata hai, aur namazi se kehta rehta hai ke falaa’n cheez yaad karo, falaa’n cheez yaad karo, jo usey yaad nahi hoti yahaa’n tak ke wo nahi jaanta ke us ne kinti rakaat padhi hain*”.

Abu Salama bin Abdur Rahman kehte hain: Jab namazi aisee haalat se do-chaar ho to wo baith kar do (2) sajde (bataur-e-saho) kare. Isey Abu Salama ne Hazrat Abu Huraira ﵁ se bayan kiya hai.[1664]

Faaeda: Agar koi namazi shaitani wasaawis ki binaa par is qism ke soch bichaar mein padh jaae to usse namaz baatil nahi hoti, ba-sharte ke namaz ka koi rukn tark na ho. Agar namaz ka koi rukn reh jaae to uska iaada[1665] zarooori hai, uske saath usey sajda-e-sahoo bhi karna hoga.[1666]

[1223] Hazrat Abu Huraira ﵁ se riwayat hai, unho’n ne farmaya: Log aksar charcha karte hain ke Abu Huraira ba-kasrat ahadees bayan karte hain. Maine ek (1) shakhs se mila aur usse dariyaaft kiya: Guzishta raat Rasool Allah ﷺ ne namaz-e-isha mein kya padha tha? Usne kaha: Mujhe to maaloom nahi hai. Maine kaha: Kya tum namaz mein maujood nahi the? Usne kaha: Kyou’n nahi! Maine kaha: Lekin main to jaanta hoo’n ke aap ne falaa’n falaa’n surah padhi thi.

Fawaaed-o-Masaael: ① Is hadees ki unwan ke mutaabaqat is tarah hai ke wo shakhs dauran-e-namaz duniyaawi soch-bichaar mein masroof raha. Is binaa par wo Rasool Allah ﷺ ki qirat ko zabt na kar saka. Aisa karne se khushoo-khuzoo mein kami to aajaati hai, lekin namaz ka butlaan[1667] nahi hota. Uske bar-aks Hazrat Abu Huraira ﵁ dauran-e-namaz mein Rasool Allah ﷺ ki qirat ke mutaalliq ghaur-o-fikr karte rahe, is liye unho’n ne un surah ko yaad rakha jo Rasool Allah ﷺ ne guzishta shab namaz mein padhi thee’n.[1668] Bahar-haal dauran-e-namaz tafakkuraat[1669] aane se namaz mein koi khalal nahi aata. ② Isse ye bhi maaloom hua ke Hazrat Abu Huraira ﵁ ko doosro’n se ziyada zabt-o-itqaan[1670] tha. ③ Hazrat Abu Huraira ﵁ par eteraaz Rasool Allah ﷺ ki zindagi ke baad hua. Us eteraaz ka jawab unho’n ne apne ek (1) qisse se istedlal karte hue diya jo Rasool Allah ﷺ ke zamane mein pesh aaya tha, yaane mujhe Rasool Allah ﷺ ke aqwaal-o-afaal ki fikr rehti thi, main un mein ghaur-o-khauz[1671] karta, jabke baaqi log apni kehti-baadi aur karobaar mein masroof rehte. ④ Bahar-haal Imam Bukhari ؒ bataana chaahte hain ke namaz padhte hue kisi cheez ka khayaal aane yaa kuch soch-bichaar karne se namaz baatil nahi hoti, kyou’nke khayalaat-o-tafakkuraat aisee cheez hain jin par control nahi kiya jaa sakta. Lekin khayalaat ki noiyyat ka farq zaroor malhooz-e-khaatir rakhna hoga. Dauran-e-namaz agar umoor-e-akhirat ke mutaalliq khayalaat aae’n to wo duniyaawi umoor ki ba-nisbat namaz ki khoobiyo’n par kam asar-andaaz ho’nge. والله أعلم

[16621662] راجع: 851

[1663] T: (گُوز) Paadna, riyaah khaarij karna [Rekhta]

[1664] راجع: 608

[1665] T: (اِعادَہ) Takraar, dohraana, dobaara karna ya kehna [Rekhta]

[1666] Fath-ul-Baari: V3 P118

[1667] T: (بُطْلان) Baatil karne ya hone ka amal [Rekhta]

[1668] Fath-ul-Baari: V3 P118

[1669] T: (تفکُّرات) Fikr ki jamaa [Rekhta]

[1670] T: (اِتْقان) Istehkaam, mahaarat, istawaari [Rekhta]

[1671] T: (غَور و خَوض) Ghaur-o-fikr, gehri soch [Rekhta]

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَـٰنِ ٱلرَّحِيمِ

22: Kitab us Sahoo (Sahoo Se Mutaalliq Ahkaam-o-Masaael) كِتَابُ السَّهُوِ

Baab 1: Farz Namaz Ki Do (2) Rakato'n Mein (tasshahud baithne ke bajaae) Agar Bhool-kar Khada Ho Jaae

[1224] Hazrat Abdullah bin Buhaina ﷺ se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ hame'n kisi namaz ki do (2) rakate'n padha-kar (darmiyan-e-tasshahud ke liye) baithe baghair hi khade ho gae. Log bhi aap ke saath hi khade ho gae. Jab aap apni namaz poori karne ke qareeb the to ham aap ke salaam ka intezaar karne lagey, lekin aap ne salaam pherne se pehle Allahu Akbar kaha aur baithe-baithe do (2) sajde kiye. Uske baad aap ne salaam phera.[1672]

[1225] Hazrat Abdullah bin Buhaina ﷺ hi se riwayat hai, unho'n ne farmaya: Rasool Allah ﷺ namaz-e-zohar ki do (2) rakato'n mein baithe baghair hi khade ho gae. Jab aap apni namaz poori karne ke qareeb the, to do (2) sajde kiye. Uske baad aap ne salaam phera.[1673]

Baab 2: Namazi Jab (bhool kar) Paanch (5) Rakate'n Padh Le

[1226] Hazrat Abdullah bin Masood ﷺ se riwayat hai ke Rasool Allah ﷺ ne ek (1) dafa zohar ki paanch (5) rakat padhee'n. Aap se arz kiya gaya: Aaya namaz mein kuch izaafa kar diya gaya hai? Aap ne farmaya: "*Wo kya?*" Arz kiya gaya: Aap ne paanch (5) rakat padhi hain. To aap ne salaam pherne ke baad do (2) sajde kiye.[1674]

Baab 3: Jab Doosri Ya Teesri Rakat Mein Salam Pher De To Namaz Ke Sajde Ki Tarah Yaa Usse Bhi Taweel Do (2) Sajde Kare

[1227] Hazrat Abu Huraira ﷺ se riwayat hai ke Nabi ﷺ ne hame'n zohar ya asr ki namaz padhai. Jab aap ne salaam phera to Dhul-yadain ne arz kiya: Allah ke Rasool! Kya namaz mein kami kardi gai hai? Nabi ﷺ ne apne ashaab se dariyaaft kiya: "*Aaya Dhul-yadain saheeh kehta hai?*" Unho'n ne arz kiya: Haa'n (saheeh kehta hai). Uske baad aap ne do (2) rakate'n mazeed padhee'n, phir do (2) sajde kiye. (Raawi-e-hadees) Saad bin Ibrahim kehte hain: Maine Urwah bin Zubair ﷺ ko dekha, unho'n ne namaz-e-maghrib ki do (2) rakate'n padh kar salaam pher diya, phir guftagu bhi ki, uske baad baqiya namaz adaa ki aur do (2) sajde kiye aur farmaya ke Nabi ﷺ ne bhi aise kiya tha.[1675]

Baab 4: Jo Shakhs Sajda-e-Sahoo Ke baad Tasshshud Nahi Padhta

Hazrat Anas ﷺ aur Hazrat Hasan Basri ﷺ ne (sajda-e-shoo ke baad) salaam phera aur tasshshud nahi padha. Hazrat Qatada ﷺ ne kaha: Unke baad tasshahud na padhe.

Wazaahat: Agar salaam se pehle sajda-e-sahoo kiya jaae to jamhoor ka mauqif hai ke tasshahud ka iaada[1676] na kiya jaae. Aur agar salaam ke baad adaa kiye jaae'n to us mein ikhtelaaf hai. Imam Bukhari ﷺ ka mauqif hai ke tasshahud ke baghair hi salaam pher diya jaae, kyou'nke kisi saheeh hadees mein tasshahud padhne ka zikr nahi. Aur jin riwayaat mein tasshahud ka zikr hai wo qaabil-e-hujjat nahi hain.

[1228] Hazrat Abu Huraira ﷺ se riwayat hai ke ek (1) martaba Rasool Allah ﷺ ne do (2) rakato'n ke baad salaam pher diya to aap se Hazrat Dhul-yadain ﷺ ne kaha: Allah ke Rasool! Kya namaz kam ho gai hai ya aap bhool gae hain? Rasool Allah ﷺ ne (haazireen se) poocha: "*Dhul-yadain ne saheeh kaha hai?*" Logo'n ne arz kiya: Ji haa'n. To Rasool Allah ﷺ khade hue aur mazeed do (2) rakate'n adaa kee'n phir salaam phera. Uske baad Allahu Akbar kaha aur pehle do (2) sajdo'n ki tarah ya usse taweel sajde kiye, phir apna sar-e-mubarak uthaaya.[1677]

[1672] راجع: 829
[1673] راجع: 829
[1674] راجع: 401
[1675] راجع: 482
[1676] T: Dohraana, dobaara karna [Rekhta]
[1677] راجع: 482

Salama bin Alqama kehte hain: Maine Muhammad bin Sireen se poocha: Kya sajda-e-sahoo ke baad tasshahud hai? Unho’n ne farmaya: Hazrat Abu Huraira ؓ se marwi is hadees mein uska zikr nahi.

Baab 5: Sajda-e-Sahoo Mein Allahu Akbar Kehna

[1229] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne farmaya: Nabi ﷺ ne se-peher[1678] ki do (2) namazo’n (zohar yaa asr) mein se koi namaz do (2) rakat padhaai… Raawi-e-hadees Muhammad bin Sireen ne kaha: Mera ghalib gumaan hai ke wo asr ki namaz thi…. Salaam pher diya. Uske baad masjid ke agley hisse mein gaadi hui ek lakdi par apna dast-e-mubarak rakh kar khade ho gae. Haazireen mein Hazrat Abu Bakar ؓ aur Hazrat Umar ؓ bhi the, lekin unhe’n bhi aap se ham-kalaam hone ki jur-at na hui. Jald-baaz log masjid se baahar jaakar kehne lagey: Kya namaz mukhtasar ho gai hai? Ek (1) shakhs, jise Nabi ﷺ Dhul-yadain kehte the, ne arz kiya: Allah ke Rasool! Kya aap bhool gae hain yaa namaz kam kardi gai hai? Aap ne farmaya: “*Na to main nisyaan ka shikaar hua hoo’n, aur na namaz hi mein kami hui hai*”. Hazrat Dhul-yadain ؓ ne arz kiya: Allah ke Rasool! Zaroor aap ko bhool lagi hai. Uske baad aap ne do (2) rakate’n mazeed padhee’n aur salaam phera. Uske baad Allahu Akbar kaha aur maamool ke mutaabiq yaa usse bhi taweel sajda kiya, phir apna sar-e-mubarak uthaaya. Uske baad phir Allahu Akbar kaha aur sajde mein chale gae. Ye sajda bhi maamool ke mutaabiq yaa usse taweel tha. Uske baad aap ne Allahu Akbar kehkar sar-e-mubarak uthaaya.[1679]

[1230] Hazrat Abdullah Ibne Buhaina Asadi ؓ jo Abu Abdul Muttalib ke haleef[1680] the, se riwayat hai ke Rasool Allah ﷺ zohar ki namaz mein do (2) rakato’n ke baad khade ho gae, jabke aap ko baith kar tasshahud padhna tha. Jab aap namaz mukammal karne ke qareeb the, to aap ne baithe-baithe hi salaam se qabl do (2) sajde kiye aur unke liye Allahu Akbar bhi kaha. Muqtadiyo’n ne bhi aap ke saath ye do (2) sajde kiye. Ye us tasshahud ki jagah the jise aap bhool gae the.

Imam Ibne Shihab se takbeer ka lafz bayan karne mein Ibne Juraij ne Lais ki mataaba-at ki hai.

Baab 6: Jab Namazi Ko Maaloom Na Ho Ke Kitni Rakat Padhi Hain, Teen (3) ya Chaar (4)? To Baithe-baithe Sahoo Ke Do (2) Sajde Kare

[1231] Hazrat Abu Huraira ؓ se riwayat hai, unho’n ne kaha: Rasool Allah ﷺ ne farmaya: “*Jab namaz ke liye azaan di jaati hai to shaitan gooz maarta hua bhaagta hai, aur (itni door chalaa jaata hai ke) azaan ki awaaz nahi sun paata. Jab azaan khatam ho jaati hai to waapas aajaata hai aur jab takbeer kahi jaati hai to phir bhaagta hai. Jab takbeer poori ho jaati hai to phir waapas aakar namazi aur uske dil mein waswasa-andaazi karta hai aur kehta hai: Falaa’n-falaa’n cheez yaad kar, jo usey pehle yaad nahi hoti, hatta ke namazi aisa ho jaata hai ke nahi jaanta usne kitni rakaat padhi hain, is liye agar tum mein se kisi ko maaloom na rahe ke usne kitni rakat padhi hain, teen (3) yaa chaar (4)? To baithe-baithe do (2) sahoo ke sajde kare*”.[1681]

Baab 7: Faraaez Aur Nawaafil Mein Sajda-e-Sahoo

Hazrat Ibne Abbas ؓ se wirt ke baad sahoo ke do (2) sajde kiye.

[1232] Hazrat Abu Huraira ؓ se riwayat hai ke Rasool Allah ﷺ ne farmaya: “*Jab tum mein se koi namaz padhne ke liye khada hota hai to shaitan aakar uski namaz ko khalat-malat kar deta hai, hatta ke wo (namazi) nahi jaanta ke usne kitni rakat padhi hain. Jab tumm ein se koi aisee haalat se do-chaar ho to baithe-baithe do (2) sahoo ke sajde kare*”.[1682]

[1678] T: (سہ پہر) Teesra peher, dopaher ke baad ka waqt [Rekhta]

[1679] راجع: 482

[1680] T: (حَلِیف) Saath dene waale, saathi, rafeeq, wo jis ne doosre ki madad ka halaf uthaaya ho [Rekhta]

[1681] راجع: 608

[1682] راجع: 608

Baab 8: Jab Namazi Se Koi Baat Kare Aur Wo Sun Kar Haath Se Ishaara Karde

[1233] Hazrat Kuraib se riwayat hai ke Hazrat Ibne Abbas, Hazrat Miswar bin Makhrama, aur Hazrat Abdur Rahman Azhar ﷺ ne unhe'n Ummul Momineen Hazrat Ayesha ﷺ ke paas bheja aur kaha ke ham sab ki taraf se unhe'n salaam kehna aur unse namaz-e-asr ke baad do (2) rakato'n ke mutaalliq dariyaaft karna, nez unse arz karna ke hamari ittela ke mutaabiq aap asr ki namaz ke baad do (2) rakate'n padhti hain. Halaa'nke hame'n ye khabar pohchi hai hai ke Nabi ﷺ ne unse manaa farmaya hai. Hazrat Ibne Abbas ﷺ ne ye bhi kaha ke main Hazrat Umar Farooq ﷺ ke hamraah ye do (2) rakate'n padhne waalo'n ko maarta tha. Hazrat Kuraib kehte hain: Main Ummul Momineen Hazrat Ayesha ﷺ ke paas gaya aur unhe'n wo khabar pohchaa di jiske liye unho'n ne mujhe bheja tha. Hazrat Ayesha ﷺ ne farmaya: Hazrat Umme Salama ﷺ se uske mutaaliq dariyaaft karo. Chunache main un hazraat ke paas gaya aur unhe'n Hazrat Ayesha ﷺ ki baat se agaah kar diya. Phir unho'n ne mujhe Hazrat Umme Salama ﷺ ki taraf wohi paighaam de kar bheja, jo main Hazrat Ayesha ﷺ ki taraf le kar gaya tha. Hazrat Umme Salama ﷺ ne farmaya: Maine Nabi ﷺ se suna ke aap unse manaa farmate the, phir maine aap ko asr ke baad ye do (2) rakate'n padhte hue dekha, phir aap mere paas tashreef laae, jabke us waqt mere paas ansaar ke qabila-e-banu haram ki kuch aurte'n baithi thee'n. Maine ek (1) ladki ko Rasool Allah ﷺ ki khidmat mein bhja aur usse kaha ke Rasool Allah ﷺ ke pehlu mein khadi ho kar arz karna: Umme Salama ﷺ dariyaaft karti hain: Allah ke Rasool! Maine aapko un do (2) rakato'n se manaa karte hue suna hai, jabke main aapko dekhti hoo'n ke khud aap ye do (2) rakate'n padh rahe hain. Agar Rasool Allah ﷺ apne haath se ishaara kar de'n to peeche hatt jaana, chunache us ladki ne aise hi kiya. Aap ne jab apne haath se ishaara kiya to wo peeche hatt gai. Phir aap ne namaz se faraaghat ke baad farmaya: "*Abu Umaiyya ki beti! Toone asr ke baad do (2) rakate'n padhne ke mutaalliq dariyaaft kiya hai. Baat dar-asl ye hai ke qabil-e-abdul qais ke kuch log mere paas aagae the, unho'n ne zohar ke baad do (2) rakate'n padhne mein mujhe der karaadi, ye wohi do (2) rakate'n hain*".[1683]

Faaeda: Asr ke baad do (2) rakate'n padhna Rasool Allah ﷺ ki khusoosiyat thi, kyou'nke aap ne do (2) rakate'n padhne ka aghaaz bataur-e-qazaa kiya tha, lekin Rasool Allah ﷺ unhe'n hamesha padhte the, halaa'nke qazaa sirf ek (1) baar padhi jaati hai. Aap ki aadat-e-mubaraka thi ke jab kisi kaam ko shuru karte to phir us par hameshgi karte.

Baab 9: Dauran-e-Namaz Mein Ishaara Karna

Is baab ko Hazrat Kuraib ne Ummul Momineen Hazrat Umme Salama ﷺ se, unho'n ne Nabi ﷺ se bayan kiya hai.

[1234] Hazrat Sahal bin Saad Saa'di ﷺ se riwayat hai ke Rasool Allah ﷺ ko ye ittela mili ke qabila-e-banu amr bin auf mein koi jhagda ho gaya hai. Aap chand Sahaaba Ikram ﷺ ko saath le kar un mein sulah karaane ke liye tashreef le gae. Aap ko waha'n der ho gai aur idhar namaz ka waqt ho gaya. Hazrat Bilal ﷺ, Hazrat Abu Bakar ﷺ ke paas aae aur arz kiya: Abu Bakar! Rasool Allah ﷺ ko waha'n der ho gai hai. Jabke namaz ka waqt qareeb aagaya hai. Kya aap logo'n ko namaz padhae'nge? Hazrat Abu Bakar ﷺ ne farmaya: Agar tum chaahte ho to main taiyyaar hoo'n. Chunache Hazrat Bilal ﷺ ne takbeer kahi, aur Hazrat Abu Bakar ﷺ aagey badhe aur logo'n ko namaz padhane ke liye takbeer-e-tehreema kahi. Itne mein Rasool Allah ﷺ tashreef le aae aur safo'n se guzarte hue pehli saff mein aakar khade ho gae. Logo'n ne taaliyaa'n bajaana shuru kar dee'n. Hazrat Abu Bakar ﷺ namaz mein bilkul kisi taraf bhi mutawajja nahi hua karte the. Jab logo'n ne ba-kasrat taaliyaa'n peetna shuru kar dee'n to mutawajja hue. Kya dekhte hain ke Rasool Allah ﷺ tashreef laa chuke hain. Rasool Allah ﷺ ne ishaara farmaya jis ke zariye se aap unhe'n namaz padhane ka hukum de rahe the, magar Hazrat Abu Bakar Siddiq ﷺ ne apne dono haath uthaae, Allah Ta'ala ki hamd-o-sana bayan ki aur ulte paao'n waapas hue, ta-aa'nke saff mein khade ho gae. Rasool Allah ﷺ aagey badhe aur logo'n ko namaz padhaai. Jab faarigh hue to logo'n ki taraf mutawajja hue aur farmaya: "*Aye logo'n! Tumhe'n kya ho gaya, jab namaz mein koi baat pesh aai to tum ne taaliyaa'n peetna shuru kar dee'n? Taali bajaana to aurto'n ka kaam hai. Jaise namaz mein koi baat pesh aae to wo Subhan-Allah kahe, is liye ke jo shakhs bhi Subhan-Allah sunega to zaroor mutawajja hoga. Aye Abu Bakar! Jab maine tumhe (namaz padhate rehne ka) ishaara kar diya tha*

[1683] Dekhiye: 4370

to phir kis cheez ne tumhe'n logo'n ko namaz padhane se baaz rakha?" Hazrat Abu Bakar ﷺ goya hue ke Abu Quhaafa ke bete ko zeb nahi deta ke wo Rasool Allah ﷺ ke aagey khada ho kar namaz padhae.[1684]

Faaeda: Ek (1) dafa Rasool Allah ﷺ ne ghzwa-e-tabuk ke mauqa par Hazrat Abdur Rahman bin Awf ﷺ ki iqteda mein namaz adaa farmaai, lekin Hazrat Abu Bakar ﷺ tawaazo aur inkesaari ki wajah se peeche hatt gae, halaa'nke Rasool Allah ﷺ aap ki imaamat par raazi the aur aap ne uske mutaalliq ishaara bhi farmaya. Hazrat Abu Bakar ﷺ ne khayaal farmaya ke Rasool Allah ﷺ safo'n ko cheerte hue pehli saff mein tashreef laae hain, is liye aap imaamat karaana chaahte hain. Ba-soorat-e-deegar aap aagey tashreef na laate, balke peeche hi unki imaamat mein namaz adaa kar lete, jaisa ke Hazrat Abdur Rahman bin Awf ﷺ ki iqteda mein peeche hi namaz adaa Karli thi. Is hadees se ye bhi maaloom hota hua ke aap ka amr wujoob ke liye nahi tha, wa-garna Hazrat Abu Bakar ﷺ uski mukhalifat na karte.

[1235] Hazrat Asma ﷺ se riwayat hai, unho'n ne farmaya: Maine Hazrat Ayesha ﷺ ke paas gai jabke wo khadi namaz padh rahi thee'n, aur log bhi khade namaz padh rahe the. Maine poocha: Logo'n ka kya maajra hai? To unho'n ne apne sar se aasmaan ki taraf ishaara farmaya. Maine kaha: (Qudrat ki) koi nishaani hai? Unho'n ne phir apne sar se ishaara karke farmaya: haa'n.[1685]

[1236] Nabi ﷺ ki zauja-e-mohtarma Syedha Ayesha ﷺ se riwayat hai, unho'n ne farmaya: Ek (1) dafa Rasool Allah ﷺ ne apne ghar mein baith kar namaz adaa farmaai, jabke aap bimaar the. Aap ki iqteda mein logo'n ne khade ho kar namaz shuru ki to aap ne ishaara kiya ke baith jaao. Jab namaz se faarigh hue to farmaya: "*Imam is liye banaaya jaata hai ke uski iqteda ki jaae, lehaaza jab wo rukoo kare to tum rukoo karo, aur jab wo sar uthaae to tum bhi sar uthaao*".[1686]

Faaeda: In ahadees se bhi Imam Bukhari ﷺ ne saabit kiya hai ke dauran-e-namaz mein haath yaa sar se ishaara karne se namaz mein koi kharabi nahi aati. Chunache Hazrat Asma ﷺ se marwi hadees mein Hazrat Ayesha ﷺ ne dauran-e-namaz mein do (2) martaba apne sar se ishaara farmaya. Isi tarah aakhri hadees ke mutaaibq Rasool Allah ﷺ ne dauran-e-namaz logo'n ko ishaara kiya ke baith kar namaz padho. Waazeh rahe ke marz-e-wafaat ke waqt namaz padhne se maaloom hota hai ke logo'n ko aise halaat mein baith-kar namaz padhne ka hukum mansookh ho chuka hai. Kyou'nke us waqt aap ne baith-kar namaz padhaai, jabke muqtadi hazraat ne khade ho kar namaz adaa ki thi. Iski wazaaha tham pehle kar aae hain. Is hadees mein un logo'n ki ardeed hai, jo dauran-e-namaz mein ishare ke saath salaam ka jawab dene ko manaa kehte hain, kyou'nke agar logo'n koi share se baithne ka hukum diya jaa sakta hai to ishare se salaam ka jawab bhi diya jaa sakta hai. Un dono mein koi farq nahi.[1687]

[1684] راجع: 684
[1685] راجع: 86
[1686] راجع: 688
[1687] Fath-ul-Baari: V3 P140